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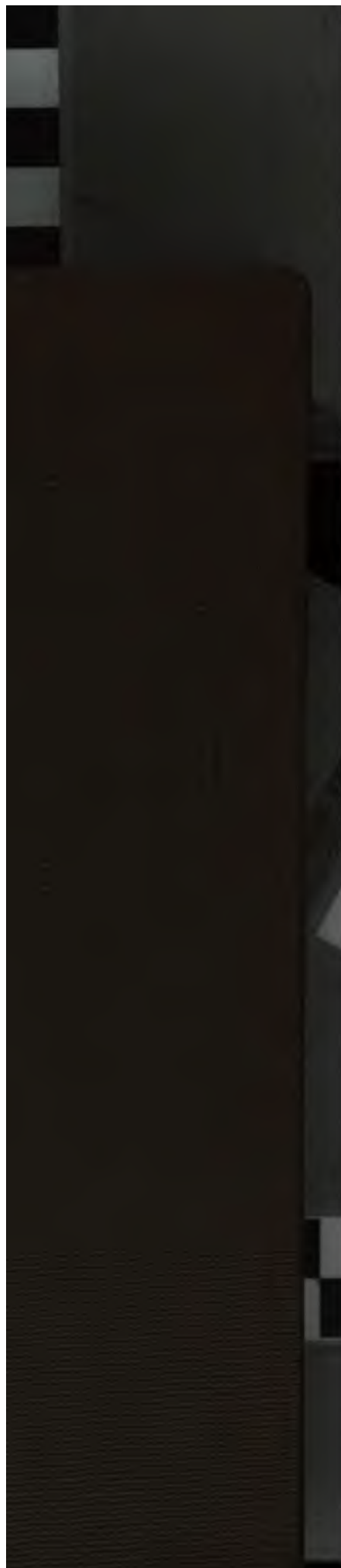
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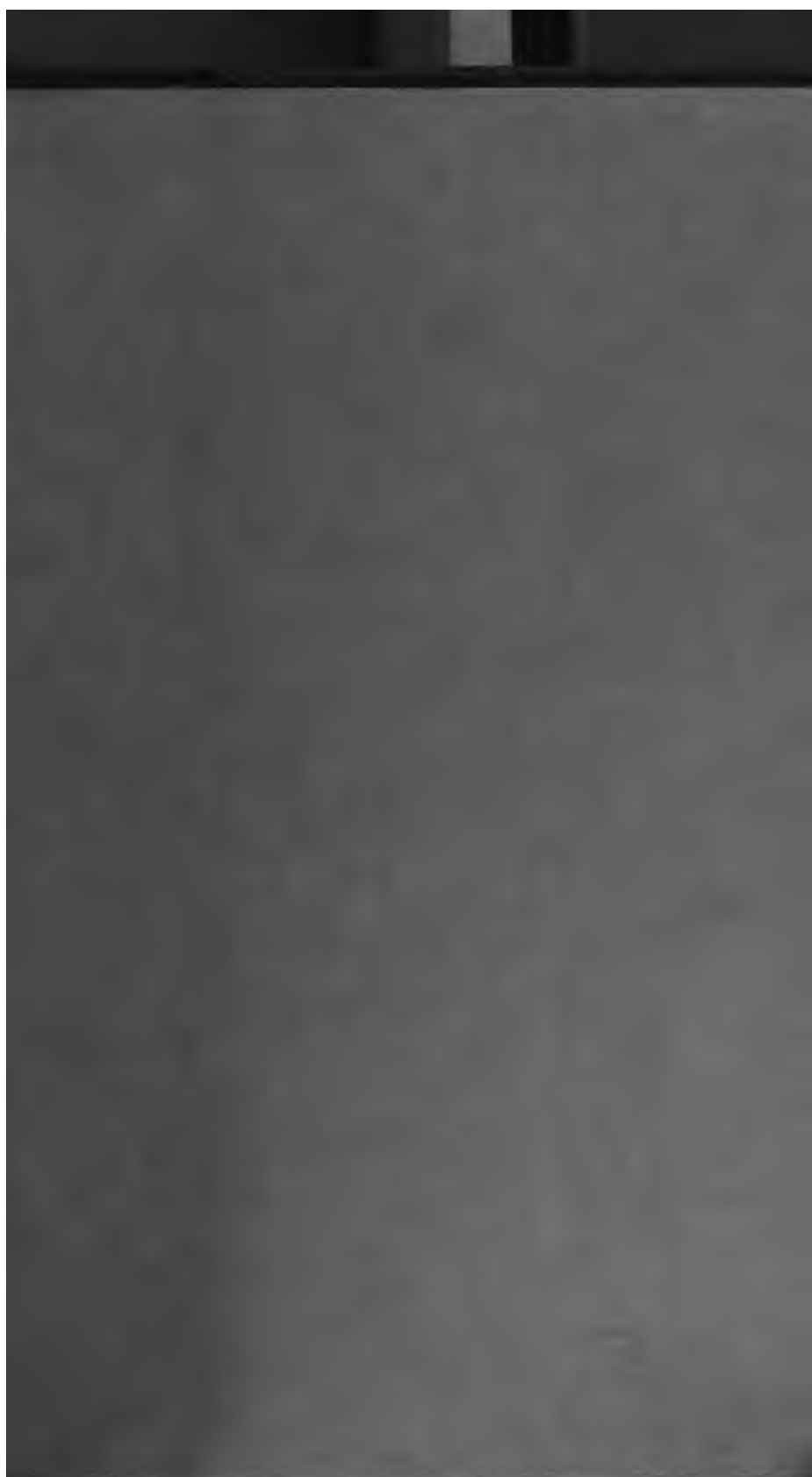
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THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.
1843.

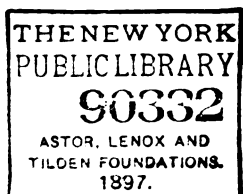
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VOL. XXI.—NEW SERIES.

LONDON:
PUBLISHED BY THOMAS WARD AND CO.,
PATERNOSTER-ROW.



TYLER & REED,
PRINTERS,
BOLT-COURT, FLEET-STREET, LONDON.

P R E F A C E.

On the 1st of July, 1843, the *Evangelical Magazine* completed its Jubilee, or fiftieth year. How admonitory is the fact, that only one of the twelve original Trustees of the work survives to tell the tale of its early history. But they were men greatly honoured of God in their day, and prosperity has attended the labour of their hands. In their first preface, they justly observe, that "thousands read a magazine, who have neither money to purchase, nor leisure to peruse, large volumes. It is, therefore, a powerful engine in the moral world, and may, by skilful management, be directed to the accomplishment of the most salutary or destructive purposes."

"Their labours," they add, "will be amply rewarded, if it please God to make them the happy instruments of counteracting the pernicious influence of erroneous doctrines,—of strengthening and establishing their fellow-christians in the belief of those truths, for the defence of which so many martyrs and confessors shed their blood,—of fortifying the rising generation against the artful attacks of atheistical philosophers upon the religion of their forefathers,—of opening a communication between godly persons in all parts of the kingdom, that they may have a common memorial for recording such observations on God's word and providence as are calculated to afford mutual pleasure and instruction,—of protecting the writings of good men from the injustice of infidel reviewers, and of exposing the fallacies and absurdities of unsound and worthless compositions."

It is truly gratifying, after the lapse of fifty years, to find that these anticipations have been more than realized. Under the fostering care of Divine Providence the *Evangelical Magazine* has been a powerful check on error and false doctrine; it has confirmed many a wavering Christian in the love of apostolic truth; it has shielded the young from many a subtle onset of infidelity; it has been a link of blessed fellowship among good men, not in England only, but throughout the world; and it has not only defended the writings of our best authors from the unjust and scurrilous attacks of the infidel press, but it has successfully exposed the pernicious tendency of works issuing often from quarters fitted to secure for them an adventitious popularity.

Though the men who conceived the plan of this periodical, and who watched over its rising interests with so much assiduity and success, have long since retired from the activities of the present life, it is confidently believed that those who have entered into their labours are animated by a portion of their spirit. They have the same attachment to the doctrines of grace, they are as willing "to spend and be spent for Christ," they pray with equal ardour, "grace be with them that love the Lord Jesus Christ in sincerity and truth," and they look with corresponding sympathy upon the advancing glories of Messiah's kingdom. But they must throw themselves on the co-operation, the prayers, and the generous support of the Churches of Christ. In times like these, their task is arduous and responsible. The number of vital interests now in agitation require a watchful eye, a sound judgment, and a glowing heart. They ask for the sympathy of evangelical Christians in general, and of their brethren in the ministry in particular. The Magazine, blessed be God, prospers. Its sale increases. But the claims of the Widows of our departed brethren are not yet met. Many are looking to them whom they cannot aid. They would plead with the disciples of Christ the cause of the widow and fatherless. One simultaneous effort to increase the sale of the Magazine, in town and country, would enable the Trustees of the Magazine to meet every demand made upon them. Shall such an effort be withheld? Would it not be an appropriate celebration of the Jubilee of the Magazine to make provision for the relief of twenty or thirty more widows? Let some active person, under the sanction of the Pastor and Deacons, take this up in every congregation, and the augmented sale proposed will be secured. Wherever the

object of the Magazine fund is suitably presented, it is never urged in vain. Why not canvass a town or village throughout? The experiment would be fraught with no discouragement. Could the widows of our congregations, who know the anguish of widowed grief, employ a portion of their time better than in extending the circulation of a work, which even now devotes *twelve hundred pounds* annually to the relief and comfort of the widows of pious ministers? Such advocates could scarcely fail of success. They would plead with all the eloquence of their sex, and with all the pathos which the remembrance of their own griefs would inspire. But they should take up the matter without delay. The sufferings and privations of widows of ministers press upon them. The Trustees meet early in January, and, O how it would cheer their hearts to find that the January sale of the Magazine was such as to warrant them in taking on eight or ten new cases.

Again, we would suggest, that those who can afford it, should take in two copies of the Magazine, and give one of them to the Sunday School Superintendent, the City Missionary in their district, or to those persons employed in visiting the abodes of the poor.

Those who cannot afford to purchase two copies of the Magazine, should determine to persuade some one or more in their circle to take in a copy. How great will be the pleasure connected with such an act of benevolence!

Those who feel powerfully for the widow, and whom God has blessed with means, may effectually aid her, by forwarding donations to the Magazine Fund, through the medium of the Treasurer, the Rev. Dr. Burder, or the Editor, the Rev. Dr. Morison.

And, finally, those who in prospect of eternity, are making a last disposal of their property, cannot surely act more in accordance with the spirit of the Gospel, than by leaving behind them a token of their sympathy to the widows of those devoted men, whose incomes did not enable them to provide for the necessities of their sorrowing families.*

In entering on the fifty-first year of their labours, it would be a great encouragement to the Conductors of the Evangelical Magazine, if they should find themselves so far seconded in their endeavours by the Christian Public as to be enabled to entertain every application made to them within the rules of distribution.

The Trustees cannot close their Annual Address without adverting, with subdued and sorrowful feelings, to the mortality which has occurred, during the present year, in their immediate circle. They have suffered the loss of two of their most honoured and influential Trustees, the Rev. Joseph Fletcher, D.D., of Stepney, and the Rev. Thomas Jackson, of Stockwell;—brethren greatly beloved by them, and who had rendered essential service to the interests of the Magazine. But “they rest from their labours, and their works do follow them.” May their surviving brethren, who mingled with them in walks of usefulness and charity, “work while it is day,—the night cometh in which no man can work!”

* FORM OF A BEQUEST.

“I give and bequeath to the Treasurer for the time being of a certain periodical publication called the ‘Evangelical Magazine and Missionary Chronicle,’ published in London (the profits of which work are by certain Trustees therein named, devoted to the benefit of Widows of Evangelical Ministers of different denominations, and to other charitable purposes,) the sum of £ , to be raised and paid out of such part only of my personal estate, as shall not consist of chattels real or money secured on mortgage of lands, or tenements, or in any other manner affecting lands or tenements, to be applied by the Trustees of the said periodical in like manner as the profits of the said work are applied: for which Legacy the receipt of the Treasurer for the time being shall be a sufficient discharge to my Executors.”

13. All.

W. R. Williams
St. Paul.

THE
EVANGELICAL MAGAZINE,
AND
Missionary Chronicle.

FOR JANUARY, 1843.

PREPARED BY THE REV. W. LEGGE, B.A., OF READING,
IN THE CHURCH-YARD.



No. 211.—NEW SERIES.

LONDON:
T. WARD AND CO., PATERNOSTER ROW.
—
SIXPENCE.

PRINTED BY J. H. JONES, 10, PATERNOSTER ROW, LONDON.

TO CORRESPONDENTS.

Communications have been received, during the past month, from the Rev. Drs. Col. Fletcher, Barber, Matheson, Payne, and Styles; and from the Rev. Messrs. T. Smith, Collings, Jackson, Bishop, Sawyer, Davies, Benden, Bean, Palmer, New Steer, Hobbs, Black, and Evans.

Also, from Thomas Wilson, Esq.; J. D. Parson; W. J. N.; Robert Winter, J. G. T. Norris; Robert Charles; S. Barber; A.; Eliza Ansley; J. H.; W. L. Wheat; H. Hewitson; Mrs. Barnett; T. B.—r; Edgar; T. H. T.; A. Lower of Consists; J. S.; J. H. B.; R. A. V.; R. C.; J. B.; William Cooke; Martin P.; W. J. P.; and Anders.

"An Anxious Inquirer" must state his case more fully before we could pronounce upon it. Certainly, the absence of a church-member from the Lord's Table for months, without any sufficient reason assigned, would be strong *prima facie* reason erasing his name from the church-books. Churches could not exist if members were fered to act so inconsistently, and the example would be in the highest degree pernicious—"A Friend to the Orphan" may expect to see his communication next month.—Association of Ladies, in Hemerton, on behalf of the Paris Evangelical Society, we noticed in February. The address of our Manchester Friend to Mr. Moffat, is too far for our small space.—Mr. Newton is respectfully informed, that the press of matter has delayed the notice to which he refers.—The Rev. John Griffith must just remember that we receive obituaries, sometimes in one month, sufficient to fill the Magazine of whole year.—We have not heard of such an account as that referred to by "Piny," the pen of any of our missionaries.—We are much indebted to Mr. Ken for his gestions, and hope to make some good use of them.—If Mr. Williams will inform his as to the origin of the Baptist Magazine, he will then be furnished with the answer to friendly query.

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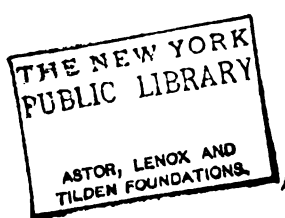
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Engraved by J. G. Colman

Engraved by T. A. Scott

Yours affectionately

Bristol
March 1842

Henry Isaac Roper

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR JANUARY, 1843.

THE DEPARTED YEAR.

A RETROSPECT.

THE departed year, which rose upon us in the midst of calamity and gloom, has been crowned with the Divine goodness, and its close has been far more auspicious than its commencement; nor ought we to suffer it to pass without a serious and solemn review. The judgments and the mercies which have marked its progress, call alike for humiliation and gratitude; while the lapse of so much time is suggestive of profitable reflections, to which we shall do well to take heed.

War is as great a curse as it is a crime, and in both respects it is the penal result of long accumulating national guilt. From experiencing its immediate horrors as a Divine infliction, our country has been mercifully preserved. But that we have been dreadfully implicated in its criminality, and have much to apprehend from its consequences, though they may be comparatively remote, must be apparent to the most superficial inquirer. War is, in every case, the triumph and the harvest of the first great murderer. By war, we must not, however, be understood to mean the incursion of violent depredators upon the innocent and defenceless; but the mutual determina-

tion of belligerent parties to settle their disputes by an appeal to arms. This is war. Every thing short of this places the unhappy community attacked by physical force, in the situation of righteous Abel. Though they may act on the defensive, they are victims and not warriors. In the Scriptures, war is frequently threatened as one of the severest judgments of heaven. Without being politicians, or meddling with political affairs at all, as Christians we may be allowed to say, that the politics that lead to war, or that generate and foster the evil principles and passions which excite it, and of which it is at once the gratification and the punishment, must equally violate the dictates of justice and humanity; and if by any they are deemed wise, our conviction is, that the wisdom is from beneath. Every man who is not an infidel, finds no difficulty in arriving at the conclusion, that if Christianity, as an intelligent and living energy, were at the head of this world's governments, that the sword would never be thrown into the scales of justice; and what is now the *ultima ratio regum* would, in that case, be regarded as a strange compound of

malignity and madness. The dullest understanding in a moment perceives, that however Christianity may be made a pretext for crimes, that they are alien from its spirit, and condemned by its precepts: and could war be divested of the false virtues which impose on the imagination and mislead the conscience, and be seen in its naked selfishness and cruelty, no one professing to understand and revere the gospel would dare to become its apologist: he would feel, in making the attempt, that he was a traitor to the Prince of peace.

The tragedies of Afghanistan and China, in which what is called British valour has acted so fearful a part, are terrible to think of. A dreadful amount of guilt must attach somewhere. Conquest has been dearly purchased; and it would have been, in the eye of religion, if only one human life had been sacrificed. We shudder when we think of the massacres in China, and hold our breath in apprehensive dread, as we read of "disasters unparalleled in their extent" beyond the banks of the Indus, and which have been retrieved by repeated victories in the field, and "the capture of the cities and citadels of Ghuznee and Cabool,"—that is, by shedding torrents of human blood. We have nothing to do with war, but to deplore it, nor with victory, except to rejoice when it ends in the establishment of peace. The curse and the blessing are both to be registered among the events of the past year, by which the supreme Ruler has been mysteriously working out his own designs. He will make the wrath of man to praise him, and convert the chastising scourge in his hand into a guiding sceptre, which his church shall adore, while she follows its indications with devoted obedience. The evacuation of Afghanistan, under the circumstances in which it took place, will not only in a worldly, but in a higher point of view, operate beneficially on our empire in the East. The encouragement of commerce, the cultivation of the arts of peace,

just and equitable laws, into all of which the religious spirit shall continue to be infused as a grand moral element, with a greater facility, and to a wider extent than ever, will be productive of the happiest results. Religion, we hope, will teach our Government, wherever it is established, a wiser policy than any that has been suggested by the love of conquest and the mere power of the sword.

But it is to China that the eye of the Christian philanthropist is directed, while his heart is inspired with the liveliest hope. Never has so wide a field been opened, in the history of the world, so favourable to the missionary enterprise. China is open! Her impassable wall no longer exists. No longer a celestial empire, that disdained to hold intercourse with other nations on equal terms, and that excluded, by imperial edicts, the Sun of righteousness from shining on her mighty population of three hundred and fifty millions,—China has been compelled to descend to the same level with other countries—to consent to be as one among many compeers—and to make her cities as accessible to Great Britain as London is to all the world.

If the merchant and manufacturer have read the following statement, and hailed the prospect which it unfolds for the employment of their capital and the working of their speculations, with the confidence of hope and with the determination of enterprise; how ought it to be read by the directors of our missionary societies, by our churches, and by every individual who longs, and prays, and is willing to labour for the evangelization of the world! "No fewer than four new ports are opened out to British commerce, each of them better and in a richer country than Canton, and hitherto sealed against all European enterprise. The trade thus about to be established with England, will enable the Chinese to possess the manufactures of Manchester, the produce of the forges of Birmingham, and all the varied articles which the skill

and industry of the different towns in Britain can produce, calculated to minister to the necessities, luxuries, and amusements of the inhabitants of a vast empire, hitherto comparatively shut out from intercourse with the civilized world. The opening of the four ports is considered to be equal to the opening of commercial relations with four rich states, each as large as France, and densely populated."

If the field of missionary labour is the world,—and those parts, especially, that stand most in need of the illuminating and purifying influence of the gospel,—in what an awful and impressive manner has the great Head of the church, as the God of providence, and the Redeemer of our race, awakened us to a concern to adopt immediate and energetic measures for the work of evangelizing China! These dark places of the earth are now revealed to us in all their pagan degradation and misery; till the termination of the last sanguinary massacre we had no access to them as a Government, and most haughtily refused all intercourse with them as a people. They regarded us as contemptible barbarians. They have been made to quail before our power; we must now inspire them with respect for our character, and irrigate their moral desert with the waters of life. We deprecate, even with horror, mingling in these waters the poisonous drug, the contraband introduction of which, in spite of the laws of China, and the determination of the executive authorities, was one great cause of the war, which we trust has now terminated in peace, and in the establishment of such a friendly intercourse between the two countries, as will confer all the benefits of our higher civilization, and the blessed influences of our holy religion, upon the millions with whom we have thus become commercially associated.

Bright will be the morning that ushers in the new year, if China form the subject of the prayers of all the Christians in the British empire, and if the voice of Providence be responded to by the sounding of the trumpet of

salvation among the myriads of that far distant land.

It is impossible, in taking ever so brief a retrospect of the departed year, not to refer to the unparalleled distress,—amounting, in multitudes of instances, to absolute starvation,—which is felt in our large manufacturing districts, and is extending to the agricultural, which has so painfully marked the year that is now closing upon us.

Into the causes of this national calamity, for so we regard it, we do not here pretend to inquire. Human agencies have no doubt produced much of it, and as far as the laws have contributed to it, the law-makers are responsible, and will be made so in the day of righteous retribution. But we view it as the visitation of Heaven upon a guilty nation, in which, through the suffering masses, God is calling to their rulers, both civil and ecclesiastical,—and especially to the Christian ministers and churches in our land—to repent, and upon right principles and in a right spirit, to commence the work of national reformation. The people would not be starving at this moment, had Christianity been the personal concern of every one; had every family consisted of enlightened and *Christian* patriots. And whose fault is it that the population of Great Britain is for the most part ignorant of its duties to God, to itself, and to the state? Nothing can save our institutions but imparting a good education—that is, an education of principles based on religion, to our people. Poor Burns was right, when, referring to such hearths and homes as he had so felicitously depicted in his "*Cotter's Saturday Night*," he addressed his native land—after praying that they might not suffer from "*luxury's contagion, weak and vile*,"—with the exultation—

"Then, how'er crowns and coronets be rent,
A virtuous populace may rise the while,
And stand a wall of fire around their much
loved isle."

Those who wear crowns and coronets should know that their best security, their only human safeguard, is a

virtuous populace, that is, "a religious people;" and they should ponder well the question—Whether extreme destitution, linked with enforced idleness, affecting large masses of the people, and for a long time, has not a most demoralizing effect; and if not remedied, whether there is any thing on earth so likely to loosen the bonds of the social state, and to call forth the latent and desperate energies of a universal anarchy? For ourselves, we cannot read, unappalled, language like the following, from those who only give utterance to what they feel and know to be the truth:—

"When I look around on every side, I see nothing but ruin, misery, and bankruptcy; when I see bankruptcy, or the fear of it, stalking through your warehouses; and famine, or the dread of famine, invading the hearts and cottages of the poor; when I see industry standing idle all the day in our market-places for want of employment; piety clothed in rags, stout hearts wailing, and manly brows weighed down by a fearful cloud of care; when I see places of scientific instruction thrown into a state of bankruptcy; when I see every place of amusement shut, and scientific specimens sold; when I see people driven from their recreations to their destitute homes, to brood upon nothing but famine, and care, and terror, and distress"—we cannot transcribe any more. This is no exaggerated picture, and it belongs to the history of England in the year of grace, 1842. But to us, the most affecting part of the scene is, the wonderful patience with which the perishing multitudes have borne their intense sufferings. Even when under excitement, and urged forward by their misguided and self-constituted leaders, they discovered no ferocity, breathed no revenge; and how soon was the fearful front of rebellion turned back, to bear in silent endurance what could not be remedied by the madness of physical resistance!

That this most appalling state of things has increased rather than abated, *is to be inferred from the resolutions*

passed at a meeting of the Common Council very recently held in this metropolis, at which the chief magistrate presided; the first of which begins thus: "That the continued and *increasing* depression of the manufacturing, commercial, and agricultural interests of this country, and the wide-spreading distress of the working classes, are most alarming." To balance this, however, we are told by persons competent to form a judgment on the subject, "that a general revival of trade is now upon the eve of taking place." Whether it be so or not, to thousands of our industrious, but unemployed labourers, Christmas has presented a chilling hearth, and the new year opens upon them without the salutation of any cheering welcome, or animating prospects. Have Christian churches and Christian ministers, as such, no duties to perform, onerous and most imperative, arising out of this condition of the British people? Whatever these duties may be, the time is urgent; and we say to each and to every one of the great Christian communities among us, and the individuals of which they are composed, however denominationally distinguished, "Whatsoever thy hand findeth to do, do it with thy might." The remedy must be soon applied, or the ruin is inevitable. But the Lord reigneth, and to Him should earnest and importunate prayer be offered, as one of the most effectual means of restoring our national prosperity; and as a pledge to our country, that, by discharging this duty, we are ready, as men and Christians, to perform every other.

The state of religion in the past year, as it regards systematic and wide-spreading efforts to propagate the most pestilential heresies, and to establish a priestly domination, subversive of religious freedom and fatal to the civil rights of Protestants and the real friends of the Reformation, is, perhaps, the worst symptom of the times. Puseyism is the type which the antichrist of England has assumed for the purpose of banishing from the pulpits of the

Established Church the precious doctrines of the gospel, and for marshalling and calling into mischievous activity a crusade of the priests and laity of the aristocracy to crush all those who, not being within the pale of that Church, maintain these doctrines, and are resolved to stand fast in the liberty wherewith Christ hath made them free. The promoters of evangelical piety have less to apprehend from the Papacy of Rome than from the Puseyism of England: subtle and zealous as the missionaries of Catholicism are at this moment, and spreading, as they do, through the length and breadth of the land, we fear less injury to the souls of men from their success, than from the effective labours of the Oxford Tractarians and their disciples. The episcopal charges recently put forth, and the aggressive action given to the machinery of the hierarchy, wherever it can be brought to bear against Divine truth and human liberty, are fearful indications that some mighty collision is at hand. It is high time that the truly Protestant portions of the community, whatever different views they may entertain on mere ecclesiastical points, should fraternise and have some visible bond of union,—some standard which may attract them all as to a common centre. That a movement towards an object so desirable should have been publicly made, is one of the favourable signs which has, in some measure, relieved the gloom of the setting year. We regard it as a gleam of sunshine amid the threatening darkness; not the lurid light that tells of destruction, but, we trust, the day-spring from on high to visit us, the harbinger of better times. The evangelical churches of the land; Congregational Unions and Associations; institutions of mercy; hospitals for the heart; Christian Instruction, Missionary, and Home Missionary societies,—as a constellation, each star of which the Redeemer holds in his hand, have shone during the past year with more than their wonted brightness, and encourage the hope that a *country so highly favoured will not be suddenly abandoned*;

no, all things considered, we have great reason to thank God and take courage.

The "Evangelical Magazine" has entered upon its jubilee, and its conductors have to recount forty-nine years, during which, brotherly love, Christian benevolence, and genuine piety, have marked its progress. The last year has been among its most successful. That our Magazine has contributed its full share in producing that salutary change in our periodical literature, which is universally felt and acknowledged, we may fairly assume. What conspicuous error in religion and morals; what prevalent impiety, in the form of heresy or intolerance, has ever sprung up amongst us, that we have not refuted and rebuked? We were among the first to rekindle the missionary spirit, which had been so long extinct in the British churches. Our original supporters, whose steady patronage and active services their successors acknowledge, with reverence and gratitude, were the founders of the London Missionary Society:—our fathers,—our tutors,—our friends;—we number it among the purest and most privileged of our enjoyments, to have had the honour and happiness of standing in such a relation to such men.

But the close of one year reminds us of the commencement of another. The point of separation between the two ought to awaken in our hearts a solemn interest. The present, past, and the immediate future, press upon us relative duties and obligations which we cannot innocently neglect or disregard.

To some of our readers, another year is not only past, but lost. All the years they have spent have been the years of a *vain* life. The one that is now closed has added its guilt to all the preceding. This ought to be an awakening consideration. Whatever your age may be, you belong not to the household of faith; you are not in the family of God; you are not in his house as children, nor in his vineyard as labourers. As yet you have done nothing for God; not are you

prepared to meet him as your Almighty Friend or Foe. Will you dare to venture upon another year, every succeeding moment of which involves a deeper responsibility than the last, without once pondering the path of your feet, and asking whither this rapid march of time is carrying you? Last year you made an ample stride to the tomb; another, and your feet may stumble upon the dark mountains, and your soul be engulfed in the everlasting abyss. Hear the voice of the departed year, "It is high time to awake out of sleep."

But the readers to whom we would especially address our admonitions are those who feel their obligations as Christians, but who are unmindful of the wide sphere of duty in which their connexion with their country, the church, and the world, has placed them. It is incumbent upon the Christian, above all other men, to act the citizen. To the hands of Christian patriots, God has intrusted the prosperity of their country; not as party politicians, or as inconsistent religionists, who depress one class of duties by giving an undue preponderance to another class; but as men of God who, possessing influence, are bound to consecrate every atom of that influence in every way in which it can be employed to his glory, by advancing the interests of society.

Surely he does not merge the Christian in the citizen, who lifts up his voice against the spirit, the system, and the practice of war.

It is high time, and the history of the past year impressively proves it, for British Christians to teach the nations, and their own nation in particular, to learn the art of war no more. There is no subject of more awful magnitude, and on the right practical understanding of which the world's evangelization and happiness so much depend. Yes! it is for us to teach mankind a truer and more magnanimous path to national glory than any country of the world has yet walked in; to show how the Christian ethics of a nation is at one with the Christian ethics of its humblest individuals; and,

if need be, to prove that, instead of that ceaseless jealousy and disquietude which are ever keeping alive the flame of hostility among the nations, each may wait in prepared security till the first footstep of the invader shall be the signal for the display of its passive virtues, more powerful than the might of armies, because it has Omnipotence for its defence.

The present state of the country and of the world, and more particularly of this country and China, in relation to each other, renders this the precise period when the British churches, and especially the wealthy individuals among them, ought to make unexampled efforts, accompanied with corresponding sacrifices.

The distresses of the large masses of our industrious population must be relieved, and Christians must not stand by and let others do it. The nation must be taught, and such instruction must be imparted to it as shall counteract the further working of the accursed leaven of a spurious Popery, that threatens the destruction of the state and the ruin of the people; which already aspires to domineer over the one, while, by a thousand treacherous arts, it labours to mislead and infatuate the other. We have done our part hitherto, and, with the blessing of God, we shall continue at our post. But it is China that, with her myriads of voices, is calling to us, in the language of the man of Macedonia to Paul, saying, "Come over and help us," that has a claim upon our deepest Christian sympathies; and demands, that while commerce freights her ships, spreads her sails, embarks her capital, and concentrates all her energies to augment the wealth and extend the honour of Britain,—the friends of Christian missions, in their mighty enterprise to evangelise that immense section of the human race, should as far exceed the efforts of commerce to secure its objects, as the interests of eternity exceed the interests of time, and as the prosperity of Christ's kingdom ought to be infinitely dearer to their hearts than the glory of any earthly empire.

TRIUMPH OVER DEATH.

years ago I entered a gentlemanly as tutor. Of my pupils fit, a year ago, the youngest and most uninterested in divine things. But in his case Christ's words were fulfilled, "The last shall be first." So interesting did his experience, and so apparent was a new heart in him, before he left the evil world, that I have written a short narrative of his case for the purpose of proving beneficial to others, and may read it.

Winter, he was seized with

The disease could not be cured, and the consequence was a rapid consumption of the lungs. He lingered for months, and during that time he suffered extreme pain. Towards the end of his illness he became anxious about his state before God. "Oh, I cannot sleep," said he, "in this position, when advised to come to Christ, I cannot get a little sleep." "I will sleep till I get this load of sin off my mind," he thought, and every blessing. After this his sleep was most uninterrupted. He was up every Sabbath morning if his mind was not so comfortable. "Oh, yes," said he, "I have peace!" "But what is it that gives you such peace?" "It is peace through Jesus Christ." That day when God was shed abroad in his heart, the Holy Spirit, appeared to him, and his anxiety that others should know Christ. One night he was earnestly beseeching some one to come to Christ. "Oh!" said he, "you will only come to Christ, and that he will not cast you out, but come to him as you are, with your sins." Being asked if he had a message to the Sabbath-school, he said a little. "Is it time enough?" he said his papa, "to seek for him now, now. With all I can say to them, come to Christ, once pretended to come to me, but I did not really come."

ter, but you have come now,

have you not?" "Oh, yes!" "How was it you really came?" "Oh, he brought me!" At another time one of his brothers asked what he would say to the Sabbath scholars, when he next met with them. "Tell them," said he, "I hope they will attend to the instructions they receive, and to all that is said to them." "And must I tell them to come to Christ now?" "Oh, yes; tell them to come now; for now is the accepted time, now is the day of salvation." He then added, "If Jesus Christ had not first loved us, we could never have loved him."

Even on a bed of acute pain and sufferings he could rejoice with a joy unspeakable, and full of glory; and there too he found, that no bodily disease can destroy the blessedness of the man whose transgression is forgiven, and whose sin is covered. "How happy," said he, on one occasion, "is the believer in Jesus! None else can be happy; those who do not believe in Jesus are miserable." And after a pause, as if he had been thinking on their awful delusion, "They must be mad, they are really mad!" His confidence in the faithfulness of Jesus was very strong. "How kind Jesus is! If you want any thing, you have only to ask him for it, and he will give it, if it is good for you. When I think of this I cannot help laughing; it makes me so happy I don't know what to do!" One night he was overheard laughing, and when asked, what was the cause, he said, "Oh, I am so happy, I could not help laughing!" "What makes you so happy just now?" "It is resting on Christ—resting on Christ!" At one time observing his papa weeping, he said, "Oh, don't cry, papa, I am quite happy! I shall be for ever with Jesus in glory. I know I shall, he told me so; and are you sorry for that, papa?" "Oh, no," said he, "my tears are tears of joy, not of sorrow." "Well, then," said he, "remember whenever you see a tear in my eye, it is a tear of joy."

His eldest brother, who left for India a few weeks before Peter's death, wrote me regarding his brother's state of mind and body. "This morning," he writes, "I asked him if his mind was comfortable, he replied, 'Yes, it is comfortable as yet.' 'Do you love Jesus?' 'Oh, yes, I do love him.' 'And he loves you,' said I, 'for he gave himself for you. And, my dear, if you and I get to heaven, how we shall rejoice and praise Jesus for all his dealings with us, even for afflictions. We will sing, worthy is the Lamb that was slain, and cast our crowns at his feet!' 'O Stuart, we shall be so happy, we shall not know what to do for joy!' Then to my astonishment, he began singing—'Hallelujah! Hallelujah! Hallelujah! Praise ye the Lord.' I joined with him, and we sang Hallelujah! He then tried to sing that verse of the 'Happy meeting,—

'Oh, how happy we shall be,
For the Saviour we shall see,
Exalted on his throne,' &c.

But he was speaking too much for his strength, and I advised him to take a little rest—"Oh," said he, "the golden harps, the golden harps, and the golden strings—the strings of gold!" Afterwards he said, "Dear Elizabeth, how I love her for her care of me! Oh, how I love her!" He then put his arms around my neck, and warmly embracing me, said, "Dear Stuart, how I love you, Oh, how I love you!" These are only a few of the things he said."

How delightful must the recollection of that morning's conversation prove to Mr. —, when the accounts reach him of his little brother's departure to partake of that fulness of joy of which they then spake!

A few days before his death, he observed his eldest sister weeping, "O Elizabeth," said he, "don't cry! Why are you crying?" She told him it was not because she was sorry. He then repeated a verse of the happy meeting,—

"There we all shall sing with joy,
And eternity employ
In praising Christ the Lord!
Oh, that will be joyful," &c.

"Yes," added he, "there will be no weeping there. I shall not see dear Elizabeth putting her white handkerchief to her eyes, and wiping them. Oh, no, God himself will wipe away all her tears."

I shall conclude my narrative with a few extracts from a letter I received after his death from one of his brothers, a beloved former pupil. "You will have received the intimation of our beloved brother's death. Yes, he has truly fallen asleep in Jesus—gone to be with him to behold his glory. Yesterday we committed his earthly house to the ground whence it was taken. It is, indeed, sown in weakness, but it will be raised in power, sown a natural body, but raised a spiritual body, fashioned like unto the glorious body of Christ. For some days before his death, he was very anxious to sit up a little. 'Oh, do ask Elizabeth,' said he to his attendant, 'if I may get up to see my own funeral!' He was asked what he meant. 'Oh, I'm going to die, and my body will be put in a coffin, and buried in the ground, and I shall go and sing with Jesus!' 'You are not going just now, are you?' 'It will not be long,' said he, 'I am going soon, and oh, I shall be so happy!' Whenever he was asked how he felt, or if he was comfortable, his reply was—'I am quite happy, very happy!' And his glistening eyes, with the sweet smile that lighted up his countenance, were a sure index of the happiness and delight which filled his soul. The last words I heard him utter were, 'Is it possible?' About three A.M. Saturday, he turned round his head, looked to the servant attending him, smiled, and in an instant all was stillness! We have cause of the most heartfelt gratitude that our parents have been supported and brought to say from the heart—'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!'"

Thus died this young believer, on the 6th of August, aged twelve years and nine months.

P. M.

Duncanstone, Nov. 2, 1842.

ON CHARACTER,

OR, COUNSELS FOR THE YOUNG.

CHARACTER is always important: it is important to all classes of persons; especially to the young, to whom character is more immediately addressed.

Character is the development of the mind, the manifestation of those mental qualities by which one individual is distinguished from another; good character must have religion for its basis, and is inseparable from a love for wisdom and goodness, with which all wise and good men are furnished.

Character, or name sustained by virtuous conduct, is "better than pre-eminence," and "is rather to be desired than great riches;" it will afford more substantial satisfaction to the mind; it will make its possessor a useful member of society; and it will prepare him to realize all the blessings of godliness in the eternal world. The honourable testimony borne to the character of Mary by our Lord, was surely more valuable than the pre-eminence, with which she was anointed; and he who daily recommends himself to others, by the meekness of his spirit, and the holiness of his conduct, is a greater benefactor to society, than he who relieves the temporal sufferings of the needy, or mitigates the pains of the body, or saves a sinker from a watery grave.

Character, formed on Christian principles, supposes inflexible integrity in all intercourse and transactions of life; a keen sense of moral honour; a tenderness of spirit; and the exercise of that prudential carefulness, which is as anxious to avoid injuring others as not to be injured by others. A good name, or Christian character, supposes also the exercise of moral courage in defending the cause of truth and holiness; the discovery of duty in all our motives; the development of benevolent feeling and love; and the well-founded hope of glory and happiness, which are

prepared and preserved for all such as live and die under the hallowing influence of the fear of God.

Character is important in the estimation of all classes of persons: even the vicious value it, when its influence is discovered; and without it, it is next to impossible for any individual to rise to distinction, or to occupy any responsible position in society.

In the choice of a legal or medical adviser, of an instructor of youth or of a man of business, of a servant or a guide, there is generally much emphasis laid on character.

How important, then, it is, that the young should pay great attention to the first steps which they take on entrance into life; and how diligent, and anxious, and prayerful should they be that they may preserve their conduct without reproach.

An established character is not acquired at once: years must elapse, and many difficulties and temptations must be endured and resisted, before a good moral reputation can be obtained, before public interest and confidence can be elicited; and what it has required years to obtain, may, in one moment, or by one rash or imprudent act, be completely lost, and lost never more to be regained.

Good character is important, because it is beneficial in its influence.

It will guard the young from many suspicions; it will protect them against the slanderous insinuations of wicked and designing adversaries; it will promote self-respect; it will assist in the pursuits of this world; and it will prevent that deep and distressing remorse, which a tender and delicate mind must experience, as the consequence of a blighted character.

My young friends, good character may be regarded as capital; it is a treasure worth possessing and protecting; it makes friends where they did not exist before, and it produces a

disposition to show friendship; it makes duty comparatively easy, and lessens the power of temptation; in fine, he who has a good character, feels that he has something to take care of; something that is worthy of his most vigilant effort that it may not be injured; something that renders it needful that he should daily plead for upholding grace, for guiding and preserving mercy.

The formation of character is not the result of force, but of deliberate choice; there may be many classes of means in constant, and some in invisible operation, yet still every one feels that he has power to refuse or assent, to act or not to act, as his judgment may dictate.

An individual may be constrained to act, but he cannot be compelled to think, contrary to his prevailing inclination; he may be coerced or bribed to defend a cause which he does not approve, but he cannot be brought voluntarily to identify himself with a cause which his judgment condemns.

General character may be modified by circumstances, as in the case of Herod, who, for a season, was deterred from killing John, because "he feared

the people;" but Christian character is perfectly voluntary, it is cultivated by the individual himself as the result of Divine teaching; that teaching which, through the instrumentality of Divine truth, transforms the soul, enlightens the judgment, and sanctifies all the affections of the mind.

In order to the maintenance of good character, there must be much prayer to God; there must be great carefulness in the choice of companions, and in the selection of books; and there must be diligent attention to the means of grace, and a conscientious avoidance of all improper recreations.

Think, my young friends; think seriously of the immense importance of these things; for, as character is formed in this life so it will be found in eternity.

The character with which you live and die, will rise up with you in eternity, and will be eternal; then you will reach the perfection of eternal felicity, or endure the unutterable torments of eternal despair. "Thus saith the Lord of hosts, Consider your ways."

R. N.

COMPLAINTS AGAINST "THE RISING MINISTRY."

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—It has become very common of late for persons who are attached to systematic theology to find fault with the rising ministry; and to charge them with "legalizing the gospel," "modernizing the religion of Jesus Christ;" "preaching semi-Arminianism," &c. "An Aged Minister" has uttered his lamentations on this subject in your magazine for this month.

I confess myself to be a young minister, and have no doubt that if my aged brother were to hear me preach, he would rank me among the class whose style of preaching he so much deplores. I wish to show him all that *deference and respect* which are due

to his age and to his office; but that need not prevent me from offering a few remarks on what I think unfair and objectionable parts of his letter.

In the first place, it is not fair to charge, even by implication, the whole body of young ministers with the unguarded expressions of a few individuals.

Then it is too bad for him to say that young ministers "must needs introduce their knowledge of moral science and mental philosophy into their sermons," as though they had no higher aim in doing so than mere display. Whatever may be the practices and motives of some, to include the

whole class of young ministers in this sweeping charge is unkind and unjust. If "An Aged Minister" has an extensive acquaintance with the rising ministry, he must know it to be so; if he has not, he ought not to have made the assertion.

When he says, "if they be truly pious and devoted to their work, they will come right in time," he means that they will abandon what he calls their semi-Arminian views and style of preaching. Now, if there be any ground for this assertion, or any propriety in it, it follows as a matter of course, that all our ministerial brethren among the Wesleyan and other methodists, who do not "come right in time," but who close their ministry holding the same views as they commenced it with, were not "truly pious and devoted to their work." Does "An Aged Minister" mean to assert this? If he does not, there is no point or propriety in the sentence. If he does, then I think the spirit which his system has engendered is not likely to recommend it.

I very much question the wisdom and prudence of bringing these complaints before the public, even supposing them to be well founded. "An Aged Minister" asserts that "there are thousands of pious persons who cannot go with the times," &c., by which he means that they do not like the preaching of the rising ministry, and that "there is oftentimes great difficulty in a young man's being settled over an intelligent people." I am not disposed to admit all that is meant by these two assertions; as I think it were not a very difficult task to show that the dislike of these thousands, if it does exist, is the result of groundless prejudices which have been produced by partial views of polemical divinity, and that the difficulty which any young man feels in getting settled over an intelligent people might be accounted for on other grounds than his doctrinal opinions. But I am willing to let that pass, and admit that what is stated is strictly true; then I ask, Sir, ought not "An Aged Minister" to be one of the

last to perpetuate that dislike on the part of the people, and to increase that difficulty on the part of his young brother? The private Christians who read your magazine are ten fold more numerous than the ministers who read it, and perhaps a hundred fold more numerous than those to whom the letter applies; and if the thousands referred to by your correspondent should happen to be among them, their distaste for the preaching of the rising ministry will not be likely to be diminished by any thing contained in his letter. There is a foolish prejudice existing against young ministers in many minds, on no other ground than because they are young. Now our aged brethren who "feel a peculiar interest in young ministers," ought to try and remove that prejudice as far as they can. But they are far more likely to increase it than diminish it by publishing to the churches that they do not preach the truth as it is in Jesus.

When I began, I meant to make a few remarks on the general question respecting what is called the modern style of preaching; but I am afraid of troubling you with too long a letter, and will therefore leave them till next month, when, if no one takes up the subject, and you see fit to publish this, I will endeavour to forward them. In the mean time let me just say, that we deny the following things, which are either stated or implied by an aged minister. 1. That we need 'a modern New Testament,' in order to justify our mode of preaching. 2. That because our preaching may in some respects differ from the style of the excellent, yet fallible men named, therefore it must differ from the Bible. 3. That there is any greater 'contradiction' in our mode of stating the truth than in that adopted by the inspired writers. 4. That our 'divinity' is more 'modern' than that of Christ, the prophets and apostles. 5. That we preach 'another gospel' or 'legalize' the true one. 6. That we neglect to preach or keep in the back ground 'the utter depravity of man;' 'his redemption by

Christ,' and 'justification by faith,' and by that alone as the only means of the sinner's reconciliation to God. We may be wrong; and if so, I for one shall be glad to be put right. But we think that our mode of preaching more fully declares the whole counsel of God than the old one; for while we are as anxious as any of our older brethren to give all the glory of the sinner's salvation to God, we wish, on the other hand, to attribute all the guilt of his impenitence and unbelief, and all the blame of his final condemnation, to himself.

Yours sincerely,

Nov. 7, 1842. A YOUNG MINISTER.

P.S. It is somewhat remarkable, that both in the Eclectic Review for this month (p. 559,) and in the Congregational Magazine, (Report of the Liverpool meeting,) the general question respecting the modern style of preaching is touched on, and in somewhat the same strain as by 'An Aged Minister;' which renders it the more important that it should be calmly discussed.

EDITOR'S REMARKS.

We have received no fewer than five critiques upon the paper of "An Aged Minister," which appeared in the November number of the "Evangelical Magazine;" some of them written, as we think, in a tone of severity by no means justified by any thing which fell from the pen of our venerable correspondent, who is neither a hyper-Calvinist, nor an unfriendly observer of the rising ministry. Had he been either, we should not have admitted his strictures into our pages. At the same time, we are jealous of the reputation of our younger brethren, and should be grieved beyond what we can express, if the well-meant observations of our correspondent should create unreasonable prejudice, or lead querulous persons to think less respectfully and kindly of young ministers, who are the hope of the churches, than they deserve. Though we have painful suspicions that some modern preachers,

both among Baptists and Independents, are justly chargeable with "mising" the appeals of the gospel, would fain hope that the majority of our beloved young brethren are in the faith. We well know how the tendency is, in certain quarters, to find fault with inexperienced preachers, and to make them offenders without cause; with such an unjustifiable ungrateful state of feeling we can have no sympathy. On the contrary, we would express it as our conviction, that the rising ministry ought to be encouraged, that too much ought not to be expected from them, and that able and good men ought to hail and fortify them in entering upon the duties of their responsible calling. We love them too much, and feel too deep an interest in their future success, ever to be parties to any petty warfare against them, which might either discourage them, or tempt them to set light by the opinions of those who may be qualified to minister good advice to them.

Having thus expressed our strongly cherished sentiments, in reference to young ministers, we hope to be mistaken, when we say, that we should strenuously guard against the adoption of such views of truth, and such modes of inculcating the gospel, which might tend to breed suspicion and heterodoxy in the minds of serious persons. Is there not some danger in the present day, of an attempt to confine too much upon the plain dogmas of Scripture? to recede from the difficulties which must continue to attend upon us? to cultivate an over-simplified mode of enunciating the truth of the gospel? We are not disposed to be fastidious; but we think we perceive tendencies like these in some of our preachers. We are not free from apprehension, moreover, that some of the trines of Christianity are in danger of being concealed or mutilated in certain quarters. Is not man's responsibility insisted upon, in such a manner, by some teachers, as to veil both the absolute corruption of human nature, and the necessity of Divine influence

preaching of some metaphysical than scriptural? Is there not a cry to follow too implicitly such as Moses Stuart, Finney, and that might be named? We press with all earnestness upon ministers, the importance of ad-
 stedfastly to the doctrines of—of eschewing Arminianism in

all its forms,—of cultivating unction and ardour in their appeals,—and of avoiding novelties in doctrine and manner. Our prayers and our sympathies are with them. May the Divine Master prepare them for extensive usefulness in his vineyard! May they be wise to win many souls to Christ!

PEACE WITH GOD.

sabbath was made for man, and is that man who remembers the day to keep it holy. English-who go to foreign lands, often great inconvenience and suffer loss of matter. They often find themselves far away from the house of God, and among people who pay no regard to the sacred day. This was the case with one family, who, being some years in a country

English was not spoken, came to a place where was an English chapel. On the sabbath morning, the parents took up to the house of prayer and their eldest daughter with them. She was about thirteen years of age, was very clever and intelligent, and bearing the disadvantages under which she had lived. That morning, the minister chose for his text, Rom. vi. 17.

"Therefore, being justified by the blood of Jesus Christ, we have peace with God, through our Lord Jesus Christ." She listened with deep attention to the text, and said to herself, "Peace with God! that I should like to possess. I will try to see how it may be obtained." The preacher began, "We have peace with God. We who were at war with him. We rebels have peace with him. This is a wonderful subject, several things must be considered."

It is peace with God after a natural war.—God is our father and our friend. He has given us laws by which are for his honour and glory; yea, in keeping them there is reward. Every law which has been given us, is like a fence placed

just at the edge of a precipice, to keep us from falling over and breaking our necks; but sinful mortals take these laws and cast them behind their backs, yea, they insult their father by just flinging them in his face or trampling them under their feet. Oh, the rebellion of man! Oh, the forbearance of God! My brethren, if Gabriel the archangel had the government of the world committed to him only for an hour, he would dash it in pieces: his patience would be exhausted; and yet there is peace with God even for us.

"II. *It is peace after a most disgraceful war.*—All our comforts come from God. He gives us life, and breath, and all things. He keeps us from harm by night and by day, and is always doing us good; and yet here is a set of rebels—a rebel universe up in arms against their God. Think of it, dear brethren. There is ingratitude, that base and hateful sin, stamped on every day's work; on every page of the history; yea, it has gone so far, that the carnal mind is enmity against God; 'it is not subject to the law of God, neither indeed can be,' Rom. vii. 5. This is desperate indeed, and yet there is peace with God even for us.

"III. *It is peace after a most unsuccessful war.*—It is not a worm struggling with a giant; or a drop fighting with the ocean; or feebleness opposing an angel. Oh, no; but a sinner fighting with God; a child of Adam rising up to pull down Omnipotence. While I think of it, I tremble. Who hath hardened himself against God, and

prospered? What a mercy that we are not all in hell, partaking of the misery of rebel angels! What a mercy that there is peace with God even for us.

"IV. *It is peace brought about by the most astonishing means.*—All the proposals came from the justly offended God. The rebels had nothing to do with the plan nor the means. The merciful God was beforehand with us in every part of it.

'Grace first contrived the way
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan.'

The salvation of a sinner, from first to last, is all of grace. 'Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins.' Herein is love, that God was manifest in the flesh, and died upon the cross; that the Son of God became a surety for us, that, by the shedding of his blood, he might make an atonement for us, and magnify the law and make it honourable. These are things into which the angels desire to look; and well they may.

"V. As this peace was brought about by the most costly means on God's part, so *it is ensured to us by the easiest method possible on our part.* We have not to give up one thing, but which would injure us if we kept it. We have to do nothing but what is for our present peace and future comfort. The apostle says, 'Being justified by faith, we have peace with God.' 'He that believeth, shall be saved.' 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.' The moment that a sinner renounces his own righteousness, and trusts, simply and entirely, in the merits of Jesus, he is accepted in the Beloved. He is viewed as complete in Christ. In fact, he has acceded to the terms on which peace was proclaimed. The reconciliation between God and the sinner is sealed. *'There is, therefore, no condemnation*

to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.' A transfer takes place. He bore our sins in his body on the tree; and by his stripes we are healed. He who 'knew no sin was made sin for us, that we,' who were all sin, and nothing but sin, 'might be made the righteousness of God in him.' There is justification by faith. Glorious truth. It is sometimes called 'looking unto Jesus:' there it means looking from ourselves, and from saints, and from angels, and looking entirely unto Jesus, singing in the language of the poet,

'Other refuge have I none;
Hangs my helpless soul on thee.'

In another place, it is called, 'coming to Christ:' then it means running away from all others, and saying, 'To whom can we go but unto thee? thou hast the words of eternal life.' At another time, it is called, 'trusting in Christ:' then it means, 'Christ is the end of the law for righteousness to every one that believeth,' and on him I fix my trust.

"VI. *This peace ensures all the blessings which man can need or heaven bestow.*—Hear it, my brethren; hear it; 'and we know that all things work together for good to them that love God, to those who are the called, according to his purpose.'

"VII. The moment that a sinner believes, he is justified from all things from which he could not be justified by the law; yet he is always looked upon as a sinner—a pardoned sinner; a redeemed sinner; a justified sinner; and this part of his character will always be remembered in eternity. It will make a part of the song of the glorified, 'Unto him that loved us, and washed us from our sins in his own blood: to him be glory. Hallelujah, hallelujah.'

"VIII. If a man, who is thus justified by faith in Jesus, were to die on the same day that he believed, he would be saved and be admitted into heaven, seeing he is not accepted in his own merits, but in Christ; yet how kind God is to this rebel world, that

he often spares believers for twenty or forty years to be the salt of the earth, and the light of the world. They are God's witnesses, and they, in their turn, seek to make others happy, by directing them to the peace-making, life-giving Saviour. Thus he begins his heaven below, and looks forward to the day when he shall see his Saviour face to face, and dwell with him for ever."

Having made this statement respecting peace with God, and the way to obtain it, the preacher inquired,

"My brethren, is this your happy condition? Do you enjoy this sweet peace? Or, is it your earnest desire to possess it? and to possess it now? Oh, then raise up your hearts to God. Ask and ye shall receive. Believe, and ye shall be saved."

The stranger heard all this, and it filled her with amazement, and gratitude, and delight. "There," she thought, "this peace is for me; I may enjoy it as well as others;" and she began

immediately to pray, "Lord Jesus, grant me this peace;" and her heart soon became so full that she could not contain it. She called on a godly woman to tell her what the Lord had done for her soul, and many others soon knew it and praised the Lord for his goodness to this youthful stranger.

And now, dear reader, let me ask, Is there not something very encouraging to a sinner in the above statement? When the girl heard of peace with God, she wisely said, "That is what I should like to possess;" and would not you like to possess it also? and can you be satisfied until you do possess it? Oh, fall upon your knees, and raise your heart to Jesus, and say unto him, "Lord, help me. O Lamb of God, that taketh away the sin of the world, grant me thy peace;" and he will say unto thee, "Whosoever cometh unto me, I will in no wise cast out." "My peace I give unto you." Amen.

RICHARD KNILL.

POETRY.

NEW YEAR'S DAY.

'Tis gone—its everlasting flight
The vanish'd year hath taken;
Its scenes of sorrow and delight
Have earth and time forsaken.

The secrets of the year new-born,
What prescience can unfold them,
Till, by degrees, the veil withdrawn,
Permits us to behold them?

Who knows the future by the past?
What in its womb is treasured?
What awful year shall be the last
By which our life is measured?

And who can estimate how soon
Its tenure may be ended?
Or in what day, or week, or moon,
Its hours shall be expended?

O may I then be truly wise,
And what to me is given,
Devote, as every moment flies,
To God, my soul, and heaven!

✽.

ANOTHER YEAR.

A THOUSAND perils have been pass'd,
That compass'd round my way:
How long the journey yet may last,
'Tis not for me to say—
But God, my strength, who brought me here,
Can guard me through another year.

Still will I make the Lord my trust,
My portion and my stay,
Till, resting on my bed of dust,
I wait the final day;
And will he not for me appear,
And keep me in the coming year?

O let me not a moment doubt
My everlasting Friend;
Nor life nor death, shall be without
His presence to defend:
I need no other grace to cheer
The closing and the coming year!

✽.

NEW YEAR'S HYMN.

Psalm civ. 33.

WHILE I live I'll praise the Lord,
 Praise him while I being have;
 For his providence and word,
 For the life beyond the grave:
 And when he my dust shall raise,
 Give him more exalted praise.
 He, all present good who gave,
 Show'd me greater things than these;
 Told me of his power to save,
 Heal'd my wretched heart's disease:
 For his rich and sovereign grace,
 While I live the Lord I'll praise.
 He, in joy and sorrow near
 Gave to each its due relief;
 Temper'd pleasure, dried the tear,
 In the bitter hour of grief:
 Kind and gracious are his ways,
 While I live the Lord I'll praise.
 Though I trial may endure,
 Should my fretful soul repine?
 'Tis from dross to render pure,
 'Tis my graces to refine;
 And though he should hide his face,
 While I live the Lord I'll praise.
 Journeying onward to the tomb,
 Should I be of death afraid?
 When the final hour shall come,
 Will he not be then my aid?
 While this mortal flesh decays,
 I will still Jehovah praise.
 Yet awhile through parting skies,
 He will come his own to claim;
 When the dead in Christ shall rise,
 May he own my worthless name:
 Then, through everlasting days,
 I will sing Jehovah's praise!

P.

SONNETS.

I.

TO MRS. WILLIAMS,
 On her return to England.

HAIL to thee, voyager from distant isles!
 From Rarotonga's bread-fruit shores
 thou'rt come,
 Again to view the face, and sunny smiles,
 Of England dear, thy own, thy much-
 lov'd home.
 We bless the God, who reigns in light above,
 That, after all thy tears and bitter woes,
 He calm'd thy spirit with his gracious love,
 And brought thy voyage to a happy close.
 And now, again, thou tread'st thy native land,
 And com'st at a widow, lone and sadden'd
 too:
 Think not that Britain's noble, Christian
 band
 Can e'er forget thy sainted Williams' due.
 His name, to Christian hearts, will aye be
 dear,
 Nor will his sorrowing partner want the tear.

II.

TO THE REV. R. MOFFAT,

On his Departure to the sphere of his Missionary
 Labours.

Go, Moffat, go, to Afric's land once more!
 May skies beam bright, and fav'ring winds
 restore
 The scenes you know and dearly love, where
 men
 Of sable hue will mark, and greet again
 Their teacher, friend, and guide to endless
 bliss,
 And dearest comforter in world like this,
 Where man, without the gospel's hallow'd
 light,
 Finds all the gloom and dreariness of night.
 Lov'd Moffat go, to Afric's arid land,
 Where lions prowl and roar on every hand;
 Go, preach the word, conveying life and rest
 To many a noble son on Afric's breast,
 Until we meet you on that blissful shore,
 Where pangs of parting will be felt no more!

T. W.

THE COTTAGE PRAYER-MEETING.

SWEET is the hour when, lowly bow'd
 Before the mercy-seat,
 A few divided from the crowd,
 Their pious vows repeat.
 How calm and peaceful is the scene;
 And not a sound is heard,
 Save prayer and praise from hearts serene,
 Or when one reads the Word.
 The jealous pang, the envious thought,
 Find not a harbour there;
 Nor proud ambition injuriously wrought,
 Nor earth's corroding care;
 But mutual confidence and love,
 Good-will and sympathy,
 Inspire each heart, while from above
 They seek Divine supply.
 In ardent songs of grateful praise,
 For mercies hourly given,
 With one accord their notes they raise,
 And send their thoughts to heaven.
 Each bosom there itself unveils,—
 Reveals its inmost grief,
 Low at His feet, who never fails
 To send a quick relief.
 His presence heals the wounded heart,
 The drooping spirit cheers;
 Like oil, allays the inward smart,
 And drives away their fears.
 Their faith being one, their hope the same,
 They share a heavenly glow;
 They trust in the Redeemer's name,
 And heaven begins below.

F—.

E. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE WORKS OF THOMAS CHALMERS, D.D.
and LL.D., Professor of Theology in the
University of Edinburgh, and Correspond-
ing Member of the Royal Institute of
France. From Vol. XIV. to XXI., in-
clusive. 12mo.

W. Collins, Glasgow; Hamilton, Adams,
and Co., London.

HAVING had occasion before to notice the preceding thirteen volumes of Dr. Chalmers's works, we deem it our duty to express our opinion respecting the whole series, and to testify our respect for an author, whose piety and genius have shed a lustre on the age in which he lives. The circumstance that we differ from him, in many of the positions he has assumed, does not, in the slightest degree, diminish our admiration of his talents, or our confidence in the integrity by which he has been guided in his entire literary career. If there be a single-hearted man living, we believe Dr. Chalmers to be that man; and if his judgment has not been at all times equal to his industry and his invention, we are ready to bear this testimony to him, that he has never written upon any subject without suggesting thoughts which have been eminently fitted to enlighten and improve mankind. In his treatment of those subjects upon which we have been most at issue with him, we have never risen up from the perusal of his works, without feeling that we have derived both pleasure and instruction.

We beg to apprise our readers, that the fourteenth, fifteenth, and sixteenth volumes of that portion of Dr. Chalmers's works which we now introduce to their notice, contain his "Christian and Economic Polity of a Nation, more especially with reference to large towns." The work was originally denominated, "The Christian and Civic Economy of our large Towns." It awakened great interest among Christian philanthropists, at the time of its first appearance, and passed through several editions before it came to be embodied in the present complete edition of his works. We need not say, that all its positions and arguments are adapted to the working of a National Establishment, and more particularly to that of Scotland. But there are every where to be found in it important hints, applicable to the moral, social, and religious improvement of a people, irrespective of the existence of a church endowed and patronised by the state. His favourite object seems to be that of assimilating the economy of great towns to that of country parishes; and it must be confessed, that

VOL. XXI

when he was a parish minister in Glasgow, he did much to carry out his plans, and to improve the condition of the city. In the three volumes devoted to "the Christian and Civic Economy of large towns," there is a vast range of subjects introduced to the notice of his readers, upon which wise and good men may differ very widely; but no one can rise up from the perusal of the work without feeling that the author has expended an incredible amount of deep and serious thought, in endeavouring to carry out his own favourite scheme of parochial arrangement. If the Voluntaries cannot follow him in his general scheme, sure we are that they may gather many hints from what he has written, calculated to aid them in promoting the social and religious well-being of the community.

In this work, Dr. Chalmers treats on the following topics:—On the influence of locality in towns; on the application of the principle of locality in towns to the work of a Christian minister; on the effect of locality in adding to the useful establishments of a town; on church patronage; on church offices; on Sabbath-schools; on the relation which subsists between the Christian and the civic economy of large towns; on the bearing which a right Christian economy has upon pauperism; on the present state and future prospects of pauperism in Glasgow; on the difficulties and evils which adhere to the best condition of Scottish pauperism; on the likeliest parliamentary means for the abolition of pauperism in England; on the parochial means for the abolition of pauperism in England; on wages and labour; on the effect of a poor-rate, when applied in aid of defective wages; on savings' banks; on combinations of workmen for the purpose of raising wages; on certain prevalent errors and misconceptions, which are fostered by economic theories, and which are fitted to mislead the Legislature in regard to labour and the labouring classes; on the effect which the high price of labour in a country has upon the foreign trade; on mechanic schools, and on political economy as a branch of popular education; and a general appendix on pauperism.

Many of these subjects are interesting to the public at the present moment; and we cannot but express our conviction, that many of Dr. Chalmers's opinions on the working of the poor-laws are founded upon a correct knowledge of human nature.

Vol. XVII. contains our author's thoughts on Church and College Establishments. It is divided into two Parts. Part I. relates

to the use and abuse of literary and ecclesiastical endowments; and Part II. to the establishment and extension of National Churches. We can acquiesce in much that the doctor has said in favour of college endowments, provided those institutions are made accessible to the whole people without ecclesiastical restriction. But we may be allowed to differ amicably with the author, in his Lectures on Church Establishments. Irrespective, however, of such difference, we suspect the doctor would not now say all that he did, when he came up to London to extinguish the Voluntaries. At least, we cannot reconcile all that he then said with the position he has since taken in the non-intrusion movement. The volume, however, is an interesting one, well worthy of the perusal of every enlightened and reflecting man; though the supporters of National Establishments, who think with Dr. Chalmers about the prerogative of Christ in his church, must ever be involved in inextricable difficulties and contradictions.

Vol. XVIII. is devoted to the discussion of "Church Extension;" and so far as it advocates a vigorous effort on the part of a people to supply themselves with the means of religious instruction, we heartily coincide with Dr. Chalmers; so far, however, as it would combine with voluntary contribution, compulsory legislative grants to build churches for one patronised sect of Christians, we differ *in toto*, both on the justice of the measure, its political expediency, and its Christian integrity. But we are not wanting in admiration of many of the trains of thought introduced into this volume. It is written in the doctor's best style.

Vols. XIX. and XX. are entitled, "Political Economy, in connexion with the moral state and moral prospects of society." The subject is one of vast interest, upon which great difference of opinion exists among men of learning and philanthropy. We incline to many of Dr. Chalmers's views. They are decidedly liberal and enlarged; and might be examined with great benefit by all that body of politicians, who think that a nation's security depends mainly on class-legislation, and restrictions on foreign commerce.

Vol. XXI. brings forth to full view Dr. Chalmers's peculiar opinions "on the sufficiency of a parochial system, without a poor-rate, for the right management of the poor." Whether his theory be right or wrong, one thing is certain, that the history of poor-rates has been one of doubtful benefit on the page of human nature. Dr. Chalmers has been much criticised on the subject of this volume; but if society were to commence *de novo*, there can be little doubt that the plans he suggests would be

fraught with vast good to mankind. How far they are applicable to a state of society, in many respects already modelled, whether for good or evil, is a question by no means easy of solution. That all poor laws hitherto adapted, have created pauperism by the effort to relieve it, is a proposition so true, that no man in his senses can deny it. It may be, however, that this is only a manifestation of that necessary imperfection which pertains to all things human.

We are glad of the opportunity afforded us of expressing our profound respect for an author, who has done so much to enlarge the spread of human knowledge, and to give an impulse to the mental energy of our country. If his style be chargeable with an unusual degree of mannerism, it is at the same time so stirring and impressive, that no one can escape the force of its appeals. He has proved himself an honour to his country, and a blessing to mankind. May his valuable life be long spared, and his usefulness continued to his dying day.

The PICTORIAL HISTORY of ENGLAND; being a History of the People, as well as a History of the Kingdom. Illustrated with many hundred Wood-cuts of Monumental Records, Coins, Civil and Military Costume, Domestic Buildings, Furniture, and Ornaments, Cathedrals and other great works of Architecture, Sports, and other Illustrations, Mechanical Inventions, Portraits of the Kings and Queens, and remarkable Historical Seals. 4 vols. Imperial 8vo, upwards of 800 pages each vol.

Charles Knight and Co., Ludgate-street.

We cannot but regard the Pictorial History of England as a work of great national value. While it includes all the ordinary details contained in our best histories, it displays an attention to all subjects involving antiquarian research, peculiar, we may say, to itself. As a popular and cheap undertaking, it may be imagined, perhaps, by some, that it is wanting in that minute accuracy which ought to attach to a professed History of England and her people; but we can assure our readers, that such an impression would be ill-founded, as very few of our histories will be found safer guides, upon all vital points, than the Pictorial History of England. The plan of Henry has been followed by the laborious editors, viz., that of separating the different topics connected with a particular reign into distinct branches; so that any one wishing to know the military tactics; the state of religion; of government; of national industry; of literature, science, and arts; of manners and customs; and of the social

of the people, during the reign of our sovereigns, may find all these included in an able and instructive under separate heads.

He attention paid by the spirited of this history to the subject of our antiquities, entitles them to the praise. By keeping their eye stedfast on this interesting branch of they have succeeded in throwing an air of romance over their labours, and not fail to draw attention to the

History of England, among perinquisitive habits of mind. An child, of ten years of age, having and poring over the work with great a whole morning, was asked by her, why she was applying so long? Her reply was, "Mother, I can-it; the book won't let me leave it." really a very just description of the rich the work produces upon more minds. Then the pictorial illustration exceedingly attractive; and are, all, remarkably well executed. The religious, and political bearings of it, are ordinarily very correct; so say safely be put into the hands of

our large volumes published, which divided into six, carry our history to the times of George the Third. The volumes are in rapid progress, under a new issue, will bring the us far the present period. We the Pictorial History of England, as a *desideratum* in our national; and recommend it earnestly to of our readers.

ATIONS of SCRIPTURE, from the *Apocrypha*, *Natural History*, and *Manners and Customs of the East*. By the Professor GEORGE PAXTON, D.D., Edinburgh. Third Edition, revised and greatly enlarged, by the Rev. ROBERT SON, Minister of Currie, Author of *Seven Manners illustrative of the Holy Scriptures*, &c. In 4 vols. royal 18mo. Vol. I. *Geography*: Vol. II. *Natural History*: Vol. III. *Manners and Customs*.

Edinburgh; Hamilton, Adams, and Co., London.

ceased author of these volumes was the most diligent biblical collectors of his age. He commenced his researches when the class of studies to which he devoted so many of his best years was neglected than happily it is in the present day. Possessed of a vigorous mind, and education, he was stimulated to the eager pursuit of oriental literature by the circumstance of his being appointed to the theological chair in the divinity

hall of the Anti-burgher Synod. If he had nothing unusually brilliant in his equipment for the work to which he was called, by the suffrages of his brethren in the ministry, he was at least a man of sound judgment, of correct taste, and of steady and laborious application. The result was, that his students were "scribes well instructed in the mysteries of the kingdom," and that his original resources were every year augmented by an ardent devotion to the proper duties of his solemn and responsible vocation.

The volumes which we now introduce to the cordial notice of our readers, may be regarded as a favourable specimen of the kind of instruction the author was wont to convey to that portion of the rising ministry committed to his care. He had a strong and just conviction, that a correct knowledge of the geography, natural history, manners and customs of eastern countries and of the Holy Land in particular, was a powerful aid to all correct biblical interpretation, that it lay at the basis of sound scriptural exposition, and that it furnished ample means for rendering the labours of the Christian pulpit at once engaging and instructive.

In the first of these volumes, under the head, "Sacred Geography," the author has collected a mass of valuable information upon the original state of the world, the settlements of Japhet—Babylon—the conquests of Nimrod—Chaldea, Persia, Media, Egypt, Arabia, and Palestine. From all the ordinary sources of information, the author has collected his materials, has thrown over them the charm of modern science, and has illustrated some thousands of texts of sacred writ.

The second volume is devoted to "Natural History;" and treats of herbs and shrubs, woods and trees, insects, reptiles, amphibious animals, domestic animals, beasts of prey, wild inoffensive animals, birds of prey, and harmless birds. In this volume, the author, without any tendency to what is dry and stiff, has adhered to strictly scientific rules, and has exercised such diligence, that we greatly doubt, if any additional information could be supplied on the subjects which have come under his notice. To all the authors who have written on the natural history of the Bible, Dr. Paxton has made reference, whether ancient or modern, and has done much to clear up those difficulties which arise from the fact, that the translators of our English Bible were evidently but little acquainted with the subject of which this volume treats, and which led them often to feel the difficulty attaching to the correct rendering to certain words in the original.

The two last volumes treat most amply of the manners and customs of the East; and

exhibit illustrations of Scripture from the pastoral life, agriculture, architecture, dress, entertainments, marriage ceremonies, covenants, courtesies, sepulchral rites, jurisprudence, amusements, military tactics, travel, and manufactures of the orientals.

One of the most striking features of these volumes is the surprising number of texts on which light has been thrown by the author. And as they are fully arranged, in each volume, under the several books of Scripture, they may be referred to by the student or private Christian without loss of time. The indexes, too, of this edition are admirable; and show, at a glance, the vast field of inquiry to which the author's researches extend. A more valuable work for a student's or a minister's library we can scarcely conceive of.

We are much indebted to the present editor, the Rev. Robert Jamieson, of Currie, for his careful superintendence of the press, and for the valuable additions which he has made on most subjects, to Dr. Paxton's original work. As he has devoted much of his time to the investigation of oriental literature, his additions are, in general, highly judicious.

PUSEYISM; or, the Errors of the Times. Four Lectures. By the Rev. ROBERT FERGUSON, Minister of Brickfield Chapel, Stratford, London. Post 8vo. pp. 72.

John Snow.

These lectures are announced as designed for popular use, and we think them pre-eminently adapted to the popular mind.

A work in order to be useful in the present day must be comprehensive and brief. Wilks' motto for a speech is a good one for a book,—“A river full of thoughts and a spoonful of words.” In the universal agitation of mind upon secular, civil, and ecclesiastical questions, attention is necessarily greatly divided. Principles therefore, illustrated by a few appropriate facts, are mainly needed, so that every individual as a citizen and as a Christian,—without a perfect familiarity with the minutiae of all subjects in reference to which he must think and act,—may possess sufficient knowledge for an independent and rational opinion. We therefore feel grateful to an author who presents important truths with brevity and entireness at once; so that a subject may be comprehended by ordinary minds in a few hours and in the course of a single perusal. Such is the work before us. The author presents and proves in a few words the great doctrines of the Bible; and at the same time exposes in a vivid and convincing light the errors of the Oxford tracts, and the entire system of popery.

The volume may be read in an hour, and

we believe no work of the kind will in short a period furnish the Christian with great an amount of scriptural truth, substantial argument, and we may add, rigid demonstration. It may be a good pocket companion for men of business, who would become acquainted with the system it exposes, or the arguments by which that system is maintained; or who would disseminate light among their Puseyite and other friends; and it will furnish an intellectual and a spiritual entertainment to those who are accustomed to philosophical and theological studies.

We have read the lectures with great interest, some passages of which possess, in our view, a peculiar force. Amongst many which we can hardly refrain from quoting, the following paragraph, touching “apostolic succession,” affords a good illustration of the whole work.

“But where is the proof that the apostles appointed successors? We are told ‘that one of their very first joint acts, when deprived of the presence of their Lord, was to select a person to be associated with themselves in the apostolic office, that the number originally named to that office by the Saviour might be complete.’ The reference here is beyond question to the election of Matthias. Now that was an official act, it was not. If official, it was premature. The apostles were commanded to wait till they received the promise of the Father,—they were endued with power from on high. Till thus enriched and endowed, they were not competent to enter on any department of their work; and consequently, not authorized to enter on any such proceeding as the election of a fellow apostle. But if it admitted that it was not an official act, the whole transaction goes for nothing. Besides, was not this election wholly set aside by Christ himself when he chose Paul to bear his name far hence to the gentiles? Nor did he commit to them such power. It was indispensable to the very existence as well as the possession of the office, that the commissary should be held immediately from Christ. This was the case with Paul, but not with Matthias. Nor is it a little remarkable that the latter is never once introduced in any way, either in the evangelical history, or in the epistles, from the day of his election to the extinction of the whole college of apostles.

“Neither do we find the apostles on any subsequent occasion (such as the decease of one of their number) making any provision to fill up their original complement. There is not the remotest allusion in any of the epistles to their successors. Both Peter and Paul speak of their approaching decease, and with consummate wisdom instruct churches how to walk, but not a syllable escapes their lips in reference to a cer-

succession. Even St. John, who outlived all his colleagues, says nothing on this boasted point. The office of the apostles, with all its extraordinary endowments, died with the men. After their decease, the exalted Head of the Church sent forth no corresponding order of men. The instruction and government of the church were subsequently intrusted to 'pastors and teachers.' These were designed as a standing order, to be perpetuated through all succeeding time, and the validity of whose ministry was to depend not on any supposed communications of virtue and power from apostolic hands, but on their intellectual and moral adaptation to the work. So it is now. If there be satisfactory evidence of a man's personal regeneration—a competent measure of sound learning—the concurrent testimony of his fellow presbyters, with the visible seal of the Divine approbation on his labours in the conversion of souls, his ministry possesses every attribute which can render it valid. And the more closely it adheres to the doctrine and practice of the apostles, the nearer he comes to them, not as ambassadors, but as ministers of Christ. But without these attributes and without this conformity, if even every link in the chain of apostolic succession could be traced with unbroken certainty 'from St. Peter to our present metropolitans,' those who assume the office of the Christian ministry would stand at the greatest possible remove from those pre-eminent and extraordinary men."

The paragraphs on the sufficiency of Scripture; right of private judgment; authority of the church; baptismal regeneration; justification by faith; purgatory; prayers for the dead, &c., are equally full, vigorous, and convincing.

We most cordially commend these lectures to all classes, and venture to predict for them a wide circulation, not only in this kingdom, but amongst our transatlantic brethren, as the sad fact cannot be concealed, that Puseyism is springing up there to poison that faith which the puritan fathers bled and died to disseminate.

THE HOLY BIBLE, containing the Old and New Testaments: according to the Authorised Version; with copious Critical and Explanatory Notes, and Reflections on each Chapter, adapted for Family Reading. By DAVID DAVIDSON. *With also a copious Index, and illustrated with new Maps.* Folio. pp. 1432.

W. White, Edinburgh; Simpkin and Marshall, London.

Mr. Davidson has long been known to pious circles in Scotland, as a man able in the Scriptures, and possessing abilities of no

ordinary description for expounding them to others. We are happy to find that his biblical writings are beginning to be known on this side the Tweed; and we are sure that the more they are known, the more they will be prized. The small edition of his Commentary, in three volumes, has had a wide circulation. We are now glad to see it in its present form, for the use of families. Mr. D. has a happy talent for saying much in little space: and his views withal of Divine truth are eminently and sweetly evangelical. He has not encumbered his work with references to the authors of whose labours he has availed himself. This fact does not expose him to the just charge of plagiarism, as he has made the thoughts of other men his own, by casting them into the mould of his own particular mind.

A better Family Bible, for common use, we do not know than Mr. Davidson's. His insight into the meaning of Scripture is very clear, and his attachment to its cardinal truths strong and marked. We cannot but anticipate a wide circulation for this valuable aid to the proper understanding of the word of God.

THE EASTERN and WESTERN STATES of AMERICA. By J. S. BUCKINGHAM, Esq. In 3 vols. 8vo.

Fisher, Son, and Co.

This is Mr. Buckingham's third series of historical researches in America. His first *three* volumes were devoted to the Northern, or free states; his second *two* volumes, to the Southern, or slave states; and the three volumes before us, to the Eastern and Western States. The eight volumes combined supply the fullest and best account of America extant; although we are strongly impressed with the fact, that the author details where he ought to be brief, and is brief, at times, where detail would have been pre-eminently acceptable. If he had, throughout the series, said less of himself, we are sure that the omission would have been approved by many who regard him as a man of sound intentions and truly benevolent heart.

The three volumes before us embrace a very wide range; as they narrate almost every thing pertaining to the history of the eastern states of Maine, New Hampshire, Massachusetts, and Connecticut, and of the western states of Ohio, Kentucky, Indiana, Illinois, Missouri, Iowa, Wisconsin, and Michigan. Mr. Buckingham's plan leads him to present to the notice of his readers the history, topography, productions, statistics, cities, towns, rivers, institutions, and manners and customs of the American nation.

"Besides," he observes, "repeated visits to Boston, New York, Philadelphia, and Baltimore, and the examination of new objects in each, the records of which will be found in these pages, the journey into the interior of Pennsylvania, across the Alleghanny mountains to Pittsburgh; the voyage down the beautiful river Ohio, to its junction with the Mississippi; the ascent of that noble stream, most appropriately called, 'The father of waters,' up to the highest navigable point of its rapids; a journey across the flower-clad prairies of Illinois; a voyage on the great lakes, Huron and Erie; a second visit to the falls of Niagara; give to the contents of these three volumes a great variety of new and interesting materials, which, it is hoped, will be generally acceptable to all classes, and be found to blend together the agreeable and the useful."

We are decidedly of opinion that the three last volumes are the best written of the series; and we do hope that they will have a large circulation, as they exhibit correct views of the state of American society and of American institutions.

MISSIONARY LABOURS AND SCENES IN SOUTHERN AFRICA. By ROBERT MORFAT, Twenty-three Years an Agent of the London Missionary Society, in that Continent. Fifth thousand. 8vo, pp. 624.

John Snow.

We are truly happy to announce the fifth thousand of a work, which has done so much to awaken interest in missionary undertakings. From us it can require no additional recommendation. We gave a decided opinion respecting it when first it made its appearance. That opinion is in no way changed. We rejoice to know that the demand for it continues to be unabated. It deserves a place in the library of every Christian, and of every philanthropist. May the Divine blessing rest upon the author and his beloved family, in their voyage to the favoured scene of their missionary toils and success!

THE CHRISTIAN PHILOSOPHER; or, the Connexion of Science and Philosophy with Religion. Illustrated with Engravings. By THOMAS DICK, LL.D. Eighth edition, revised, corrected, and greatly enlarged. 12mo, pp. 656.

W. Collins, Glasgow; Hamilton, Adams, and Co., London.

This volume was always a favourite with us, since its first appearance. We do not wish to depreciate Dr. Dick's other labours, when we say, that we prefer it greatly to any of them. It has had a large circulation;

and, in its present greatly improved form, we sincerely trust it will keep its hold of the public mind. The sciences have been travelling at such a railroad speed, that when the author set himself to revise "*The Christian Philosopher*" for the press, he found it necessary to remodel many parts of it, to bring it down to the present state of discovery on the subject of the physical sciences. And, so far as we can judge, he has performed his task with much ability, and has furnished a work replete with correct information, and sound moral and religious principles for the instruction of the young. As many years ago, we introduced this work with pleasure to our readers, we are happy to be able, with undiminished, yes, with increased confidence, to recommend the *eighth edition* to their warm and grateful reception.

THE CONGREGATIONAL CALENDAR AND FAMILY ALMANAC, for 1843, being the third after Bissextile, or Leap Year. Compiled pursuant to a vote of the annual assembly of the Congregational Union of England and Wales. Price 1s. 12mo. pp. 132.

Jackson and Walford.

This has been a most valuable publication from its commencement, and highly creditable to the taste and industry of the editor, and the deliberative judgment of the respected body under whose auspices it meets the public eye. It should be in every non-conformist's house, who can afford to purchase it; and there is nothing in its spirit or details that unfits it for the use of Christians in general. It is an admirable compendium of that kind of instruction which is generally looked for in an almanac of the highest class.

THE SCOTTISH ECCLESIASTICAL REGISTER AND NATIONAL ALMANAC, for the year 1843, being the third after Leap Year. Royal 18mo, pp. 232.

Simpkin, Marshall, and Co.

This Register of matters pertaining to religion in Scotland, has been a singularly well-conducted publication from the period of its first appearance. The author, who is a well-educated and well-informed man, has bestowed much pains upon all its details; and has succeeded in producing a most entertaining, instructive, and useful volume. The present number of the Scottish Ecclesiastical Register will be very valuable, as it furnishes correct information respecting all matters pertaining to the present position of the Church of Scotland. Those in this country who wish to understand the position of that

church, may obtain a correct view of it by perusing the clear and brief account which is here supplied. But upon all other ecclesiastical bodies in Scotland much interesting light is shed in this interesting work. We cordially recommend it to our numerous readers.

BARNABAS; a Manual for those that are cast down. By THOS. MANN, Author of "The Gift of Prayer."

T. Ward and Co.

There is a fashion in titles to books. Our old divines were gifted in a peculiar manner, in this thing, as well as in others; and some of their publications were almost enigmatical in their title, while others gave a lucid idea both of the spirit and subject of the book. We like a title which gives us some idea of the nature of the work. The one before us is of this description, and the little volume fully answers to its appropriate name. It might almost, from its scriptural character, its piety, and its tendency, be viewed as a portrait of Barnabas himself, uttering, in plain, pithy, and affectionate language, the consolations of the gospel, to those who are in trouble, either "of mind, body, or estate." It is a little volume which has been much needed, and the worthy author deserves our thanks for the "comfortable words" he has written. We doubt not but some persons, after reading "Decapolis," may have been distressed in their mind, and to such we would recommend some of the chapters in "Barnabas." We hope this little volume will find its way wherever the distressed believer is, who requires the solace it affords.

WORKS RECENTLY PUBLISHED.

1. *Elements of Language and General Grammar.* By GEORGE PAYNE, LL.D. Royal 18mo, pp. 236. 4s. 6d. John Gladding, City-road.

A work on the niceties of grammar, embracing a full reference to the philosophy of language, from the pen of such a writer as Dr. Payne, is, to say the least, a desideratum. The volume is a most valuable addition to the literature of our country.

2. *The Nestorians; or, the Lost Tribes: containing Evidence of their Identity; their Manners, Customs, and Ceremonies. With Sketches of Travel in ancient Assyria, Armenia, Media, and Mesopotamia; and Illustrations of Scripture Prophecy.* By ASAZEL GRANT, M.D. Second edition, royal 18mo, pp. 330. John Murray, Albemarle-street.

Our opinion of this interesting work has already been so fully expressed, that we can only state the pleasure we feel at the sight of a second edition, in a cheaper form.

3. *A Course of Lectures on Infidelity.* By Ministers of the Church of Scotland, in Glasgow and neighbourhood. 12mo, pp. 364. Hamilton and Adams.

4. *The Age of Great Cities; or, Modern Society viewed in its relation to Intelligence, Morals, and Religion.* By ROBERT VAUGHAN, D.D. Royal 12mo, pp. 374. Jackson and Walford.

5. *Stell's Pictorial Spelling Book: or, a Series of Easy and Progressive Lessons on Facts and Objects.* 12mo, pp. 126. B. Stell and G. Virtue.

This is one of the best constructed aids to the early development of mind we have yet seen.

6. *Sermons.* By the late EBERHARD TEMPLE, of Rochford, Essex. With a *Biographical Sketch of the Author*, by his Widow. 8vo, pp. 316. John Snow.

7. *The Royal Gift Book for the Young.* With steel engravings of the Queen, the Prince of Wales, and Prince Albert. 32mo, pp. 284. Tract Society.

8. *Poetry of the Seasons, and of the Kingdom of Nature.* 32mo, pp. 384. W. Oliphant, Edinburgh.

A most tasteful selection, in which it would be difficult to find one exceptionable piece.

9. *History of the Church of Christ, from the Diet of Augsburg, 1530, to the 18th Century.* Originally designed as a Continuation of Milner's History. By HENRY STEBBING, D.D. In three volumes. Vol. III., 8vo, pp. 502. T. Cadell, Strand.

10. *The Guide to Trade.* I. The Confectioner, by GEORGE READ. II. The Tailor. III. The Cooper. IV. The Shoemaker. *The Guide to Service.* I. The Nursery Maid. II. The Groom. Royal 18mo. Charles Knight and Co., Ludgate-street.

These volumes are remarkably cheap, and will be found very useful to those parties whose occupations they faithfully delineate; but it is not on this account that we notice them; for, as we have cast our eyes carefully over them, and perceived their real character, the thought has struck us, that they would be of immense value to our missionaries, especially in Africa and the South Seas. In many instances, they are thrown upon their own resources, without having the important and useful information which these volumes would supply to them. We hope this suggestion will be taken up by our missionary boards, or by the private friends of missionaries, and that an abundant supply of the works will be sent out to them.

11. *The Gathering of Fifty Years; Poems, &c.* By RICHARD HENRY SHEPHERD, Minister of Ranelagh Chapel, Chelsea, and Secretary of the London Annuity Society for the Widows of Members. Royal 18mo, pp. 152. Hatchard and Son.

PREPARING FOR PUBLICATION.

1. *Anglo-Catholicism not Apostolical.* Being an Inquiry into the Scriptural Authority of the leading Doctrines advocated in the "Tracts for the Times." By W. LINDSAY ALEXANDER, M.A.

2. *Memoir of the late Greville Ewing, Minister of the Gospel, Glasgow.* By his Daughter. In one volume 8vo, with a portrait.

OBITUARY.

MRS. MARY ANN HARRIS,
Of Cheshunt.

It is with feelings of deep sympathy for our esteemed and honoured friend, the Rev. Dr. Harris, of Cheshunt College, that we announce the distressing event of the death of his beloved wife. The mournful bereavement overtook him about one o'clock, on the morning of Monday, the 12th of Dec. At eight o'clock, on the evening of the 11th, she had given birth to a fine little girl, and no apprehensions were entertained for her safety, as her labour had exhibited no unfavourable symptom. An affecting change, however, was perceived, in Mrs. Harris's state, by the nurse, some hours after the event. She immediately ran to the room where Dr. Harris and the accoucheur were sitting, and requested their attendance; but before they could reach Mrs. Harris's apartment, she had ceased to breathe. The shock was so sudden that it has plunged the afflicted and bereaved husband into the depth of mental suffering; though he bows with profound submission to the will of God.

On Friday, the 16th, Mrs. Harris's remains were deposited in a vault adjoining the College Chapel, amidst a large concourse of deeply penetrated spectators. The Rev. Mr. Sortain, of Brighton, read suitable portions of Scripture, and delivered a funeral oration characterised by sublimity of thought, and by its melting pathos. The Rev. Mr. Smith, the Classical Tutor of the College, offered up a prayer, which was felt by all to be most appropriate to the mournful occasion; and the Rev. J. Sherman, of Surrey Chapel, poured out his heart in affectionate supplication, for the mourners and for all parties present, at the place of sepulture.

On the morning of Lord's-day, the 18th, the Rev. Dr. Morison, of Chelsea, the friend, for twenty years, of Dr. Harris, preached a funeral discourse for Mrs. Harris, in the College Chapel, to a numerous audience, who indicated by their solemn attention and by their tears, how profoundly they sympathised with the President of the College. In the course of his sermon, while delineating the sweet and gentle character of the deceased, Dr. Morison introduced a sketch of her brief but touching history, from the pen of Dr. Harris, which we are truly happy to be able, by permission of the writer, to lay before our readers:—

"Mrs. Mary Ann Harris, born July 19th, 1815, was the daughter of W. Wrangham, Esq., of Epsom, Surrey. Characterized

from childhood by great docility and affectionateness of disposition, and attending the public means of grace, she early became the subject of that Divine teaching which maketh wise unto salvation. As soon as her great self-diffidence would permit, she became a member of the congregational church at Epsom, then under the pastoral care of him, who in July, 1838, had the happiness of becoming her husband.

"Up to the period of her marriage she had been, for a considerable time, the devoted teacher of a class of children in the Epsom chapel Sunday-school; meeting them regularly and punctually twice every Lord's-day. Her love for the young induced her to take a lively interest in every thing which related to their welfare; and, on her removal to Cheshunt, gladly would she have resumed, had circumstances permitted, her favourite occupation in the duties of a Sunday-school.

"The quiet and even tenor of her wedded life, and the cheerful equanimity of her temper, prevented the occurrence of any thing calculated to move and to strike by the recital; but, for the same reason, her sudden departure will be felt most deeply and permanently by those who knew her best. Her presence was ever felt like that of the quiet dew and the cheerful light—simply by the sunny enjoyment which it diffused around. Entirely unconscious of her own attractiveness, she was content simply with not having wounded or offended, where at the very time she was exciting the strongest esteem; and yet was she ever ready to point out and enlarge on the excellences of those with whom she mingled; 'in lowliness of mind esteeming others better than herself.' Transparent as the day, she was confided in as soon as seen; for to see her was to know her; and warm in her affections, she lived and moved in the happy little circle of which she formed a part, only to love and to be loved.

"But it was, as it ought to be, in the sphere of domestic life that she appeared to the greatest advantage; finding in its ordinary duties scope for the practice of many virtues, and in its ever-recurring scenes a variety and freshness of pleasure which promised never to be exhausted. If, like Martha, she was ever careful (not troubled) about many things, it was only that afterwards, like Mary, she might sit in quiet at the feet of Christ. Most truly might it be said that the Bible was her favourite book. Often would she sit perusing it by the hour together; and, on the Lord's-day, for hours;

ng silence only to ask a question on
bject of her reading, or rising only to
t a commentary.

or some months previous to the event
occasioned her death, she had enter-
the apprehension of its fatal termina-

Her habitual cheerfulness, however,
it little, if at all, affected by the anti-

on. In patience she possessed her
The principal effect appeared to be,
re rapid development of her character,

ctual and religious. Especially was
parent in her deepening concern for

elfare of those around her; a concern
showed itself at times, when in con-
sion respecting them, in tears, lest they

l be neglecting the great salvation. In
rospective usefulness of the newly-
d society of which she was treasurer,

It much delight. Her last act, on the
ig prior to her dissolution, was to
ge the little details of her office. What-

of this kind her hands found to do,
d it with all her might.

In the Lord's-day morning she was
ied in the perusal of the Word of God,
f a volume of discourses by Mr. Bin-

on 'The Practical Power of Faith,'
hich she expressed herself unusually
d and benefited. About six o'clock

evening, though the hour of 'travail'
tly approached, she begged me not to
t myself from the house of God, on her

nt; but desired, that if an interval
d, I would read the Scriptures and
prayer with her after my return. By

e after eight, however, she had given
to a fine little girl; and on my ap-
ping her at her request, and saying,

has been very good, my love, in bring-
ou through the crisis, so quickly and
'oh, yes,' said she, 'never shall

able to be sufficiently grateful for his
eas.' Little, at that moment, did she
lf, or any one around her, expect that

as so soon to be transported to that
d state where gratitude finds the harp
he voice which on earth it had wanted

ur itself forth in an adequate song of
e. Between three and four hours after
urs of agony—agony borne with un-

laining patience—but agony which ex-
ed her vital powers—she suddenly and
fully, with a smile on her face, sunk
the sleep of death. 'So,' in the lan-

g of a hymn which she was admiring
ord's-day evening before—

So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore.

Numerous and affecting are the lessons
this divine dispensation conveys.
It is not for the hand which has traced
lines, to point out those lessons to

others, at least for the present, so much as
to interpret and take them to himself. May
the God under whose 'heavy hand' he is
now smarting, graciously help him in all
humility and submission so to do."

MISS EDNA PRISCILLA CAMPBELL.

Died, at Croydon, on the 10th of October
last, Edna Priscilla, the beloved daughter of
the Rev. W. Campbell, late of Bangalore.

She was born in India, on the 14th of Au-
gust, 1826, and was baptized by the Rev.
D. Tyerman, while on his visit there, as
one of the deputation of the Missionary
Society. As she was naturally gay, lively,
and thoughtless, the change that she under-
went was the more striking to those who
knew her, and the more satisfying and com-
forting to her parents and relatives who
mourn over her early death. The following
account of her experience, both in health
and in her last illness, is from the funeral
sermon preached by her father on the Sun-
day evening after her interment, and may
be read with interest and with profit by our
young friends at this season of the year.
On the same evening, the Rev. Charles
Gilbert, of Barnsbury Chapel, Islington,
improved her death to the young people of
his charge; and the words, "God is love,"
having afforded her often great peace and
comfort during her affliction, they were
made the subject of both sermons.

"Two years ago," says Mr. C., "had
a messenger from the invisible world given
us the intimation that death would soon
enter our circle, and would seize upon one
of our children, what would have been the
imploping language that I should have
used? 'Must it be so! Then, spare this
little one. Let the stroke alight almost any
where, rather than upon her. Spare her
till she becomes more thoughtful and seri-
ous, and give her more time for repentance
unto life.' But God's thoughts are not as our
thoughts, and his ways are not as our ways.
He selected that little one to endure the
stroke; he prepared her by his rich and
sovereign grace for his service, and has
transplanted her early from this cold and
barren region to bloom and flourish in the
paradise above. He has done all things
well, and we desire, with humble submis-
sion, to adore and magnify his name.

"Some time before our removal from
Islington, and under the ministry of my
friend, the Rev. Charles Gilbert, deep im-
pressions were made upon her mind, and she
had several conversations with that devo-
ted minister about her immortal soul. What
a change became manifest in her temper
and in her conduct. She who was once so
gay and unconcerned, now became devout,
prayerful, and serious; the realities of eter-

nity seemed to occupy her attention; the death of one and another young person, whom she knew, produced the impression upon her, that an early death might be her lot; and we could not but rejoice in the grace of God that was so perceptible and so striking in her whole demeanor.

"After our settlement in Croydon, these convictions became more solemn and pungent. Last autumn was a time for great searchings of heart. What tears! what prayers! what lamentations over sin! what deep waters of spiritual affliction did I not witness! She cried mightily to God for deliverance, and delighted in the ordinances of the sanctuary; and, with intense anxiety, she attended the prayer-meetings, and laboured as a teacher in the Sunday-school, till the excitement was evidently too much for her spirit and her frame. While in this state of mind, she read James's 'Anxious Inquirer,' with solemn application to her own heart, and with great spiritual profit; and a sermon delivered on the fifth sabbath of October, and which was useful to another young friends, who has since joined the church, from the words, 'The harvest is past, the summer is ended, and we are not saved,' seemed to set her spirit free; she came to the conclusion that night that she was a Christian, that God had made her a partaker of his grace, and numbered her amongst his people. Yes! He brought her through fire and through water, into a wealthy place, and enabled her to say, 'O Lord! I will praise thee; for though thou wast angry with me, yet now thine anger is turned away, and thou dost comfort me.' In the midst of great weakness, and while she was unable to collect her thoughts, and keep them fixed, as she was once able to do, she used often to say, 'Life is the time to serve the Lord. How grateful I am that I was led to seek the Lord while he was to be found, and to call upon him while he was near. If I had not, how miserable should I have been now!' And nothing was to her a subject of greater thankfulness and praise, than this, that she was enabled to seek the Divine mercy and favour when she was well, and was not driven to do so by the approach of sickness and of death. Ah, my young friends, listen to her counsels and her admonitions, as they come to you from her death-bed, and from her early tomb. Seek the Lord in the days of childhood and youth. Put not off this momentous concern till the evil day. The season of sickness and of death is the very worst that could be chosen for serious thought and solemn consideration. Cry mightily to God now, 'My Father, be thou the guide of my youth;' 'Oh, satisfy me early with thy mercy, that I may rejoice and be glad all my days;' that, should an early death be your inheritance, you may be

enabled, like our beloved Edna, to rejoice in the grace and mercy of better and more vigorous days.

"The deep anxiety of mind, and the great travail of spirit, to which I have alluded, appeared seriously to affect her health, and while there can be no doubt that the disease of which she ultimately died had made some progress in her constitution, no fears upon this point had as yet entered her own mind or the minds of her parents. It was our joy to observe her growing sanctification. The Lord seemed to be rapidly preparing her for some great and important event. Her tenderness of spirit; her deep sense of her own unworthiness; her devotional frame of mind; and her wrestlings in prayer—all showed that the Spirit of God was carrying on his work in her soul. Many an hour of regret and sorrow did it give her, when, as the winter advanced, the state of her health obliged her to remain at home, and prevented her from attending on ordinances. But her Bible was very sweet to her, and at the cross and at the throne she refreshed her spirit. So well acquainted were we with the history of her experience, that even after the fact was announced to us that her case was dangerous, we did not think it necessary to alarm her fears, and thus increase the violence of disease. But when at Southampton, in the spring, to try what change of air would effect, a circumstance occurred which gave to us the most delightful and satisfactory evidence of her state. Having heard that an old friend was residing in the neighbourhood, and the mother-in-law of one of our beloved missionaries, I went to call upon her, and staid till about eight o'clock. Our darling had been upon the couch, and was become rather weary. 'Well, my dear,' said her mamma to her, 'papa does not seem to come to pray with you, perhaps you will pray yourself.' The child burst forth in vocal prayer, and poured forth supplications of the most pious and delightful strain, using scriptural phraseology in the most simple and striking way, thanking God that she had her mamma to support her and to be with her in this affliction, and that he had given comfort to her papa. Her mamma was perfectly astonished, and such a prayer gave great delight and satisfaction to us both, as it was the voluntary effusion of her heart, and was far better to us than any testimony which could have been drawn forth by a hundred questions. During the summer, (I have learned since her death,) and while she was still unable to attend the ordinances, she had a most serious conversation with her sister about joining the church, and when they came to the conclusion that it was impossible, in her state of weakness, to pass through the various forms of admission, she wept bitterly, and

expressed her deep sorrow that she could not thus publicly subscribe with her hand to the Lord, and avow openly amongst his people her determination to be his for ever.

"On the evening before my departure for a missionary tour in Devonshire, she held a most solemn and serious conversation with me, unfolding all her heart, and telling me, in the most childlike manner, the state of her mind. She lamented that she could not now fix her thoughts in prayer, as she had been accustomed to do; that she did not therefore experience so much enjoyment; and that this occasioned her often great uneasiness of mind. But 'I know, papa, in whom I have believed, and am persuaded that he is able to keep that which I have committed to his hands against that day.' The progress of her disease easily accounted for her wanderings in devotion, while grace alone could account for her assurance.

"After my hurried return from Cornwall, and while she was evidently dying, I had many sacred and delightful interviews with her. Sweet, and hallowed, and refreshing, will their remembrance be for ever. One evening, she recounted to me all the way in which the Lord had led her, and remarking upon the medical opinion, that if there were any tendencies to consumption, Croydon air would be sure to develop them in three months, I said, 'Well, my dear, you had the opportunity of returning to Islington, if you liked, even before you had been here that time.' 'Yes,' said she, 'papa, that is very true. But you know the obstacles which there are in public schools to prayer and to piety. Suppose I had gone to Islington, and had lost the convictions and impressions that were made upon my mind, would it not have been worse with me in such a case than it is now? and you know that these were the grounds of my refusal.' Yes, I knew it, but it was very delightful to hear from her own lips, in the sight of the eternal world, that she still preferred sickness and death to life and all its enjoyments, when such a step might have injured her piety. On another occasion, she said, 'O papa, I am so weak and sinful. I see that in me, there is no good thing. I cannot think a good thought; and when I try it, evil ones come in to infest my mind. I feel I must cast all my burdens on Christ, who careth for me.' I was reminding her of God's love and watchfulness over her in former days. 'Yes,' said she—

'Jesus sought me when a stranger,
Wandering from the fold of God;
He to save my soul from danger,
Interposed his precious blood.'

"But I hasten to the closing scene. One day, while resting on the bed with her mamma,* she said, 'I am a great sinner; but I

* Mrs. Campbell was so ill for more than three weeks before the death of our child, that she could not leave her bed.

know that Christ has forgiven me; and, therefore, I am not afraid to die.' She gave books to her brothers and sisters as presents, writing their names in them, and presenting them, with the greatest composure, as her parting gifts. Last sabbath day, she was very ill, and it was evident to all that the last enemy was approaching. Her message to her mamma was, 'Tell mamma that I am not well yet, but I shall soon be quite well. Mamma knows what I mean.' She intended to say that she would soon be beyond the reach of pain, and be numbered with the blessed. I could not retire to rest that night, for I felt assured that the hour of her departure was at hand. Just as the sabbath closed its sacred hours, she complained that something gave way about the region of the heart. She was thrown into the greatest agonies; but her spirit was strong; the sting of death was taken away; she feared not the approach of the enemy. As I held her hand, and was encouraging her with the assurance that Jesus would be with her, and that she must not, therefore, be afraid, she replied, with great emphasis, 'No, papa, I am not afraid,' and very shortly after, exclaimed,—

'When I tread the verge of Jordan,
Bid my anxious fears subside.'

A distressing cough prevented her from finishing the verse. These were her last words, and she very soon yielded up her spirit into the hands of her Saviour and her God. I thank my heavenly Father for the triumph which he gave to my child; I thank him for the rich grace and mercy that were so manifest in her, and that she could say, with peculiar propriety, 'God is love.' Let me die the death of the righteous, and let my last end be like hers. Her remains now repose in the Norwood Cemetery; but her spirit has joined the assembly of the blessed, and is supremely happy in the mansions above. May all my dear young friends remember the experience of my beloved Edna; may they be made partakers of the same grace, and in their early days be enabled to give themselves to their Redeemer; and may the death of this child be the life of not a few amongst us, and lead them to reflection and prayer, to faith, repentance, and devotedness. Amen."

MRS. DAVID TODMAN.

Died, at Petersfield, Hants, on Saturday, the 5th of November, after a severe illness of ten years' duration, borne with Christian fortitude and exemplary patience, Mary, the beloved wife of Mr. David Todman, and mother of the Rev. W. Todman, of Yardley Hastings, Northampton. The deceased had been for upwards of thirty years a consistent member of the Independent chapel in Petersfield, and in her long affliction derived

all her consolation from faith alone in the atonement of Christ. Her loss will be deeply deplored by a large circle of Christian friends. She also leaves a family of ten children to mourn the loss of a kind and fond mother. The remains of the deceased were interred by the Rev. T. Wallace, on the following Friday, in the burial-ground, at the chapel where she and her family worshipped for many years.

MRS. HARVEY,

Pengreop, Cornwall.

Many years since, she experienced the power of Divine truth upon her heart. The change effected in her whole character and conduct, to those who had previously known her, was astonishing. The impression it produced was deep and permanent. Her piety was without ostentation, deeply affecting her heart, and producing that which is of the utmost importance in a profession of religion, consistency.

She loved the truth, and manifested it by her attendance at the house of God. There she was an attentive hearer. Her subsequent observations upon the discourses she had heard proved that she was desirous that the word of life might prove profitable to the advancement of religion in her mind. Her kindness to her friends, her courteous demeanour, her unreserved respect and affection for them, tended so much to endear her, that she became, in return, an object of their cordial respect and affection.

As a wife, she faithfully discharged the important duties of the station, which Providence had assigned to her; carefully attending to the moral and religious instruction of those whom she superintended, and

pursuing the things that tended to maintain peace and unity.

To the poor, she was kind and attentive, imparting her bounty judiciously to those that really needed relief; nor was she less attentive to the wants of the various societies established for the distribution of the Holy Scriptures and the preaching of the gospel among the heathen.

It pleased God to afflict her, in May, 1841, with an affection from which she never recovered, a malady which baffled all the skill of medicine, and eventually deprived her beloved partner and friends of her valued society. Under the power of this illness, she continued to linger till the second of October following, when she was summoned, at the age of seventy-four, by the Saviour she loved, and whose grace she had experienced, to enjoy, in a cloudless region, and in the company of blessed saints and angels, the uninterrupted presence of God, and the rest which he has prepared for all his people! During her illness, she expressed her firm reliance on the blood of Jesus, as her only ground of pardon and acceptance with God, and, on one occasion, observed, "I shall soon be gone; Christ is my only refuge." By her immediate connexions, her removal was severely felt; and to the congregation with which she worshipped, it was a subject of unfeigned regret. Her unaffected piety, her kind demeanour, her prompt and generous contributions, her regular attendance, will long be recollected by those who could not but recognise in her a consistent follower of Jesus Christ.

Her funeral sermon was preached by her minister, Dr. Cope, on Lord's-day, October 24, 1841, from 1 Thess. iv. 13, 14.

Home Chronicle.

NOTICE TO TRUSTEES.

We take this opportunity of apprising those of the Trustees of the Evangelical Magazine, who reside in the country, that the next Half-yearly Meeting, for the Distribution of Profits to the Widows of Pious Ministers, will take place on Tuesday, the 10th of January, at Baker's Coffee House, Change Alley, Cornhill, at *eleven o'clock precisely*.

PATRIOT NEWSPAPER.

Without in any way making ourselves responsible for all the opinions, political or religious, that may be advocated in the

pages of a newspaper, we take this opportunity of thanking the editor of the "Patriot" for the publicity which he gave, on a recent occasion, to our annual address, which we trust will prove beneficial to the widows receiving assistance from the "Magazine Fund." This is not the only ground of obligation felt by us to the Editor of that valuable newspaper. Its decisive tone, on all subjects connected with civil and religious liberty, entitles it to the gratitude of enlightened men of all denominations, and especially of Protestant Dissenters, whose rights, as men, as citizens, and as Christians, it so ably defends.

We are thankful, too, for the bold and

determined front it has opposed to the soul-destroying errors of Tractarianism; the watchful eye which it has kept on the movements of this Popish faction in disguise, is highly creditable to the Protestant and Christian feeling of the conductors of the paper. A better service they cannot render to mankind, than by endeavouring to lower the credit of a party which seeks to tyrannize over the consciences and the liberties of Englishmen.

We are much pleased, also, to find, that the "Patriot" has not lent itself to certain extreme and impracticable political views, now advocated by persons of whom better things might have been expected. It would be nothing short of a calamity to Protestant Dissent, if its influence were exerted on the side of mere Chartist agitation.

The "Patriot" deserves specially well of the public, for its able exposure of Mr. Mackinnon's most insidious and unjust bill, upon the subject of a Burial-ground monopoly,—a bill which, under the fair pretence of improving the health of great cities, tramples upon all the rights of property, and proposes to invest the clergy with pecuniary interests in the dead, which delicacy, not to say integrity, might prevent them from desiring to establish. This obnoxious bill must be arrested in its progress.

In referring to the "Patriot," we notice, also, with gratitude, its Reports of the May Meetings. They are, in our humble opinion, the best published,—ample, correct, and impartial.

From all these considerations, and many others that we could name, we rejoice to learn, that the sale of the paper is such as to justify the proprietors in considerably enlarging its dimensions. The number for Monday, January 2nd, will contain an additional column on each page, by which the size of the entire paper will be increased ONE-FIFTH, without any additional charge.

FAST INCREASE OF THE TRANSLATIONS AND COPIES OF THE SCRIPTURES.

By the Rev. E. E. M. Phillips, Rector of Hathern, Leicestershire.

FROM the year 1449, when printing was invented, to 1800, a period of three centuries and a half, and comprising the time of the revival of learning, and of the agitation produced by the Reformation from Popery, the number of languages and dialects in which translations of the Scriptures, or of any portion of them, had been printed, was only sixty-seven; and of these, ten had become obsolete. The number of available translations, therefore, did not at that time amount to sixty.

The British and Foreign Bible Society was

established in 1804; and, since that time, has re-printed forty-three of these translations, and the Danish Bible Society one other (Kreolean). But the former of these societies has printed the Scriptures, in whole or in part, in ninety-three languages or dialects, in none of which had any part of the word of God previously appeared; while the Danish Bible Society has printed them in one other language; and the American Bible Society in three, yet additional. So that the entire number of languages in which translations of the Scriptures have appeared for the first time since 1804 (a period only of thirty-six years) is ninety-seven; while the whole Christian world had, during a period of 350 years previous, produced only sixty-seven.

Further, the translation made of the Scriptures previous to 1804 might, by the multiplication of copies, have rendered them accessible, perhaps, to 250 millions of mankind: while the translations since printed will, if sufficiently circulated, render the Scriptures accessible to 500 millions in addition to the above. According to the common computation, the Scriptures may now be offered to three-fourths of the family of man.

Again, we would remark, that the various Bible Societies throughout the world have been enabled to put into circulation, since 1804, above twenty millions of copies of the Scriptures, or of portions of them: and the whole number of copies issued (comprising those of the Christian Knowledge Society and other institutions circulating the Scriptures) cannot be less than twenty-five millions—a number five times greater than the whole amount of copies existing in the world in 1804; and probably far more than double the number of copies which had ever been previously given to it. This circulation, however, great and marvellous as it is, has in no respect satisfied the cravings of men, with respect to the possession of the word of God: it has only served to discover their destitution, and excite the desire of obtaining it.

We ask, then, Could such a combination of men in the pursuit of one work, and such a work—a combination extending itself, more or less, over the world, and comprising persons of every class and profession—could this have been effected, or could such a vast increase of translations have been obtained—translations which may give the word of God to one-half of mankind—or could such a multitude of copies have been issued, so far exceeding all previous issues—or could so strong a desire for the possession of the copies have been so extensively felt, if the Lord had not interposed to effect these things, and if it were not his will that his inspired word should be freely given to all mankind?

AN EXTRAORDINARY CASE.

To the Editor of the Evangelical Magazine.

It is hoped that your columns will be open to a brief statement of an extraordinary case of thirty years' imprisonment, &c., in the person of Mr. John Dufrene, a respectable merchant of Leeds, and a member of the church under the pastoral care of the late Rev. Edward Parsons. Independent of personal examinations bestowed on this case, the following statement is supported by a report of the last hearing thereof in Chancery, contained in "The Times" newspaper of September 5th, 1833, which shows, that Mr. D.'s petition prayed, that a commission of bankruptcy, which was issued against him in the year 1812, might be superseded for want of a good petitioning creditor's debt—that the case had been heard several times before Lord Eldon, without any final decision—that when Mr. D. surrendered himself before the commissioners, he protested against the validity of the commission; but he submitted to be examined, and the money he admitted to be in his possession was taken from him, which left him entirely dependent upon his friends—that language would utterly fail in the description of what he had suffered, deprived as he was of all power over what he might possess, and confined upwards of twenty years in a prison, where he could have no gratuitous allowance to sustain life. That on this hearing, evidence was adduced in support of Mr. D.'s claim for a *superseas*—that no defence was made on the opposite side; and that the Lord Chancellor deferred judgment on the merits of the case.

As his lordship afterwards resigned the seals of office, Mr. D. intends to make a further application for redress, in order to bring his now nearly closed case to a successful termination, encouraged by some kind friends, whom Providence has raised up on his behalf, feeling no doubt that they and such as may co-operate with them in this work of mercy and justice, will be recompensed at the resurrection of the just by Him who, as recorded, will say on the great day of accounts, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Further particulars appear in an advertisement in the Magazine for the present month.

WILLIAM NEWLAND.

19, West-square, Southwark,
Dec. 6, 1842.

J. PYE SMITH; the object being to obtain, not merely liberation, but *equitable redress*.

GENERAL HOME MISSIONARY SOCIETY.

We consider it a duty we owe to our readers and to the public at large, to direct

their special attention to the notice which follows these remarks, from our respected brethren, the Congregational and Baptist ministers of Bristol. They have done well to caution the public against men who, under the pretence of zeal for God, are mainly engaged in extracting money from benevolent persons, in the most offensive forms and under the most suspicious circumstances. The leading agents have organised a thorough system of mendicancy, and have a number of men and women engaged in travelling through England and Scotland, going from town to town and from house to house, and at night meeting to report their success. Documents have been sent to us, written by the most respectable individuals, describing their proceedings in different parts of the country. From a glance at these, we have no hesitation in expressing our conviction, that to give money to these parties is to encourage one of the most extraordinary attempts that has yet been made upon the credulity of the religious public. Our readers will perceive that these men have, for a certain purpose, adopted a name which common honesty would have kept them from using, least an old and efficient institution, the Home Missionary Society, established in London in 1819, should have been injured in its character, if not in its resources, by their system.

We cannot too strongly warn our readers against these unworthy attempts to obtain money, by persons who come with no credentials but those of their own manufactory; and who are utterly unknown to ministers and churches of every denomination, except by their attempts to extract money:—

"The undersigned ministers of the city of Bristol, having received sundry inquiries touching a society calling itself the 'General Home Missionary Society,' and whose head quarters are said to be in Bristol, unhesitatingly declare their conviction, that such society is altogether unworthy the confidence of the religious public. The society, as far as they can judge, is simply a machinery for begging, nor, beyond this point, are its officers or operations known to them.

(Signed) "THOMAS CRISP.
WILLIAM LUCY.
CALEB BIRT.
THOMAS HAYNES.
WILLIAM FULLER.
HENRY ISAAC ROPER.
GEORGE DAVIS.
EVAN PROBERT."

ON FEMALE OCCUPATIONS.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—I have read with feelings of the deepest emotion, your able review of Dr. Wardlaw's Lectures on Female Prostitution.

I join most cordially with you in that gentleman for having called on of the Christian church to the Your own affectionate heart must be deeply lacerated as you read the full portrait of the poor miserable given with such eloquent pathos in verses.

Per me to say that the effect of such must not evaporate in mere feeling. It must be done to "stay the Its desolations have been per- so long to afflict the land. Young of both sexes have continued to this deadly sin, without exciting ities of Christian benevolence (to which the case demands). Their for both worlds have been blasted, ies have been diseased, and their ed, while little, very little has been waken them from their delusion.

Ily confess that it is beyond my propose an infallible remedy for ful evil; but thinking that it be- ry Christian mind to suggest any g which, in conjunction with other ight have a tendency to produce a desirable, I venture with all defer- dress you on the subject. It is an m, and from its truthfulness has standing motto amongst us, "That is the parent of all vice." I do not indeed be it from me to say,—that e part of our population is willingly idle; but I do say, (and those who ight much on the subject will agree that employments in which women uly to be engaged, and for which the most fitted, have been most y curtailed, whilst that kind of em- in which they ought never to have aged has been greatly increased, mines, &c.

id I recollect the time when behind ers of our linendraper's and haber-shops, none were to be seen but men being only employed in lifting ds which were too heavy for females. nto these shops now, and there is a woman to be seen in them from o the east. Is this right?

a good man in a large manufactur- , who (as a grocer) employs none is counter but females, and his is a very extensive one. I mention onour, and most heartily wish his were followed. There are many les in which female labour could be with great advantage to both the and their employers; but I can- erate them. All I wish is, to call to the subject, because I believe it und that the majority of prostitutes driven to their degraded course of first instance, to procure for them-

selves subsistence. Many a virtuous young woman has been starved into prostitution. A friend of mine, who is well acquainted with the abodes of poverty, once told me of a widow (formerly accustomed to the luxuries of life) being left destitute by the failure of her husband just before his death, and having six daughters, employed herself, as long as she was able, in the precarious labour of needlework to support them, till she nearly sunk under it. As one of her daughters after another grew up, they pursued the same work from six o'clock every morning till after twelve o'clock at night, and the remuneration, after all, was so little as to be by no means equal to supply them with the common necessities of life. Seeing their mother drooping, and their own health fast going, one of them, in a fit of desperation, threw herself on the town; and, "There, sir," said the mother, in a tone of agony, throwing some silver on the floor, "is the produce of my dearly beloved daughter's ruin!!!"

But now, my dear sir, just for a moment look at the only employments left for our female population. They may be servants in our families. Here, too, the number is greatly lessened from what it formerly was by the introduction into our wealthy houses of footmen, and among the aristocracy this system has become so general as almost to exclude the attendance of females.

Then they may learn the business of dress-making and millinery. What *that* is, let the pallid countenances of the poor apprentices and the ravages of consumption amongst them tell. Oh, if our fashionable ladies did but know the labour and hours of the work-room, surely, from pure benevolence, they would not be so peremptory in giving their orders, or so fastidious in the execution of them.

Then women may be and are employed in making shirts, and other under garments; but think of the remuneration—for a shirt, they get 1½d.; and this is all!!! The case of the Misses Reynolds, lately brought before Mr. Norton, one of the police magistrates, is a sad commentary upon this mode of life; and here I cannot but condemn what appears to me a morbid kind of charity, which has of late sprung up amongst us. I allude to bazaars of ladies' work, where the articles are all made by ladies, and sold for some benevolent object. I should not object to such bazaars if the articles were made by the poor and needy, who should be paid for their labour; in that case, they would confer the double blessing of real mercy. Again, the practice of our charity children taking in needle-work at low prices appears also to me a very questionable mode of proceeding; as it not only takes work from the poor, but by its competition forces down the price of that

which they have in hand. But I had no intention of writing such a long letter when I began it. The subject, however, grows upon me, and hereafter, with your permission, I may resume it.

Permit me, in conclusion, to suggest that, although we have so many benevolent societies in existence, it would, in my opinion, be desirable to set on foot another, to be called, "The Society for the Encouragement of Industrious and Virtuous Females," or some such name; to the committee of which (properly constituted) every case of need should be referred, and by whom it should rigidly be examined. I feel persuaded funds to a large amount would be raised for its support. Magistrates would subscribe to it; christians of all denominations would support it; fathers and mothers would uphold it; and the blessing of those who are ready to perish would fall upon it.

I remain, my dear Sir,

Yours truly,

R. C.

PROVINCIAL.

HOW TO CIRCULATE THE EVANGELICAL MAGAZINE.

To the Editor of the Evangelical Magazine.

DEAR SIR,--Having been for a considerable period a reader of your valuable miscellany, not, I trust, without both pleasure and profit, I am anxious that others should enjoy the same advantages. With this view I have embraced every opportunity which has occurred to me of recommending those who could afford, in a small country congregation, about two miles from my own residence, with which I have been connected about ten years, to purchase the Magazine for themselves; an occasional perusal of my own copy, which I had been in the habit of lending to some young persons in the Sabbath-school, being all that was enjoyed in the neighbourhood. For some time I failed to accomplish the object I had at heart, the principal objection, the difficulty of procuring the Magazines with regularity from the nearest town, which is about five miles from the village. At length, at the annual social meeting of our Sabbath-school at Christmas last, I informed such of the friends present as were disposed to take either your Magazine or any other, that I would undertake to procure them, and distribute them to the subscribers on the first Sabbath in every month, or at the missionary prayer meeting, on the Monday evening. The result has been exceedingly gratifying to my own mind; I have had four subscribers for the Evangelical, seven for the Sunday-school

Magazine, and one for the Revivalist; and I hope to have some addition to my numbers for the ensuing year. The contents of the different magazines deeply interest the parties who take them, and I assure you, sir, that *magazine day* is now looked forward to with growing pleasure.

Now, sir, what I wish to recommend is, that any person, residing in a rural district, or periodically visiting it, and whose communication with a market town is sufficiently frequent to enable him to obtain the magazines regularly, should seek in like manner to recommend them, and, if need be, to procure them. The plan may entail a little trouble, probably sometimes a little loss; but, surely, no individual will be deterred from attempting it on this account; I am sure he will not if he enjoys, as I do, the rich treasures which these valuable publications contain, and believes that the perusal of them cannot fail to be succeeded by the most pleasing results. Trusting that many will be induced to make the effort with the commencement of the new year,

I am, dear sir,

Yours very truly,

EDWARD MORRIS.

Ruabon, Nov. 12, 1842.

SURREY MISSION.

The autumnal meeting of this society was held on Wednesday, October 19, at the Rev. J. T. Warraker's Chapel, Tooting. An excellent and appropriate sermon was preached in the morning by the Rev. Joseph Sortain, A.B., of Brighton. In the evening of the same day a public meeting was held, at which Thomas Kingsbury, Esq., of Putney, presided. Addresses were delivered by the Rev. Messrs. T. Jackson, J. E. Richards, J. Mirams, W. Jackson, J. M. Soule, R. Ashton, and T. Kennerly; Messrs. Foster and Baker. The devotional services were conducted by the Rev. Messrs. Connebee, Churchill, and Haynes.

Some interesting statements were made by one of the secretaries, which showed the encouraging results of missionary labour in the county, and that the blessing of God had eminently attended the preaching of the gospel, by the agents of the society; but it was announced that its engagements to Lady Day next, would leave a debt of 100*l.* due to the treasurer.

BRECON COLLEGE.

The committee of Brecon College present their best thanks to an "Old Friend," for a copy of Webster's English Dictionary, handsomely bound.

CHAPEL AND RECOGNITION.

Thursday, April 14, 1842, the open-
neat, commodious new Independent
at Corwen, in the county of Me-
and the recognition of the Rev. J.
ate of Beaumaris, as the pastor over
ch and congregation, took place, on
occasion a considerable number of
s and friends attended the solemn
resting services.

Rev. Hugh Pugh, of Mostyn, de-
a masterly and lucid discourse on
ure of a Christian church, in its
tion and responsibilities; the Rev.

Ellis, of Llangwm, offered up the
ion prayer; and the Rev. D. Mor-
Llanfyllin, preached to the people.

Annexion with the opening of the
pel, sermons were also delivered by
s. Messrs. Parry, of Wem; Price,
; Thomas, of Daygyfylchi; Jones, of
; Griffiths, of Rhydydan; Roberts,
bont; and Rees, of Denbigh. The
ce was numerous; and many had
o say, that it was good for them to

ORDINATION.

Rev. David Jones.

On the 19th of October, 1842, the Rev.
David Jones, late student of Airedale Col-
lege, was set apart to the pastorate of the
church and congregation at Booth, near
Halifax.

The Rev. J. Calvert, of Morley, com-
menced the service by reading suitable por-
tions of the Scripture, and supplicating the
Divine presence and blessing; the Rev. T.
Scales, of Leeds, delivered the introductory
discourse; the questions were proposed and
the answers received by the Rev. J. Pridie,
of Halifax; the Rev. W. Scott, President of
Airedale College, presented the ordination
prayer; the charge to the minister was de-
livered by the Rev. J. Sutcliffe, of Ashton-
under-Lyne, from Col. iv. 17; and the Rev.
J. Ely, of Leeds, preached to the church
and congregation, from Matt. v. 13—16.

There was a numerous attendance of mi-
nisters and friends from the surrounding
neighbourhood.

General Chronicle.

SOUTH WALES.

TREVECCA COLLEGE.

the 7th of November, the above
on was publicly opened by a series
of interesting services. Trevecca,
been the residence of Howell Harries,
one of the founders of Welsh Metho-
dism for many years the seat of a col-
l-established and supported by the late
Countess of Huntingdon, (which
leath was removed to Cheshunt,) is
arded as a place of some importance
Calvinistic Methodists of Wales; and
was thought necessary to form in
Wales an institution like the one
formed in North Wales, the locality
ld college presented many advantages
o other place presented. The pre-
re the freehold property of the con-
and after an expenditure of about
undred pounds, are capable of ac-
lating two tutors and their families,
with about twenty students. The
opening being the one immediately
s meeting of the Quarterly Associa-
the Calvinistic Methodists, in the ad-
town of Talgarth, the services were
ngly interesting, from the very great
of ministers, elders, and deacons
re present from different parts of the

principality. The College chapel being too
small to hold the twentieth part of the con-
gregation, the services were necessarily held
in the open air, on the lawn in front of the Col-
lege-house. The English sermons were de-
livered by the Rev. L. Edwards, M.A., tutor
of the Calvinistic Methodist Institution at
Bala, and the Rev. James Hamilton,
minister of the National Scotch Church,
Regent-square, London, who attended as
one of the deputation appointed by the
Synod of the Presbyterian Church in Eng-
land. The Welsh sermons were preached
by the Revs. Messrs. Richards, of Fish-
guard; Rees, of Liverpool; Howells, of
Santwit Major; and Morris, of St. David's.
All the sermons were truly excellent and ap-
propriate, and although it might appear pre-
sumptuous to compare the preachers who
officiated at the re-opening of this college
with that eminent servant of God, who
preached at its first opening, in the year
1768, it is gratifying to be able to state
that the same spirit of ardent love to the
Saviour, and tender compassion for immortal
souls, which distinguished the ministry of
the eloquent Whitefield, was manifest in a
great degree on this deeply interesting oc-
casion.

The institution is placed under the direc-
tion of the Rev. D. Charles, B.A., late of

Jesus College, Oxford, grandson of the excellent Charles of Bala, whose praise is in all the churches.

It is intended to give the advantages of education to young men of approved piety and acceptable gifts, in the Calvinistic Methodist Connexion, and thereby qualify them for home and foreign missionary work, as well as the ordinary ministry in Wales.

The resources of the denomination are comparatively small; and although they have to speak in terms of commendation of the liberality and zeal of their own congregations in reference to this important object, yet they are compelled to appeal to the kind sympathy and generous aid of all who appreciate an enlightened and useful ministry.

Subscriptions and donations (of money and books) will be thankfully received by the Treasurer, J. Walters, Esq., banker, Haverfordwest; the Secretaries, D. Charles, Carmarthen, and R. Jones, Llandovery; and all the ministers of the connexion. In London, by E. W. Richards, Esq., surgeon, 18, Great Newport-street, Leicester-square; and at the Welsh Chapel-house, Jewin Crescent, Aldersgate-street. In Liverpool, by Mr. Lewis, Branch Bank of England; and in Bristol, by the supplying minister at the Welsh Chapel, Broadmead.

CUMBERLAND REVIVAL MEETINGS.

Maryport.

A most interesting series of meetings has been held in this place to promote a revival of religion; and though, from the peculiar circumstances of the place, much could not be expected, such a blessing has been poured down by our Father in heaven, as to surprise every one, and make us exclaim, "The Lord hath wrought wonderfully among us."

The town of Maryport has a population of about six thousand inhabitants; but the Independent body have only recently attempted a lodgment within it. Their first attempt was made on the 10th of last July, when a sail room was obtained, in which the gospel was preached to a very fair congregation. The preacher's humble efforts proving acceptable, the congregation increased very rapidly, and it became necessary to obtain a larger place. Another place was sought and got—a large room in a factory. This being seated for about three hundred and sixty persons, was opened on the 21st of August last, and since has been well attended, often quite filled.

It was in this room that the protracted meetings were held. They commenced on Tuesday, Oct. 11th, and closed on Sunday, the 23rd, being conducted principally by the

Rev. Messrs. James Morrison, of Kilmar-nock; Robert Wilson, of Denholm; and T. W. Hinds, who has been preaching at Maryport. The Rev. Messrs. Guthrie, of Kendal; Kirk, of Hamilton; Ford, of Ly-mington; and Milne, of Whitehaven, also rendered assistance.

The meetings were, throughout, well attended, often to overflowing; and so great was the interest and anxiety excited, that, after the evening services, the ministers were often kept in conversation with anxious persons till nearly twelve o'clock.

But what good has resulted from these labours? Between one hundred and one hundred and fifty persons, under anxiety for their souls, have been conversed with, of whom, upwards of fifty, during the meetings and since, have been brought to decision, and are now rejoicing in Christ Jesus. Between forty and fifty have also applied to be united in church fellowship, when a church is formed, which we propose to do next month. Neither has the work ceased. Individuals are still coming forward, either anxious or decided. Indeed, wherever we turn, we are met by some one who has found a real benefit in some shape or other from the meetings. A great deal of good has been likewise done among Christian professors, inasmuch as they have had their views cleared and have received a firmer foundation as the basis of their hope. Many who were before trembling are now standing firm upon the Rock of Ages.

At the commencement of last July, there was only one Independent in the town. Now there is an Independent congregation of more than three hundred persons, with a good Sunday-school, and Christian Instruction Society connected with it, and nearly fifty to be conjoined in Christian fellowship, upon the footing of a Congregational church.

Aspatria.

A series of meetings for the revival of religion have been held in the Independent chapel in this village, commencing on the 11th of Oct., and continued till the 23rd.

Under the Divine blessing, much good has been effected in the neighbourhood by these meetings. The services were chiefly conducted by the Rev. Henry Wight, of Edinburgh, and the Rev. J. Kirk, of Hamilton, who, in their sermons, kept constantly before the minds of the people, the great doctrine of justification by faith, the immediate acceptance of Divine forgiveness as freely offered to all in the gospel, and the enjoyment of peace with God as lying at the very foundation of the Christian life. These truths were presented with great plainness of speech and variety of simple illustration, so that none could listen from

to night without being roused, in some, to thought upon the subject. After a few evenings, those who were anxious about their spiritual condition, were led to remain to listen to a still more striking exhibition of the gospel. Many of themselves of this, and derived much benefit therefrom. Not a few accepted an invitation to remain for personal counsel. In addition to the evening meeting, service was held every morning at the hall, when the household and surrounding cottages were invited to listen to the exposition of some portion of the word; and there is little doubt that many of the service of Sir W. Lawson will have for ever to rejoice that they were led to listen to such plain and faithful exhibitions of Divine truth. These meetings have proved instrumental in bringing many to decision, in awakening others, and in reference to the people generally, have, in some degree, broken in upon the pathy so prevalent upon matters affecting the interests of the soul. We trust the dawn of brighter days for these districts is at last arrived, and that our progress is one of unceasing light.

The meetings have been more free from moral excitement, whilst deep seriousness characterised them all. The interest greatly increased, night after night. On Sabbath evenings, not only was the service, but also a school-room belonging to Sir W. Lawson, capable of containing some hundreds, filled to excess. Never were so many brought under the sound of the gospel as in these parts before.

The extent of good that has been effected, by alone can reveal. Enough has been done to gladden every Christian's heart, to restore our faith in the power of the gospel, and to lead us to thank God and take courage. Cases might be mentioned that would interest the reader, but it is better to refrain from mentioning the experience of individuals when there is a danger of its meeting their own eyes. Our prayer for them is, that they may wax stronger and stronger, become valiant for the truth, continually growing in hope of the glory to be revealed.

Wigton.

Religious services for the revival of religion commenced in the Independent chapel, Wigton, on Monday, the 10th of October, and continued every day for a fortnight.

The results, by the blessing of God, in answer to much prayer, have been of the cheering kind, far exceeding the expectations of the people of God in this place. The order of the services was as follows:

—A public meeting for prayer and for hearing accounts of the Lord's work in other places, was held every morning in the chapel; and throughout the day a variety of smaller meetings of the most interesting kind were held in the houses of members and friends for the promotion of the spirit of prayer. On the evening of each day, public worship began at half-past seven o'clock, when two discourses were delivered specially of an arousing character, tending to awaken the sinner to his guilt and danger as a transgressor against God, to lead to immediate decision in embracing the good news of eternal life through Jesus Christ. On the Sabbath days, the services throughout were exclusively adapted to the great objects of a revival. A large prayer-meeting was held at an early hour, and in the forenoon the people of God were especially addressed on their privileges and responsibility connected with the salvation of sinners, and the absolute necessity of personal holiness and the spirit of prayerful zeal in believers in order to awaken the world from its sleep of death. In the afternoon, addresses were delivered specially to the young, including parents and teachers; and in the evening, the addresses were similar to those on former evenings. During the fortnight, open air services were frequently held.

All the meetings were well attended. The chapel, which will seat about seven hundred, was generally well filled, and on the Sabbath days crowded in every part. The interest evidently increased amongst all classes, and the work of God deepened exceedingly to the close of the services. After a few introductory services, and when the manifest impressions on the audience indicated an important crisis, an invitation was given to those who were anxious about their spiritual state to remain, for an address specially intended to meet the question, What shall we do to be saved? Upwards of three hundred remained, the number gradually increasing every succeeding night. But the most interesting part of the work, and that which strikingly displayed the operation of the Holy Spirit, was found in the demands which were made by many individuals of all classes for personal conversation regarding their souls. By the repeated and frequent interviews it was joyfully discovered, that very many careless sinners were deeply convinced of sin; that self-deceivers had had the veil of delusion rent asunder, leading them to see that they had been hitherto building on the sand; that backsliding or lethargic Christians had undergone something like a second conversion; and that all who were partakers of the grace of God were more or less quickened, humbled to the dust, and aroused to renewed exertion.

Many of the awakened had, before the close of the meetings, found peace and pardon in the blood of Christ; and gave such evidence of it (as far as the time and opportunity allowed) as left no doubt on the minds of the brethren engaged, of the reality of the change. Not a few of these, in conversing about their souls, were drowned in tears, and on retiring home did not sleep till they had beheld "the Lamb of God, who taketh away the sin of the world." One of them afterwards, on bidding farewell, exclaimed, "I now want for nothing—all is met. I am happy. I delight in Jesus. Oh how I grieve for having resisted him so long. Do remember me in your prayers." Another said, "I feel I am in a new world. Old things are passed away. I see the Bible now with new eyes. Prayer is my delight: and Christ is all." The closing day exhibited an interest which will, it is hoped, never be forgotten: and an affection to the brethren who were mainly instrumental in the work, which they felt to be indeed a rich reward. The Lord carry on this blessed work, and receive all the glory!

The two brethren who were chiefly engaged in this work to its close, were, the Rev. Ebenezer Cornwall, of Jedburgh, Scotland, (who has been for years past frequently engaged in promoting similar work throughout Scotland and in the north of England,) and the Rev. C. H. Bateman, of Sedburgh, who were continuously assisted by the Rev. D. Black, of the Abbey Holme, and by the Rev. J. Kelsey, the pastor of the church.

Cockermouth.

A series of religious meetings was commenced in Cockermouth on the 24th of October, and lasted twelve days. The services were conducted by the Rev. Henry Wight, of Edinburgh, and the Rev. Robert Wilson, of Denholm, who were, on two or three of the evenings, assisted by the Rev. Messrs. Bateman, of Sedburgh, and Reave, of Aspatria.

In order to avoid the appearance of sectarianism, a warehouse was fitted up at the expense of Sir Wilfred Lawson, with seats for nearly eight hundred people, but capable of accommodating about a thousand when crowded, as it frequently was during the meetings. The attendance amounted, on the first evening, to from six to seven hundred, and gradually increased every evening until the seventh, after which the warehouse was crowded at each meeting with attentive hearers; and at last some had to go away without gaining admission.

On the Sabbath morning, Mr. Wight

preached in the Wesleyan, and Mr. Wilson in the Independent chapel. In the afternoon, the warehouse was crowded; and in the evening, in order to accommodate the numbers who attended, it was necessary to have the Independent chapel opened as well as the warehouse, so that preaching could be carried on in both places at the same time.

On the fourth and each succeeding evening, an invitation was given to all who chose to remain to hear plain and simple exhibitions of the way of salvation, illustrated by anecdotes. From five to six hundred persons generally remained to these addresses, and on some occasions hardly any retired, although they had already sat upwards of two hours. It is believed that much good resulted from these familiar addresses, in giving to the audience clear conceptions of the way of being justified by faith in the Lord Jesus Christ. An invitation was always given to those in anxiety to remain at the close of the meeting, for the purpose of having conversation with the ministers. A good many availed themselves of the opportunity thus afforded, and towards the close of the meetings, the number remaining for conversation was much increased.

A fortnight previous to these meetings, a united prayer-meeting was held twice a week, attended by the Wesleyan and Primitive Methodists and the Independents; and during the twelve days the preaching was carried on, there were daily public prayer-meetings in the chapels of each of these three denominations. Much of the spirit of prayer was enjoyed on these occasions, and the prayers then offered up must be regarded as a principal means of accomplishing the good that was done.

A pleasing feature of the meetings now recorded, was the great number who attended them, of the class of people who were not in the habit, previously, of frequenting any place of worship. Some of these have been brought to the knowledge of the truth, and it is hoped that in many of them impressions have been made which will cause them henceforth to be regular frequenters of the house of God. Much good has also accrued to the professors of religion in leading them to clearer views of the simple gospel of salvation, and reviving their slumbering spirits, whilst others were led to see they had been building on a sandy foundation, and to come, as hell-deserving sinners, to the blood of sprinkling, where they have found solid and scriptural peace, which they never realized from their pharisaical efforts and observances.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



MISSION-CHAPEL AND PREMISES AT MIRZAPORE, EAST INDIES.

INDIA.

MISSION AT MIRZAPORE.

THE operations of the Society at Mirzapore were commenced in May, 1838, by the Rev. R. C. Mather, who has continued his labours there to the present time.

Mirzapore is a newly-erected city: it was built under the direction of a European magistrate, and, from the wideness and regularity of the streets, affords great facilities for preaching in the open air. It is distant from Benares about thirty miles, and is considered the most important commercial mart in north-western India. The city is divided into six districts, and contains a population of more than sixty thousand inhabitants, who are principally engaged in trade and commerce. On this account it holds, in the estimation of the Hindoos, the same exalted position in regard to trade, as Benares maintains with reference to religion. From the generally crowded state of its bazaars, the respectable appearance of the inhabitants, and the superior character of the houses, it strongly resembles the best part of Benares; but the great trade that is carried on gives it a still more busy and animated appearance.

On commencing his labours at this station, Mr. Mather found the people remarkably disposed to listen to the Word of Life, while they exhibited no ordinary candour in judging of the conflicting claims of their own religion and those of Christianity. Our brother has devoted from the first a large portion of his time to preaching in the public bazaars. He had not been long at the station when he succeeded in establishing a regular Hindoostanee service. Those who placed themselves under his ministry made rapid attainment in scriptural knowledge. The first convert was baptized by him in February, 1839; others were added from time to time; and about two years ago the native believers were formed into a church.

Among other means of usefulness which have been successively brought into operation, the most prominent and useful are the orphan schools, the lithographic printing establishment, and the theological class for the instruction of native young men with a view to the christian ministry. Each of these branches of labour is replete with encouragement and promise. From the orphan schools, several of the more advanced pupils have been received into church-fellowship; others are evidently under the influence of divine grace; and all are advancing in general and religious knowledge. The press has issued great numbers of christian books for general circulation amongst the Hindoo and Mussulman population; while affording beneficial employment to several of the orphan boys. None of the native students have actually entered on the Missionary work, but from the progress they have made, there is good reason to hope that some of them, after due preparation, will become able and devoted labourers in the Gospel. Two native evangelists, distinguished for piety, talent, and ardour, have joined the Mission from Benares, and the services they render, especially as itinerant preachers among the surrounding population, are found extremely valuable.

A suitable place of worship, which had long been greatly needed, was lately erected at Mirzapore. "The opening for the English service," observes Mr. Mather, "took place on Sunday the 21st of August, and the opening for the native service on Sunday, September 11. On occasion of the former, a collection was made to defray the expenses of the fittings, and a sum amounting to 330 rupees (33*l.*) was received. For the native service, our native brother, Mirza John, composed three original hymns. On this occasion, our brother, Narapot, of Benares, was present, and we were all mutually delighted with our common fellowship in the Gospel, and the signal mercies connected with the event.

"I have the pleasure to enclose a lithograph of the building, executed and printed at Mirzapore."—Page 37.

CHINA.

It is our gratifying duty to congratulate the readers of the *Missionary Magazine*, on the termination of war both in China and in India. In both these fields of recent conflict, the martial power of our country has proved victorious; and most earnestly we pray that the triumph of British power may be followed by the brighter triumphs of British benevolence, in the early and peaceful introduction to the inhabitants of both nations, of our knowledge, our liberty, and, above all, our religion.

In the issue of the awful conflict with China, the Members of the London Missionary Society have felt the deepest concern, and they will be gratified to receive the following Address of the Directors, just issued, on the happy occasion of peace with that mighty empire.

ADDRESS

Of the Directors of the London Missionary Society, to the Members of that Institution, and the Christian Public of Great Britain.

CHINA, with a population estimated at a third portion of the human race, has for ages been shut against the progress of knowledge and the blessings of the Gospel. From generation to generation, the boast of her despotic rulers has been, that the laws and customs of China alter not; and, to preserve inviolate an assumption equally irrational and impious, nations the most enlightened by science and distinguished by religion have been denounced as barbarians, with whom no intercourse might be held but on penalty of death. Under the terror of this cruel prohibition, the unknown millions of China have continued from time immemorial ignorant of the only true God—worshippers of idols—victims of debasing superstitions—and slaves to vice.

Over these countless multitudes of immortal fellow creatures, excluded from the light of life and the hope of salvation, the Church of Christ has long mourned; and prayer to God has been made without ceasing, that He would open in China a wide and effectual door for the entrance of the truth and the triumphs of his Son. By a course of events which no human sagacity could foresee, and which Omnipotence only could overrule for good, God has proved himself the hearer of prayer! The horrors of war and the desolations of the sword have ceased, and peace has been established upon honourable terms, and (as we trust) a firm basis, between China and Great Britain. The extension of intercourse secured by the treaty to the principal ports of China, though primarily intended for the interests of commerce, *cannot but prove favourable, and highly favourable*, to the efforts of Christian benevolence; while the cession to our Government of an Island on the borders of the Empire, must afford, to the servants of Christ, great facility, no less than security, in their various efforts for making known his salvation to the perishing millions.

The friends of truth associated with the London Missionary Society have long regarded China with peculiar interest and deep solicitude; and for a period of nearly forty years, the successive Directors of that Institution have steadily prosecuted preparatory measures for her intellectual and moral improvement, assured that He who hath given to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession, would never exclude the largest empire, and the strongest hold of idolatry, from the triumphs of his mercy.

These self-denying and arduous efforts have been undertaken by holy men of God, many of whom now rest from their labours, but their works follow them,—men whose memories are held in veneration by the Church of Christ, and whose

names will be hallowed by the future generations of that land of darkness for which they lived and died.

The labours of these devoted Evangelists have included the instruction of the young, the composition of appropriate Christian tracts, and, above all, the translation of the Sacred Scriptures into the Chinese language: they have also employed the power of the press with great efficiency; but, amidst their multifarious exertions, the preaching of the Cross has been the aim of their lives, and the glory of their ministry.

Since China has hitherto been inaccessible to those who have sought her salvation, these efforts of Christian mercy have been confined to the British and other European settlements nearest to her shores, as Java, Penang, Malacca, Singapore, and Macao. To these settlements, multitudes of Chinese have constantly resorted for purposes of commerce, and with them our missionaries have enjoyed unrestricted intercourse. These strangers have listened with attention to the faithful proclamation of the Gospel; they have thankfully accepted portions of the Sacred Scriptures, and numbers have returned, bearing that imperishable treasure to their native land. And although we are denied the gratification of ascertaining the full amount of blessings that has resulted from these varied and long-continued operations, faith can rejoice in the promise of her God; "For as the rain and the snow cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so, saith Jehovah, shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing to which I sent it."

But the time has come when the friends of Christian missions can no longer be satisfied to carry on the war with Chinese ignorance and idolatry at these distant out-posts. The voice of God to his Church is as distinctly uttered by his Providence as though we heard it from the Holy Oracle, "Behold I have set before thee an open door, and no man can shut it. Go forward!"

The Directors of the London Missionary Society are sensible that a weighty responsibility is imposed on them to meet, as God may give ability, this solemn call with promptitude and vigour. They are thankful that the number of their faithful missionaries, who have acquired the difficult language of China, *is greater at the present moment than at any former period*. They are also happily enjoying the vigour of health; while two of their number, by their medical science, blended with Christian benevolence, have already conciliated the regard and won the confidence of many of the Chinese to whom they have had access. And anticipating the happy termination of the recent conflict, our devoted brethren have urged on the Directors the duty of advancing to China, and are now anxiously awaiting the arrival of every post for the requisite instructions.

Impelled by such considerations, the Directors of the Society assembled on the 8th ult., for the prayerful and mature consideration of the claims of China, and the result of their solemn deliberations is expressed in the following resolutions, unanimously adopted on that occasion:—

I. That with feelings of ardent thankfulness to the God of all grace, the Directors of the London Missionary Society review the measures commenced by their honoured fathers, nearly forty years since, and prosecuted with undeviating constancy by their successors in office, for the introduction of the blessings of Christianity into the empire of China;—with recollections of hallowed pleasure they record the names and labours of Drs. Morrison and Milne, and their faithful Coadjutors, who, amidst gigantic difficulties and discouragements, persevered to the end of their course in their work of faith and labour, *love for the salvation of China*;—with devout satisfaction they contemplate the accomplishment of that mighty enterprise, devised and principally accomplished by the disinterested

and indefatigable Morrison,—the translation of the Holy Scriptures into the language of the many millions of that idolatrous empire ;—nor can they fail justly to appreciate that invaluable production of his persevering literary toil, the Chinese Dictionary, by which the future acquisition of that difficult language has been so greatly facilitated ;—and, finally, with peculiar pleasure the Directors reflect, that in the later years of the Society's operations (guided and stimulated by the example of their predecessors) the gratifying duty has been assigned to themselves of sending forth a goodly band of faithful missionaries, who, by laborious and persevering application, are now qualified to make known to the Chinese, *in their own tongue*, the wonderful works of God.

II. That reviewing these protracted preparatory labours, sustained by humble hope and persevering prayer, the Directors cannot but invite the Church of Christ throughout the world, and the friends of the London Missionary Society in particular, to unite in grateful adoration to the God of Missions for the termination of war with China, and for the greatly enlarged facilities, secured by the Treaty of Peace, for the introduction of the multiplied advantages and spiritual blessings of Christianity into vast and populous regions, sealed for past ages against the servants of the only true God, and for the bright prospects presented to our confidence, of the ultimate conversion of China to the faith of Christ.

III. That, impelled by a sense of the additional obligations thus imposed by the providence of God, the Directors solemnly pledge themselves to employ all practicable means for increasing the strength and efficiency of their Chinese Missions, and for adding to the number of the labourers already in the field ; fully assured that such enlarged efforts will be sanctioned by the unanimous concurrence of the Society's friends, and generously sustained by their zeal, liberality, and prayers.

In accordance with the sentiments thus deliberately expressed, the Directors have already adopted measures for the removal of the Anglo-Chinese College from Malacca (*distant about fifteen hundred miles from China*) to the Island of Hong Kong. To that station the printing-presses and various missionary apparatus will also be transferred ; while a part of our missionary brethren will be located on the island, and the remainder will proceed to such of the Chinese cities opened for commerce by the treaty of peace, as may appear most eligible.

The Directors, however, are not only anxious that the brethren already in the field should be employed with the greatest measure of efficiency, but, deeply sensible of the inadequacy of their present resources to meet the opening prospects, they have determined to adopt the best measures for sending forth, during the ensuing two years, **TEN OR TWELVE ADDITIONAL MISSIONARIES FOR CHINA**, with a view of entering upon stations which the present limited number must leave unsupplied.

In adopting these practical measures, *which still fall far short of the urgency of the occasion*, the Directors cast themselves with confidence on the generous support of the Society's faithful friends. The expenditure of the institution has for several years exceeded its receipts, and the outlay required in strengthening and extending the Chinese missions will involve a very considerable increase. Yet the Directors cannot apprehend from their constituents the charge of impudence or presumption, although they may somewhat transgress the precise rules of arithmetical calculation ; on the contrary, had they remained inactive, or had they done less for an object of such magnitude, they would have deserved the charge of coldness and apathy at a moment when ardour and exertion were loudly demanded.

A **SPECIAL SUBSCRIPTION**; to meet the enlarged and unavoidable expenditure contemplated, has already been commenced, to which the Directors most earnestly invite the liberal contributions of their friends : they intend to adopt forthwith *the best means for presenting the claims of China to the Christian public in the*

metropolis and throughout the country; and humbly trusting in Him whose glorious kingdom they are anxious to extend, they anticipate the support of his willing people and the sanction of his Holy Spirit.

Signed on behalf of the Directors,

ARTHUR TIDMAN,
J. J. FREEMAN,
J. ARUNDEL, } *Secretaries.*

LONDON MISSIONARY SOCIETY.

SPECIAL MEETINGS ON BEHALF OF CHINA.

A DEVOTIONAL SERVICE will be held at Surrey Chapel, on Tuesday Evening, January 3, 1843, at Half-past Six o'Clock. The Rev. H. F. BURDER, D.D., will deliver an Address, on Thanksgiving for Peace with China, and the Facilities afforded by the provisions of the Treaty of Peace for the introduction of the Gospel into that vast Empire. A Second Address will be delivered by the Rev. J. MORISON, D.D., on the claims of China for earnest Prayer and extended Exertion, on behalf of China.

A PUBLIC MEETING of the Members and Friends of the Society will be held at Exeter Hall, on Tuesday Evening, January 17, at Six o'Clock, to adopt measures for strengthening and extending the Society's Chinese Missions.

INDIA.

THE CHARAK POOJAH IN BENGAL.

(From the Calcutta Christian Advocate.)

We have from year to year urged upon the friends of humanity, as an imperative duty, vigorous efforts for the suppression of the Charak Poojah—one of the most diabolical and inhuman of all the rites performed under the sanction of religion. The Sati and Infanticide awakened the sympathies, and roused the energies of the Christian community, and the cruelties connected with their history were enough to do so: in the tender and defenceless age of the infant, and in the equal impotence of the infatuated widow, there was something that touched the poetry of humanity, while in the deliberate and apparently voluntary cuttings and maimings of the Charak, there is less to appeal to that class of feelings excited by the former cases—at least, so it would seem: if not, why have not all Christian India and all the humane in Britain been moved in the work of Charak abolition?

It surely needs but to be known, that, at this pandemonium of a festival, thousands of all ages, and some of both sexes, are cut and lacerated in various parts of the body with the rudest instruments; that death not unfrequently ensues; that the people who suffer are of the lowest class; that it is contrary to the Hindoo shastras, and is looked upon by many as mere amuse-

ment. On the question being put to the representatives of a village, "Why do you have the Charak?" the reply was, "To gratify our women!" not for religion's sake. No. What a monstrous state of morals must pervade that community where such barbarities are practised to gratify the females! And these are the amiable and kind Hindoos. Surely these things need only to be known to awaken the Christian Church to a sense of her duty.

The Government have an establishment for the suppression of Thuggee, and who complains—who talks of interfering with the religious prejudices of the Thugs? and yet it is a religious order, sacred to Kallee, the very same idol in whose honour the Charak is performed. And what is the difference between the two? The poor unwary traveller falls a victim to the artful Thug; the infatuated and intoxicated Charak victim falls a prey too often to the abettors of the Charak. Both make their poojah to Kallee, and is not one murder as well as the other? Whatever it may be in the opinion of man, of this we are sure, it is so in the sight of God.

A correspondent of the *Durpan* states, that a child was stolen from its mother and offered to Kallee during the last poojah!

human sacrifices were formerly offered deo-ghat, there can be no doubt, and they are now and then occurring in resorts, we fear is too true. Now in light would such a sacrifice be viewed magistrate or judge? Would he treat as murder cases? and if he should so these cases, what should prevent him with cases of death, from piercing or swinging, in the same manner? would not be aggravated murder, at it would be manslaughter in a British . It is vain to say that this act is vory. The poor victims are drugged and cated until they are not only frantic, or the time almost insensible to the ings inflicted upon them, and they not quently die from the effects of the suf- s when the excitement has passed . If it be the case, and it is, that and thus suffer annually in the British aions in India, and that a word from Government would suppress the rite, is great ease as were the Sati and infan- , we hold that Government to be in a are guilty, which can and does not at issue its command that the Charak h shall cease.

t continue, the Government as Chris-

tian men are bound to see that our holy religion be not satirized and insulted during the performance of the poojah, which has been the case for the last three or four years past. In the processions, which formed a part of the last poojah, there were figures and personifications of living characters. For some years past the principal processions have had a Missionary in the act of preaching, personified by a native. This year it appears the practice was rendered additionally degrad- ing and offensive: the Missionary was at- tended by a native dressed in female attire, who indulged in wanton movements during the time of his professed ministrations. This happened in the very neighbourhood of the magistrate of the 24-Pergunnahs. We make no comment on such practices. If the Hindoos choose to outrage all decency in that very neighbourhood by the indecent figures on the outside of their temples and the statues and representations within— if they are to be permitted to inflict the most diabolical tortures on their countrymen in the abused name of religion,—let them not be permitted with impunity to insult the religion of Jesus, by representations which are only worthy the libidinous wor- shippers of Krishna.

SALEM.—CONVERSATION WITH A BRAHMIN.

following passage is taken from a Missionary journal, lately received from Mr. ler, of Salem :—

1. 26.—Early this morning I set out ilachee, and arrived there about ten k. At mid-day I was visited by two ains, who were accompanied by several as. One of the Brahmins was an ting priest in one of the temples; eing the man of most consequence g them, he spoke for the whole party. onversation commenced on idolatry, as in substance as follows :—

'ou say you are an officiating priest," , "and a teacher of the people; what ction, then, do you impart to the e, when they bring their offerings to ol?"

lone at all."

Do you get any knowledge yourself by ig in the temple?"

io, not any."

'hen you are just as wise, now that re a man, as you were years ago, when d?"

am just as wise."

and if you continue to serve in the e until the day of your death, you e quite as ignorant as you are now?" 'hat is true; but, though our religion sessedly a stupid religion, yet we must by it, as it was the religion of our shers."

" But, if your forefathers were so foolish as to follow this stupid religion, is it rea- sonable in you to do the same, seeing you acknowledge it is a stupid religion, and that it keeps you in perpetual ignorance?"

" It is reasonable, for thereby I gain my livelihood; and we all hope, that by our religion we shall be happy hereafter."

" Then," I said, "you serve your god merely to gain a livelihood?"

" Yes!—is not a livelihood the principal thing which all men seek after?"

" No, there are many Christians, the chief object of whose life is, to love God and please Him in all things."

" Ah! that is it; by thus propitiating the god, they obtain his favour, and succeed in the world. This agrees precisely with our mode of thinking and acting."

" Not so," said I; " Christians love and serve God because they feel it to be both their duty and delight to do so; and by serving Him aright, they become diligent in every thing they do: hence it is that they often succeed in the world. But now tell me, how can your idol be propitiated, or how can it confer any blessing upon you, as it is nothing but a stone?"

" How it does so, we do not know: all that we know is, that it does do us good."

"But, is it reasonable to suppose that it can do you good, since it is void of understanding?"

"If it had no understanding, it could not do so: as a proof that it *has* understanding it performs many miracles; for instance, it cures many diseases."

"The curer of diseases must be able to see his patient, and to hear him state his complaint: can your idol both see and hear?"

"Most assuredly it can, otherwise how could it effect so many cures?"

This last reply of the Brahmin exposed him to the ridicule of the whole party. He

became so ashamed of himself that he could not utter another word.

I then exhorted the people to renounce their idolatry, and believe in the Lord Jesus, who is the true "curer of diseases," and the only Saviour of mankind. On receiving a book each, they all went away, remarking, "How vain is the attempt to reason with English people—they are gods in wisdom and knowledge; but as for us, we are beasts!" May the Spirit of God, whose province it is, "to convince the world of sin," show these men the error of their ways and turn their hearts from idols to serve the living and true God!

GENERAL VIEW OF THE MISSION AT SINGAPORE.

(From Rev. A. Stronach, Singapore, March 31, 1842.)

Vain excuses for not abandoning idolatry.

THE country-born portion of the Chinese population in this island repeatedly come under my notice. Too well instructed, by early education or intercourse with the Europeans, to entertain the same opinions of idolatry as those held by the native-born Chinese; they are too proud of the name of Chinamen, and too anxious to prove their right to be considered as such, not to join in all the rites which distinguish their nation from others; but, like the better informed among the Romanists, they maintain that the idolatry they practise is a mere mark of respect and gratitude to departed excellence; such (they often declare) as they would be most forward to pay to me, after my death or departure from Singapore, if I should be the means of doing them good.

I have often had long and animated conversations with such men, and the talent they display in defence of their opinions is by no means contemptible. Were they really anxious to learn more about Christianity, they could easily do so; but the god of this world blinds their eyes, and leads them to believe that they can never acquire more information than they already possess, in regard to the Judge of all the earth, and the mode of acceptance in his sight. The more wealthy and influential they become, the less inclined are they to turn their thoughts towards Christianity, and, by some of the head-men among them, positive aversion to it is most unblushingly expressed.

Obdurate rejection of the Gospel.

Of this the case of the Court Interpreter, a pupil of Dr. Milne's, affords an illustration. At my last visit, while he avowed his contempt for his countrymen, and his conviction that the majority of them were *cheats and liars*, he said he could not bring himself to contemplate for a moment the

propriety of hazarding their displeasure by professing Christianity, though he nevertheless believed it to be the only true religion:—if he were to do so, they would, he said, render him no assistance in burying his mother, who is likely to die soon. And all my arguments, from her melancholy condition as a sinner on the brink of eternity, to prove the propriety of his acting like a Christian, and preparing her, by instruction in Christianity, for entering another world, appeared to be quite thrown away.

If such be the state of feeling towards our holy religion, manifested by those who have so often come in contact with Christians and Christianity, it will not be matter of surprise that many of the native-born Chinese whom I visit, are bitterly averse to the reception of a doctrine, repulsive, not only for its purity, but also on account of its novelty and foreign origin. My message, though stated in the mildest and most affectionate terms, frequently meets with anything but a pleasant reception. The subjects on which I am most violently attacked are the opium trade and the Chinese war; and often am I asked by my hearers, with indignant wonder, how I can recommend to their reception the religion of a people who sell to others a poisonous drug which they will not eat themselves, and then go to war with their Emperor for not admitting it into his dominions?

Chinese estimate of the virtue of patience.

On one such occasion, shewing myself perfectly patient and composed, in the midst of a storm of hard words, and displaying no other emotion but that of sorrow for the bad feeling so ignorantly manifested towards the best boon of Heaven, I was told, for my consolation, that I should certainly, after death, become a budh—the highest state of honour and happiness of which the vulgar Chinese can conceive. If I could endow the profession of Christianity, my own

abundant. In the presence of a
slage of his countrymen, a Teo-
only the moment before loud in
of idolatry, said, without the
ance of shame, That if I would
n dollars a month, he would
company me in my nightly visits
r, carry my tracts for me, and
untrymen, as I did, to forsake
Christianity. All he wanted was
if he got it one way, he need not
another. Nor are such senti-

of heaven's doctrine," was just the thing to
succeed.

Such is a simple statement of some of
the difficulties I encounter in attempting to
lead those, for whose conversion I came
hither, to the knowledge of the only way of
salvation, and I present it without disguise,
feeling convinced that the more plainly facts
of this kind are communicated, the more
vivid will be the recognition of the truth,
that conversion must be the work of God,
and the more earnest and unceasing will be
the prayer that *He* may exert his power,
whose power alone can prevail.

*of popery to depraved human
nature.*

en a more attractive form of
than Protestantism to present
rese, I should not be without
ces of success. Popery has
which are by many felt to be
It is perfectly evident why *that*
ristianity should succeed with
mind better than our unadorn-
tual form of it. I meet Teo-
n Catholics frequently. One
resented himself twice as my
argument, furnished me with a
ase for testing the extent to
a poison infuses itself into the
hinese Papists. While I was
rith him, he began to repeat his
the Virgin, and to count his
hen asked him what good he
prayers to the Virgin would
The answer was painfully con-
the fact, that much more pains
mpress the deluded convert with
nsion and kindness and power
a with the love of Christ. "How
pect," he said, "to be heard if
Jesus himself? If it were not
n, our prayers would never be
Besides, Christ could not even
without his mother. Should
n, be most fervently worship-
I was told most distinctly, both
ridual and by his companion,
antism, or, as he called it, the
octrine," would never do for
while Popery, or the "Lord

Favourable results and prospects.

The encouraging circumstances connec-
ted with my mission here, chiefly consist
in the perfect and unrestricted freedom of ac-
cess I have to multitudes of native-born
Chinese; the opportunities I have of seeing
the same persons over and over again, and
thus presenting to them, on different occa-
sions, different phases of divine truth, as
well as observing the effect of former conver-
sations, if not on the heart or the conscience,
at least on the understanding; the kindly
feeling, apparently such at least, which dis-
plays itself in the countenance and words
of many, on every new visit; and the fact,
that in multitude of cases, the truth spoken,
though opposed at first, eventually com-
mends itself to the judgment of the hearers,
as the only doctrine capable of defence.
These circumstances, along with the con-
viction that I am in the path of duty; that
some one must sow the seed, if a harvest is
ever to be reaped; that what is sown,
though it may not spring up rapidly, shall
one day bear fruit; that efforts in them-
selves feeble and insignificant, if unceas-
ingly repeated, cannot fail to exert some
influence; and that the promise of God
renders the hope of a *beneficial* influence
both reasonable and obligatory; serve to
render my occupation as pleasant a one as
I could possibly desire; that only excepted
of receiving into the Church of God many
converts, as the trophies of his grace: but,
while I pray for this in faith, I must wait
for it in patience.

MANGAIA.

great pleasure in giving the following passages from the Journal of
in addition to the copious extracts presented last month:—

as of the people for books.

—Early in the afternoon, I as-
children of the station to the
about 200, all of whom attend
addressed them on their privi-
estrated with those of their
or which I distributed a few
teachers. When the children

had dispersed, numbers, old and young,
came to beg for hymnbooks, and I felt
sorry that I could not gratify their desires,
having only 100 for the three settlements.

Pious zeal of a young convert.

With one of the applicants, a young man,
I was particularly pleased. He said to me,

"I very much desire a hymn-book."

I replied, "All that I have brought for the station are distributed."

"But," he answered, "you have more."

"Yes," I said, "I have more at Oneroa, some of which I will bring when I come again; but being few, I must reserve them for the teachers. Are you a teacher in the school?"

"No," he replied, "I have but just returned from my sin."

"Have you lived then in the love of sin?" I inquired.

He answered, "I have been one of the vilest of the vile."

"But," said I, "were you a more conspicuous sinner than others?"

He replied, "I think so now—I was a *tutaiauri*. I have been judged six times for stealing food, and have been guilty of many other and still greater sins."

"What," I inquired, "has produced the change?"

"The love of Jesus," he replied, "who shed his blood to save sinners."

"Did you long resist that love?" I inquired.

"Yes," he answered, "from my childhood, until Maretu came from Rarotonga. He came to our station; and I was then as I have told you; but what he told us of the love of Jesus to the most guilty, softened my hard heart. I then hated my sins; left my former companions, and am now among the disciples of Jesus."

Thus one and another is brought in from the ranks of the enemy, to be the joy of the church here, and to swell the triumphs of the Redeemer throughout eternity. I gave the young man a translation of the "Sinner's Friend," and of "James's Church Member's Guide;" promising him a hymn-book at some future time.

Interesting church meeting.

Late in the afternoon, I assembled the adult classes, consisting of those under christian instruction, in number 220. After an address by myself, several members of the church delivered short exhortations, and expressed their gratitude to God for his love to them. They said, "Look at our chapel—it is finished; look at our children—they are all anxious to be instructed; look at our church just settled among us; and 'now all we want,' said they, 'is a teacher; and a teacher we must have, and you must now decide who it shall be. We have heard that you and Maretu intend to return to Rarotonga; and that Rupe must live at Oneroa; but the ship is gone, and we will not pray for its return; and the deep sea is between us and your land, and here we have determined to keep you, until you let us have a teacher.'"

Others said, "We are all of one opinion—we have been left long enough—year after year we have been praying for an English Missionary and native teachers from Rarotonga; and now, as God has prospered our prayers, we intend to do our part to keep you here."

These appeals were overpowering. I would they could have been heard and felt by the churches at home. Surely some one of the thousands of Israel would have said, the desire must be gratified—it is the work of the Lord.

Near sunset, we left this interesting settlement, praising God for his grace to us, and these dear people.

Journey to Ivirua.

June 28.—The people at Oneroa not being ready to commence their new school-house, we left that settlement early this morning to visit Ivirua, a small station on the N.E. side of the island. The country through which we passed is of the same character as that we saw on our visit to Tamarua, last week. The barrenness of the hills, which are covered with nothing but dry grass and weather-beaten fern, form a perfect contrast to the well watered and highly cultivated valleys. The richly laden groves of cocoa-nuts are thickly intersected with smiling taro patches, testifying alike to the benevolence of God, and the industry of the people. The law of necessity has made the Mangaiana a more industrious people than most of the South Sea islanders. Their land is sterile and unfruitful, compared with the luxuriant richness of Rarotonga and other islands, whose mountain-summits and coral shores are alike covered with every variety of verdure. Ivirua is a district about nine miles from the principal settlement, and has a scattered population of about 500 souls.

After service in the evening, conversed with some of the old people of the place, whose hearts seemed to regain new vigour while they talked of years gone by. The last native who remembered the visit of Capt. Cook, the discoverer of the island, died about two years ago: the present number of old people well remember the ships which touched here from Cook's time to the first visit of Mr. Williams, and now mourn over their ignorance and sin which led them to ill use the first native teachers.

Great want of school materials.

July 2nd.—The whole of this forenoon I have been engaged with Mrs. Gill in selecting male and female teachers to receive instruction, while the school-house is building. Obtained 40 females, and 54 young men, who were willing to devote an hour or two every morning to the instruction of the

children. To these we distributed the few slates and pencils we had, with copies of geography, arithmetic, and "Memoir of Mr. Glover;" and arranged to meet them for instruction as often as possible. It is impossible, however, for you to conceive of the depressing effect of being placed in these circumstances without being able to supply the desires of the people. The children and teachers of this island are no less than 2,000. The majority of these are most anxious to receive instruction, and we have just 30 slates, and 100 or 200 pencils to distribute. Oh! for the wing of evening, to follow the sun in his western

track, to the land of my fathers, and with him return in the morning laden with all kind of school materials! It would be a morning of universal joy to the teeming population of the island, and only second, in blessing, to that when the light of the glorious Gospel first shone on their shores.

Fathers and brethren, present the claims of our schools, and especially the schools of Mangaia, before your respective churches; and may that Saviour, who looked on the young and blessed them, prosper your appeals to our joy, and to the advantage of these naturally indolent and licentious people!

MADAGASCAR.

MARTYRDOM OF TWO MORE NATIVE CHRISTIANS.

It is with feelings of profoundest sorrow, we invite the attention of our readers to the subjoined communications, by which it will be seen that the sanguinary spirit of the native rulers of Madagascar, so long and so fatally exercised against our christian brethren in that island, has, within the last few months, sought and found additional victims to its unrelenting rage. But, while mourning over these heart-rending occurrences, we are again permitted to rejoice in the assurance that the persecuted band, who survive the implacable hostility and murderous pursuit of the enemy, are still enabled to endure their sufferings with unwavering steadfastness; and that those of their number who have so recently laid down their lives for the Lord Jesus, bore willing and cheerful testimony in their latest moments to the reality and power of that grace on which they relied for support. In addition to the communication from Mr. Baker, which furnishes a connected view of the circumstances that led to this renewed martyrdom, and of the event itself, we are enabled to present a series of letters from the surviving sufferers in the island, the perusal of which cannot but awaken a strong and prayerful interest on their behalf.

(From Mr. E. Baker, Mauritius, August 4, 1842.)

Again the blood of the martyrs of the Lord Jesus has been made to flow in the island of Madagascar. The district of Vonizongo is now stained with the blood of two devoted disciples belonging to the little flock which had long time taken shelter in the hospitable province of the chief Obadia; though, of course, the murderous orders were issued, as formerly, from that "city of violence" which is rapidly filling up the measure of its iniquities,—Antananarivo.

The narrative of the event received from the distressed Christians only yesterday, is briefly this:—Obadia had heard that some king or kings of Ambungo would receive the Christians; but no messenger having arrived from that part, and he, not knowing whether one or all were favourably disposed, determined to send two trusty Christians to ascertain what prospect of escape existed, and to make themselves acquainted with the road. He selected for the purpose Ratsitahina and Rabearahaba, and sent them on their way, accompanied by the wife of the latter and a little slave girl, probably intending by this to lull suspicion in case of their being observed by the Queen's people passing over the boundaries of the Sakalava country, where a guard is stationed to apprehend all persons attempting to pass into the enemy's country.

They crossed the frontier in safety, and arrived at the house of a friend, to whom they showed their copies of the Scriptures. He immediately assured them that a neighbouring king called Ilavantsikindahy, was desirous to hear and know the word of God; and "Come," said he, "let us all go together and see him personally." They agreed to the proposal, and, having written to Obadia and to Ralaijao, another Vonizongo Christian, to inform them of the arrangement, they proceeded on their journey, leaving at the house of their friend the woman and little girl to await their return.

During their absence, the woman and her young companion became alarmed, and fled towards the territory of the Queen—their native land. They reached the boundary,

but, in repassing, they were apprehended by the guardian or land-watchman; and being closely questioned by him, the woman, as it afterwards appeared, disclosed all she knew respecting the plans of Obadia and Ralaijao, and the visit of the two men to Ilavantsikindahy, and wrote immediately to the Queen and Officers at Antananarivo on the subject.

In the mean time, the two men returned from their visit, and finding that the woman had fled, they instantly set off in pursuit of her, fearing she would be caught and inform against them. They fell thus into the hands of the land-watchman, who was, no doubt, looking out for them. They were taken up to the village as prisoners, and subsequently sent to Antananarivo for judgment.

There they were subjected to similar tortures and questioning to urge them to impeach others, as the former martyrs had to undergo; such as, "Who sent you on this errand, and what was your design?" "We went," said they, "of our own free will, not being constrained by any one; and our design was to try and soften by instruction in the word of God, the hearts of those robbers beyond the border country who steal our cattle, and commit violence against our country (Vonizongo). That was why we took these books." Again they were asked, "Who are that great number of people who were to follow you; and did you not intend to take up arms against the Queen?" They replied, "As to our designs, we do not deny that we prayed, or followed the practices of the praying people; we did so, as the books found upon us testify; but as to taking up arms against Ranavalona, we never intended *that*. We demand the water* to try if any thought of bearing arms against the Queen was ever entertained by us."

They were condemned to death, and ordered to be executed in their own country, one upon the Sunday, and the other on the Monday in the market-place. These days fell, I believe, upon the 19th and 20th of June last. To a messenger of the Christians, who took them food during the interval, they on one occasion whispered an affectionate farewell to all the Christians; saying, "Let them not fear that we shall disclose their names: we shall do them no harm; but say *farewell*. If we do not meet again here on earth, we shall meet in the future life." With unflinching fortitude they kept this noble promise to the last; and seem to have been even cheerful in death. Obadia speaks of them as having only ascended into heaven before their companions. Their heads were cut off after execution, stuck on poles, and left to bleach in the scorching sun of Imerina, as an intended warning to the people, but really serving as an additional evidence of the unmitigated cruelty of the Queen, and the sustaining power of that grace which kept our departed friends faithful unto death.

The above particulars are taken from various letters addressed to myself, Mr. Griffiths, and the refugees at Mauritius. These contain the entire details in the words of the surviving sufferers; but I have thought it desirable to send this brief summary of the whole.

LETTERS FROM NATIVE CHRISTIANS IN MADAGASCAR.

1.

Antananarivo, July 8th, 1842.

May you live and be blessed of God, O beloved friend! and how are you? for we are in the enjoyment of health through the blessing of God, and we now inquire after your welfare in a letter. I tell you that our trials are greater now than ever, because the number of the persecuted Christians is increasing daily. The officers of the Queen are searching for them everywhere to put them to death. We do not know what to do, as the road for escape in all directions is almost impassable, and our hiding-places are nearly all known to our enemies, so that the persecuted Christians are at present truly afflicted. If you can fix upon any plan, or find any way for us to escape, write to us immediately in answer to this letter. And may you live and be blessed of God, O beloved friend!

2.

Antananarivo, July 16th, 1842.

May you live and be blessed of God, O beloved friend! How are you and your family? I am in the enjoyment of health through the blessing of God, and am alive to inquire after your welfare in a letter. And I tell you, my dear friend, that the present trials of the Christians are very heavy to be borne by flesh and blood, but they are even light to be borne by the mind and soul that lean on the Lord.

I tell you that two of our number have been accused and condemned (as the others had been before,) to perpetual slavery. Four brothers have been recently accused and pursued. Obadia and Ralaijao they could not find, as their friends succeeded in concealing

* Tangena ordeal.

; Rabearahaba and Ratsitahina were caught and put to death, in Vonizongo, and Monday markets, and their heads were cut off and fixed on poles. The men are carried on with such vigilance at present as to make concealment extremely difficult. Leaning on God's mercy is our only hope of existence here. I received letters twice from you; one from Tamatave, and another from Mauritius, in which you have truly sympathized with us, and given us excellent counsel. I told you in my letter, that the Queen ordered the "tangena" to be given me, but by the blessing of God I got over it. Join me, O my beloved friend! to bless the Lord who hath preserved me alive. Five of our friends are hiding themselves with me, and are under the particular care of them; but the others go from place to place to seek for food to support nature. I assure you that I shall pay the strictest attention to what you have told me, and shall do all that lies in my power, by the help of God, to commiserate our distressed and persecuted friends, even after every farthing that you have placed in my hands is spent. We live and be blessed of God, saith your friend.

3.

Antananarivo, July 21st, 1842.

We live and be blessed of God! And how are you and your family? I tell you, my beloved friend, that our troubles are still increasing—a letter arrived yesterday to inform us that the robbers, on the 12th instant, discovered two of our sisters in the deserts of Razafitsaroana, and took them away from their concealment. Five robbers went up to the village in the night, after all the people were gone to bed. I found two women in one house. They tied their hands and feet, and carried away their clothes, and every thing they found in the house. They returned to the house to search for tobacco, and, in searching for it, they discovered our two sisters concealing themselves in the rice cellar, and carried them off. As to the little money you have placed in my hands, I shall pay the strictest attention to distribute it among the most needy and distressed Christians. Remember me to all friends, and may you live long, and be blessed of God, your beloved friend!

MALAGASY REFUGEES AT MAURITIUS.

Numerous friends who had opportunities of intercourse with the Malagasy, by whom Mr. Johns was accompanied to this country, and who returned to Mauritius, after receiving suitable instruction, with a view of labouring for the spread of the Gospel among their own country-people in that island, and who, from Madagascar, will be particularly interested by the following communication from two of their number, addressed to the Rev. J. J. Freeman, under date of April last:—

LETTER FROM RAPARAVAY.

DEAR SIR, YOUR WIFE AND CHILDREN,—

We live long and be happy! I thank you sincerely for the kindnesses you have shown us—father or mother could not have done more. May God be with you, and may He prosper your designs concerning Madagascar!

When we came to this place, we did not meet Mr. Johns, for he was still in Madagascar, under great sickness, the news of which made us very sorry; but in about ten days afterwards he came, though in a little time he was again taken very ill. Oh, how great was our sorrow then! for he is to us here in the place of a father and a mother, and God will prolong his days that he may work again in Madagascar, for the people are miserable. Oh, how many of them are running to the everlasting death for lack of knowledge of Jesus Christ!

Mr. Johns is better now, and this makes us very glad, and calls forth our praise to God for His purposes going again to Madagascar, where he left Adrianiliana. I assure you, sir, that I wish very much to go to the coast of Madagascar to teach, for my duty there, and to finish my days in serving God according to my ability.

How many are in the valley of the shadow of death! who do not hear any thing of the Saviour, and no wonder, when we remember what the word saith, "How shall they hear in him of whom they have not heard? And how shall they hear without a preacher?" Believing arises from hearing the word of God. I have been asking Mr. Johns to allow me to go with him to Madagascar, but he said, "You are a woman, and you had better stay, for I cannot take you unless I have a place for you." But if I go with him, I am sure he would be able to find a king that would consent to

have me placed there ; for I know that many of the coast people of Madagascar are fond of him.

This is the condition of the Malagasy in Mauritius. Those that are settled in the country, I chiefly talk with concerning the word of God. There are many also who come to me, whom I teach reading and spelling. Several Betsimisaraka come with them, and I ask God's help that I may do my best in visiting and teaching until the arrival of Mr. Johns. For the next time he goes away he will, God willing, take me with him ; and in that case, praise shall follow and prayer shall be offered. To warfare we are bound by our Captain, and I must not turn back, but go on in the strength of the Lord Jesus Christ. And though I should be the only Hova on the coast of Madagascar, I am content if I do but get a place to go to. Still it would be much more delightful to have a companion. As for the enemy and disease the Lord will protect us, for there is nothing that can hinder Jehovah to save, whether with many or few.

Dear sir, present my thanks to the Directors, your companions, and the congregated Society. It is really pleasing what you do to Madagascar, for it is not little, but much, and cannot be counted. May God be with you ! Tell the ladies in your congregation that I present my salutations to them, for I have not forgotten them. I also salute those that are at Gravesend. Adieu to you all, saith

MARY RAFAHAYVY.

LETTER FROM JOSEPH.

May I ask of you, my dear sir, to present my salutations and respects to the Directors and the Christians in England, who do not change, but increase in their love to us and our country ; especially your congregation at Walthamstow, who made us like one family indeed in Christ. It was the first place at which we enjoyed the society of God's people, and they were to us like fathers and mothers, and the leaders of our footsteps wheresoever we went when we were in England, and more especially to myself, for there, and only there, was my home. I therefore thank them for all the assistance they gave to me and my friends, and I shall not forget them in my prayers. I wish that God may bless and protect their exertions to spread the Gospel throughout the world.

Our passage in the *Thomas Snook* was very comfortable indeed. The captain and the mate were very kind to us ; and because wh t you gave them was sufficient and plentiful, they did their utmost to please us ; our food being so abundant and so good that it was almost like a feast every day. The sailors also paid us great respect, and behaved very well to us the whole way. We were allowed to keep up meetings as we used to do in Madagascar, every Tuesday evening ; every Thursday we held a Bible class with Mrs. Johns ; the captain and carpenter joined us in our family prayers very often ; and on Sunday, when it was fair weather, the sailors, &c., joined us in divine service on the deck. That was the way we passed our time at sea.

Great was our joy on the return of Mr. Johns from Madagascar, and we were full of praise to our God, who brought him to meet us in health. We were glad not only because we saw his countenance, but also *because of the protection of God over him whithersoever he went.* The cause of his

leaving the Mauritius was to look for the persecuted Christians, and for a place for us, according to his agreement and our desire from the beginning ; for we had told him, " Be it where it may, if there is but a place for us, we will go there to teach those of our country." But when he went there he did not see the Christians whom he sought for, nor did he hear any good report. The government, though changeable, still continue to increase more and more in tyranny and slavery ; and all the people endure great miseries and torments, and the door is still shut.

But the Lord be praised ! for behold he hath opened a door in Nosimitia ; for the king of that place asks for teachers, and has sent a letter to the Governor of Mauritius by Mr. Johns. When I heard of that I was exceedingly glad, because they are people of the same language as I am. I think that God in his mercy has answered my prayers ; for I have been for a long time wishing and promising myself to do what lies in my power to teach and spread the Gospel and extend the kingdom of Christ all my days ; and now, as there is a vineyard opened by the Lord, and only labourers are wanting, I offer myself to work in that vineyard. And although I know that I shall have to encounter much tribulation in this battle of faith, yet, as a true soldier, I must needs do what the one who has chosen me wishes. And as I told you when I bade you my last farewell at Walthamstow, " There is nothing that can make my mind so easy and my life so pleasant, as to be engaged in the service of Christ, and in preaching the gospel of the grace of God." This I do now, and also wish to do much more, that my sojourn on earth may be one of rejoicing to me.

I am in hopes that you will think of me

and my companions in your prayers, as I do of you and your family.

May the Lord bless you. Adieu to your

wife and children, O dear father in the Gospel, saith

(Signed)

JOSEPH RASOAMAKA.

ORDINATION OF MR. GILL.

On Monday, Nov. 14, Mr. Joseph Gill, appointed to South Africa, was ordained at Manchester. In the morning, Mr. Massie commenced the service with prayer and reading; Mr. Moffat described the field of labour; Mr. Wardlaw, A.M., asked the

usual questions; and Mr. Gill, Sen., offered the ordination prayer. In the evening, Mr. Porter, of Darwen, gave the charge, and Dr. Clunie, Messrs. Poore, Nolan, Anson, and Ashton, sustained the other parts of the service.

EMBARKATION OF MR. AND MRS. BARRETT.

On Monday, Nov. 28, the Rev. W. G. Barrett, Mrs. Barrett and child, embarked at Gravesend, in the ship *Amity Hall*, Capt. G. Ford, on their return to Jamaica. They

are accompanied by Miss Mead, the intended wife of the Rev. F. W. Wheeler, of the Jamaica Mission.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz. :—

To friends at Bishopsgate Chapel, per Rev. H. Townley, for a box of useful and fancy articles for Mr. Clark, Jamaica; to friends at Dartmouth, per Rev. T. Stenner, for a box of useful articles for Mrs. Porter's school; to Miss Townley, for a parcel of clothing for Mr. Moffat; to the Ladies of King-street Chapel, Portsea, for a box of clothing for ditto; to the young people under the care of Miss D. Tupper, and Ladies of Rev. T. S. Guyer's congregation, for a box of wearing apparel, for Mr. Wheeler's Station, Jamaica; to John Venning,

Esq., Norwich, for a set of "Congregational Lectures," for Mr. Inglis; to friends at Northampton, per Rev. E. T. Prust, for a box of apparel and useful articles for Mrs. Lewis, Coimbatore; to Mrs. Bagnall, Birmingham, for a box of cutlery for Mr. Blirt; to the friends at Bond street, and Gallow-street-gate Chapel, Leicester; Melton Mowbray; and Mrs. Manning, Orlingbury, for boxes and parcels of clothing, for Lonsdale Station, Ber-bice; to Mr. Coventry; to Mr. S. Travis, Belper; and to Mrs. Schroeder, for numbers of the Evangelical, Congregational, and other magazines.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 30th of November, 1842, inclusive.

£ s. d.		£ s. d.		£ s. d.	
Rev. S. Mummery's family and pupils	2 1 1	Bishopsgate Chapel Aux. Society, on account ...	21 14 9	Independent Chapel	63 9 9
Mr. W. Byers	1 0 0	Jamaica row, Ladies' Br. on account	14 0 0	Mrs. Rutter, for N. Tea. Thomas Rutter	10 0 0
Anna, for the Surat Mission	0 10 0	For four children at Vizagapatam	10 0 0	Countess of Huntingdon's Chapel	36 16 9
Mr W. F. Bekenn.....	1 0 0	241.		Less exps. 3l. 10s. 8d.	125 7 6
A Lady, per Rev. J. Arundel	100 0 0	Kensington, Ladies' Aux. Society, on account ...	36 4 1	Wargrave. A number of Trinkets, per Rev. W. Legg, heading sold for the general objects of the Society	1 16 6
Rev. W. E. L. Faulkner, St. James's, Clerkenwell	1 1 0	Kingsland, Ladies' do.	11 0 0	Cambridgeshire. Newmarket, Messrs. Paul and Brown	2 10 0
Mrs. Alfred Hardcastle	21 0 0	Juvenile do.	14 0 0		
Miss Whalley, Brother, and friends	2 0 0	251.			
W. B.	1 1 0	Islington Chapel, on acc.	10 0 0		
S. L. P.	5 0 0	Holloway, do. do.	31 17 5		
J. Hope, Esq.	200 0 0	A few friends at High-bury, collected by Miss Edwards	2 0 0		
Mrs. Schroder, for a Nat. Girl in Mr. Moffat's School, to be called Sarah Schroder	5 0 0	Surrey Chapel Aux. Soc. on account	150 0 0		
		Sion Chapel Sunday-sch. Teachers and Children York-street, Walworth, Aux. Soc. on account ...	74 14 5		
		Berkshire. Maidenhead—Col. at Town Hall	15 1 2		
		Mrs. Bird, Taplow	2 0 0		
		Do. for Widows' Fund	1 0 0		
		Mr. Wakerill	0 10 6		

Knutsford Branch	£ s. d.	9 17 1	Northumberland.	£ s. d.		Legacy of late Mr. J. Kirk-	£ s. d.	
Less exps. 181. 16s. ...	133	4 0	Berwick, Young Men's	9 0 0		wood, 2nd year, less	5 0 0	
			Society			duty		
			Nottinghamshire.			Stirlingshire Society in	5 4 0	
Chester, Ladies' Association			Grantham, on account...	30 0 0		aid of Missions	1 0 0	
for Female Education,			Oxfordshire.			Millburn Miss. Association		
per Miss Jenkins,			Chinnor, Sunday-school	0 18 10		Perth, Legacy of late Miss		
for Mrs. Sewell's Sch.	15	0 0	children			M'Ouish, produce of	80 7 6	
Bangalore			Shropshire.			Colombian bonds		
Cornwall.			Shrewsbury, on account...	43 0 0		Edinburgh Aux. Soc. per		
Aux. Soc. on account	96	0 0	Somersetshire.			G. Yule, Esq.—		
Devonshire.			Bruton	10 13 5		Wigton Seces. Mis. Soc.	5 0 0	
Tavistock	55	9 10	Surrey.			Dr. R. Hule	0 10 0	
Beeralston	9	8 0	Norwood, on account.....	10 10 0		A Friend, per Rev. W.		
64l. 17s. 10d.			Sussex.			Innes	0 1 0	
Durham.			Mr. G. H. Smith, Worth-			North Leith, Young		
Houghton-le-Spring	1	15 6	ing, and U.T., Arundel			Men's Society	2 13 0	
South Shields	11	6 1	for a native student at			Lothian-road Sabbath-		
Essex.			Bangalore, to be called			school, for Lartakoo	1 0 0	
Aux. Soc. per W. Ridley,			Orlando Thos. Dobbin	10 0 0		A Secession Student ..	1 0 0	
Esq. on account	400	0 0	Willshire.			Broughton-place, for		
Gloucestershire.			Bradford, on account.....	20 0 0		School at Nagercol	5 0 0	
Charfield Mills, Messrs.			Yorkshire.			Arbroath, Rev. J. Hay's	2 0 0	
Long's Workmen	10	10 0	Hull, residuary legacy			A Friend, per Rev.		
Wotton-under-Edge, Ta-			under the Will of the			J. Hay	1 0 0	
bernacle, on account...	6	0 0	late Rev. W. Stott, less			Leith, one of the local		
Sunday-school, for Nat.			duty	419	9 0	schools	0 2 3	
Girl and Boy, Rowland			Legacy of late W. S.			187. 16s. 9d.		
and Mary Hill	4	10 0	Cooper, Esq.....	100	0 0	Leith, Rev. G. D. Cullen—		
Hampshire.			Leeds Branch, on acco.	215	18 4	Collection	16 4 0	
Lymington	11	13 4	For Female Education			Sabbath-school Boys...	0 15 0	
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Ada Ford	6	0 0	Sheffield, &c. Aux. on ac-			Miss E. Robertson...	1 4 0	
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Cheshunt, a friend	0	10 0	for N. Tea. Henry Venn,			Miss G. F. D. Cullen...	5 0 0	
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Sutton Valence, on acco.	15	0 0	Dundee, W.T. Langlands,			Mrs. Gibbs	0 10 0	
Lancashire.			Esq.	20	0 0	Mr. and Mrs. Harvey	5 0 0	
East Aux. Soc. on account	30	0 0	W. Baxter, Esq. and			Mrs. Smith	0 5 0	
West do.	130	0 0	family	43	0 0	Mr. and Mrs. Sturrock	1 10 0	
Liverpool, W. Kay, Esq.			Manchulle United Seces.			Mr. Swan	5 0 0	
for Nat. Tea. Glass Kay	10	0 0	Church	3	0 0	Mr. and Mrs. Walker	2 0 0	
Middlesex.			Fraserburgh, for the Af-			For the support of Hafa-		
Parson's Green, G. G. for			rican Teacher, Law-			ravavy, 2nd year—		
the Malagasy	0	10 0	rence Park, legacy of			Miss R. Downie.....	5 0 0	
Norfolk.			late Mr. T. Lawrence ..	6	0 0	Miss Cairns	5 0 0	
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Independent Association,			lisk, Esq.—			Miss Swan	5 0 0	
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THE
EVANGELICAL MAGAZINE,
AND
Missionary Chronicle.

FOR FEBRUARY, 1843.

—
PORTRAIT OF THE REV. T. HAYNES, OF BRISTOL,
IN THE MARCH NUMBER.

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TO CORRESPONDENTS.

Communications have been received, during the past month, from the Rev. Drs. Collyer, Ritchie, Bennett, and Henderson; and from the Rev. Messrs. Hamilton, Ferguson, Faulkner, Davis, Gordon, Hall, Rees, Sutcliffe, Jones, Balmer, Moffat, Dennant, Grist-bach, Shepherd, Phelps, Prato, and Thomson.

Also, from A. Haldane, Esq.; A. W. W.; Thomas Barnard; Mr. Jeffreys; A Friend; P. D. S.; C. J. Thomas; S. Boothroyd; Aliquis; W. Jones; A. C. Rock; J. H.; Omega; J. P.; A Friend at Salop; An Arminian Preacher; and J. W. Baxter.

"A Sufferer's" account of the breaking up of the "National Sailors' Home and Evangelising Society," at Southampton, is a most gratifying instance of the triumph of public spirit over one of the many efforts made in our day, to impose upon the credulity of the religious and humane portions of the community.—A. W. W. must excuse us for not inserting his communication till we have seen the work which he has reviewed. If that work advocates Baptismal Regeneration, we can be no parties to the recommendation of it, however excellent in other respects. We look upon Baptismal Regeneration as an error of that portentous magnitude, that we care little what other sentiments any man holds, who maintains it. We mean to see the work to which A. W. W. refers.—J. H. has not convinced us of the justice of his strictures on the work to which he refers; and we beg to assure him that we did not write under any influence but that of truth, and calm conviction.—We cannot interfere in the Bangay controversy.—"A Young Minister" must excuse us if we decline agitating an unprofitable controversy.—"An Arminian Preacher" must pardon us if we do not allow the force of his logic.

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As appeared in 1811.

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR FEBRUARY, 1843.

MEMOIR
OF
THE LATE ROBERT HALDANE, ESQ.

Few men have filled a more conspicuous place in the religious history of the last fifty years, than the late Robert Haldane. Descended from a long line of ancestors; the inheritor of extensive property; richly endowed with intellectual powers; it became his highest ambition to renounce every claim to mere worldly distinction; to consecrate himself and all that he possessed to the service of God, and to glory only in the Cross of Christ. His great personal sacrifices, and long-continued liberality, point him out as one of the most munificent promoters of the gospel. His striking example, and energetic labours, have "provoked the zeal of many;" while in America, France, Switzerland, and Germany, as well as in this country, and the British Colonies, his writings are extensively known, and will remain a noble monument of his attachment to the truth, and of the singleness of heart with which he was wont earnestly to "contend for the faith once delivered to the saints."

A slight sketch of his history may prove both useful and interesting, although our limits will not permit a detailed account of his eventful life.

He was the eldest son of James Haldane, Esq., of Airthrey, in the county of Stirling, by Catharine, sister of the celebrated Admiral Lord Duncan. Both on his father's and mother's side, he was sprung from the Haldanes of Gleneagles, well-known in Scotland, as one of the most ancient and nobly connected families in Perthshire, whose existing records are mentioned by antiquarians and feudal writers, as going back to the earliest period of Scottish documentary evidence; and who are also the lineal descendants of the last Earl, of the old race of Lennox, in whose lands they shared in common with the Royal House of Darnley, and the Napiers of Merchiston. The estates of Gleneagles and Airthrey, having centred in Captain Robert Haldane, M.P. for Stirling, who died without issue, he entailed the former successively upon his two sisters of the full blood, with remainder, in default of issue male, to his nephew, (the son of his half-brother, Colonel James Haldane, of the Guards, and the father of the late Mr. Robert Haldane,) to whom also he left the estate of Airthrey. Through this

entail and failure of issue male of the elder sister, the Earl of Camperdown is now the possessor of the Gleneagles estates, and as such, bears the name of Haldane.

Robert Haldane was born in Queen Anne-street, Cavendish-square, London, on the 28th of February, 1764, and, in consequence of the death of both his parents, he and his only brother James Alexander were, at an early age, left to the guardianship of their two uncles, Colonel Duncan, of Lundie, and his younger brother, the future hero of Camperdown. Their father died in 1768, in the vigour of manhood, of an inflammatory attack, just as he was about to be elected an East India Director; but he left behind him good evidence that he experimentally knew the value of the gospel. Their mother was a very eminent Christian. Much grace was given to her; and so calm yet triumphant was her death-bed, that a well-known physician, who attended her, (himself an avowed infidel,) declared that "such a scene was enough to make one in love with death." To her pious and affectionate instructions, to her holy example, and, above all, to her fervent prayers, both her sons have been wont to trace their conversion to God. It was stated, by Mr. James Haldane, in the sermon preached after the funeral of his lamented brother, that the latter mentioned on his death-bed, that in childhood, after his mother believed he was asleep, he had often heard her, when kneeling by their bed-side, pour out her soul in earnest prayer to God, that he would be pleased to guide her orphan children through the troublesome world she was about to quit; that they might live to his glory, and finally be brought to his everlasting kingdom. The impressions thus produced, were never wholly effaced even amidst the gaiety and thoughtlessness of youth. They were felt as a restraint in the midst of temptation, and more particularly with reference to the *observance of the Lord's day*. Under *the influence of early convictions*, it

was the wish of Robert Haldane to prepare himself for the office of a minister of the Church of Scotland, but this idea was discountenanced by his friends, and it was not till "after many days," that the seed sown by his mother, and the doctrines she so earnestly inculcated, sprung up in either of her distinguished sons.

Her death having taken place in September, 1774, they continued to reside with their maternal grandmother, Lady Lundie, and their uncle, Admiral Duncan, until the death of the former, and the marriage of the latter, in 1777. During this interval they had for their tutor, the late Dr. Fleming, afterwards one of the ministers of Edinburgh. They were then sent to prosecute their studies in the Scottish metropolis, and were boarded with the late Dr. Adam, so well known as the author of the "Roman Antiquities," and other classical works.

After finishing the usual course at the High School, and pursuing his studies for some time at the University of Edinburgh, the energetic and enterprising spirit of Robert Haldane induced him to seek employment in the navy, and accordingly, in 1780, he entered the Monarch as a midshipman, and, under the command of his uncle, exhibited such zeal and perseverance in the pursuits of naval science, as to remove all scruples which his guardians had previously entertained, as to his engaging in a profession, to which his fortune and prospects did not seem the best preparatives.

When Lord Duncan resigned the command of the Monarch, his nephew was committed to the care of his friend, Lord St. Vincent, then Captain Jervis. On board the Foudroyant, he had the opportunity of participating in a career of unusual brilliancy for two years, and he enjoyed the still greater advantage of being under a captain who discerned and appreciated his talents, who employed him in writing his despatches, and often selected him for duties commonly devolved on an older officer. In the memorable night

with the *Pegase*, at the rescue crew of the *Royal George*, at the relief of Gibraltar, at the night under Lord Howe, in the chase of *Scadia*, and on several other occasions, he acquitted himself with such judgment, decision, and courage, to engage the attention of Lord Vincent, and to call forth his eulogiums. It may also be as an interesting fact, that, his early impressions of religion were much effaced, they were by his obliterated; and that when in circumstances of trial or of distress he was wont to lift up his prayer to Him, whose "Algrace" had, as he himself observed, "grasped him" in the midst of peril, and saved him from death. Among other instances, may be mentioned. The one occasion when going into action with the *Algrace*, he prayed that the Lord would give him strength and courage to accomplish his duty manfully, and enable him to perform his duty. The prayer was answered.

So young an officer has seldom so much complimented as he was on that brilliant occasion; and so much owing to his judgment and his knowledge of the French language, that he was employed to board the *Foudroyant*, the captain of the *Pegase*, a service of much danger, as the sea was so much agitated, and no less than two boats were lost during that night in going between the ships. The other instance was when during the chase of a 30 gun-ship, he was stationed at the foretop-mast. It was a hard, and, owing to the press of the foretop-gallant mast, so that at every blast he exposed himself to be hurled into the sea. But he was given for him to quit, and, at this awful moment, he consulted his own personal feelings, and followed the example of who was near him, by acting as they seemed to dictate. At this time, the cry was heard, "A man!" Lord St. Vincent instantly

gave orders to shorten sail, and to this providential circumstance Mr. Haldane probably owed his life. On this, and on several other occasions, Lord St. Vincent held him up as an example to the other junior officers, and also wrote to Lord Duncan, that his nephew was inevitably destined to adorn the naval annals of his country.

Such, however, was not the will of Providence. In 1783 the peace converted the naval service into one of comparative dulness and monotony, and, although he made one cruise to Newfoundland, in the *Salisbury*, he returned to Lisbon in the *Æolus* frigate, and was finally induced to abandon the navy, when, after having made what used to be called, "the grand tour," he married, in 1786, the daughter of Mr. Oswald, of Scotstown, and the sister of the late member for Ayrshire.

The next ten years of his life were quietly spent, chiefly in ornamenting his estate of Airthrey, and it is to the taste of Mr. Haldane, that that singularly picturesque and beautiful place, now the seat of Lord Abercromby, is chiefly indebted for the disposal of the grounds, and, particularly, for the artificial lake, which is so justly admired. The prospect of his entering parliament was often discussed in the country, where his talents were fully appreciated, but his ambition did not run in that direction, nor did he take any part in politics, till the outbreak of the French Revolution. At that period, he was, like many other young men, dazzled with the delusive prospect of a new order of things; and, at a time when politics ran high, being fond of argument, he took considerable trouble in supporting in company the views expressed by Sir James Mackintosh, in his *Vindiciæ Gallicæ*. Thus the extent of his democratic opinions was much exaggerated; but he always refused either to join or to countenance any of the clubs and associations which were formed at that time, by persons calling themselves, "The Friends of the People." On one occasion, and one only, did he come forward

publicly to express his views on the French Revolution. This was at a meeting of the freeholders at Stirling, where the late Duke of Montrose presided, and when Mr. Haldane delivered a speech, which made much noise at the time, partly on account of the talent it displayed, and partly in consequence of its being greatly opposed to the views of the nobility and country gentlemen with whom he was brought most frequently in contact.

But it was about the year 1794, that Mr. Haldane's views were turned from worldly politics, to a loftier subject. His own explanation of his change of sentiment, with regard to religion, is contained in the following extract from his "Address to the Public on Political Opinions," published at the close of the last century:—

"Before the French Revolution," said Mr. Haldane, "having nothing to rouse my mind, I lived in the country, almost wholly engaged by country pursuits, little concerned about the general interests or happiness of mankind, but selfishly enjoying the blessings which God in his providence had so bountifully poured around me. As to religion, I contented myself with that general profession which is so common and so worthless, and that form of godliness which completely denies its power. I endeavoured to be decent, and what is called moral, but was ignorant of my lost state by nature, as well as of the strictness, purity, and extent of the Divine law. While I spoke of a Saviour, I was little acquainted with his character, the value of his sufferings and death, the need I stood in of the atoning efficacy of his pardoning blood, or of the imputation of his perfect obedience and meritorious righteousness, and of the sanctifying influences of the Eternal Spirit to apply his salvation to my soul. When politics began to be talked of, I was led to consider every thing anew. I eagerly caught at them as a pleasing speculation. As a fleeting phantom, they eluded my grasp; but missing the shadow, I caught the substance,

and while obliged to abandon these confessedly empty and unsatisfactory pursuits, I obtained, in some measure, the solid consolations of the gospel; so that I may say, as Paul, concerning the Gentiles of old, 'He was found of me, who sought him not.'"

It was characteristic of Robert Haldane, that "whatever his hand found to do," he did it "with all his might." And now, penetrated with a deep sense of the overwhelming importance of the gospel, he determined to devote his whole power and energy to its diffusion in the world. At a period when missionary enterprise had scarcely begun to awaken attention, and nothing considerable had been attempted by societies then in their infancy, he himself imagined a scheme, on which it is impossible to look, without admiring the grandeur of its aim, and the self-sacrifice it implied. He determined to part with his estates, and, with his wife and daughter, proceed to India, there to attempt the evangelization of that mighty empire. With this view he secured the co-operation of the late eminent and excellent Dr. Bogue, whose ministry he had in his youth attended, when residing with Lord and Lady Duncan, at Portsmouth, and who had also for a time acted as his private tutor, and likewise travelled with him on the Continent. The Rev. William Innes, then minister at Stirling, was also well known to him as a neighbour in the country, and manifested his devotion, by consenting to abandon his comforts at home, and embark as a missionary to the heathen. A third, of approved talent and acquirements, was found in the brother-in-law of Mr. Innes, the late Mr. Greville Ewing, then assistant minister in Lady Glenorchy's church, Edinburgh. Others were also to have gone in subordinate capacities, while ample provision was made for all through the munificent liberality of Mr. Haldane, who not only agreed to provide handsomely for their support during their continuance in India, but also engaged to pay to each of his principal coadjutors a sum of 3,500*l*.

at any time they thought fit to to Britain. But all these were frustrated by the refusal of the India Government to encourage a scheme for disturbing the sum of their Pagan and Moham subjects. While negotiations subject were pending, his private was purchased by the late Sir Robert Abercromby, and in press from which we have already Mr. H. thus speaks of the transaction:—"I accordingly at last found a way; and, with great satisfaction, success, in the beautifying and improvement of which, my mind had once been much engrossed. In that transaction I sincerely rejoice to this hour, that I gave up a place and situation which continually presented obstacles to excite and gratify the pride of the eye and the pride of the ear, instead of being engaged in such labours, my time is now more at command, and I find my power of doing properly usefully, very considerably increased."

According to the design of going to Mr. H. did not abandon his object—of promoting the diffusion of the gospel. His younger brother, J. A. Haldane, animated with the same feelings, and urged forward by the same zeal, had been already led, by the influence of providential causes, to abandon an honourable and lucrative profession as an East India captain, and to devote his energies to the revival of religion in his native country. While the other was busily employed with a view to the East India mission, James Haldane was as actively engaged, at his own expense, in promoting the gospel at home, and in endeavouring to supply a remedy for the moral destitution of his fellow-men, more particularly in the Highlands and Islands. His first efforts were encouraged by the attention awakened by some of the neglected villages and collieries round Edinburgh, to the cause, solemn, and spirit-stirring labours of the gospel. By degrees he was led to take a wider range, till,

from the south of Scotland to Caithness, and the far off Orkney and Shetland islands, his gratuitous and disinterested labours were accompanied by an awakening now gratefully acknowledged by many of the most eminent clergymen of the Established church. In these tours he was accompanied at different times by the late excellent Mr. Aikman, by Mr. Innes and Mr. Rate, of Alnwick, who both survive.

When the scheme of the Indian mission was finally abandoned, Mr. Robert Haldane, who engaged, with heart and soul, in all that he undertook, immediately adopted measures for taking advantage of the excitement occasioned by the preaching of his brother, "Captain Haldane," as he was usually designated, and of his like-minded coadjutors. With this view, he induced the celebrated Rowland Hill to pay two successive visits to Scotland, in the years 1799 and 1800, visits which have become memorable in the annals of religion in Scotland. Regardless of expense, Mr. Haldane erected places of worship in Edinburgh, Glasgow, Dundee, Perth, Dumfries, Elgin, Thurso, Dunkeld, and other places, and brought down from England various popular preachers, who helped to awaken public attention. Nor did he stop here. As there was a demand for preachers, which could not be supplied, he instituted seminaries for the instruction of pious young men in different places, and at an enormous expense. The number thus educated by Dr. Bogue, at Gosport, Mr. Ewing, at Glasgow, Mr. Innes, at Dundee, and by Messrs. Aikman, Cowie, Campbell, and Walker, at Edinburgh, amounted to nearly three hundred, among whom many have attained to eminence, as may frequently be perceived in the obituaries of the "Evangelical Magazine," as time, year after year, terminates the course of one or another. Nor was the good thus effected limited to the immediate sphere of his own operations. By Mr. Haldane's encouragement, donations, and example, others were stimulated to come forward, and the records of

various Institutions, including the Village Itinerancy Society, could testify how largely they are indebted to the subject of this brief memoir. The building of tabernacles did not succeed, and brought with them, in some instances, many of those troubles and inconveniences which are more or less incident to the tenure of property, where there are clashing interests or opposing sentiments. Into these questions we do not enter. To dwell on the history of that period would lead us far beyond our limits. But it may be proper to observe, that a separation from the Church of Scotland, formed no part of the original designs of either of the Messrs. Haldane. They were simply actuated by a sense of the importance of eternity, and the value of immortal souls; and whoever shall hereafter review their long and honourable career, will at once perceive, that at no period did the love of popularity, or a desire to make a name in the world, ever stain the purity of their hallowed motives. When "The Pastoral Admonition of the General Assembly" was fulminated against the itinerant preachers; when Mr. Simeon, of Cambridge, as well as Mr. Hill, were ignominiously pointed at; when these, with other preachers from England, whether of the Episcopalian or Congregational communions, were formally excluded from the churches of the Establishment in Scotland, it seemed no longer possible to maintain connexion with a church in which the cold, careless, and almost infidel spirit of *moderation*, had then obtained the entire ascendant. The result was, that congregational churches were formed, and, by degrees, questions concerning ecclesiastical discipline and government, and finally, concerning Baptism, led to divisions, which marred a prospect at one time full of beauty and promise.

It is sufficient to mention, that no change of sentiment on these subjects, and no alteration of plan, even for one moment, induced either of the two brothers to falter in the pursuit of that hallowed object, to which they had de-

liberately consecrated their lives. "Classes" which Mr. Robert Haldane instituted for students were not, from the magnitude of the cost, could not have been designed to be permanent; nor could any ordinary private fortune have continued to sustain the expenditure which, for several years, he incurred. This, however, was a calculation too often forgotten by those who criticised his proceedings; and with many, it would appear that his liberality, which was boundless, when a particular object was to be achieved, seemed only to argue that his resources were immense, and his means inexhaustible. But nearly to the close of his life, he continued to promote the education of preachers, either in his country or on the Continent, and one of his "classes" was for several years conducted at Paris, under that excellent pastor, Mr. F. Olivier, of Lausane, who thus found the means of useful and honourable employment, when banished from his native country for the testimony of Jesus.

We do not profess to furnish a specific statement as to the amount of the vast sums expended by Mr. Haldane in the promotion of the gospel. The account we have seen in a respectable Edinburgh newspaper, which professed to come down to the year 1810, we have reason to know is understated. But in a publication of Mr. Haldane's, issued at a period of the changes alluded to, we calculated that his expenditure on chapels alone then exceeded 31,000 £, while it is certain, that on general objects, he had spent almost as much as upon chapels, even without including the education of nearly three hundred preachers. It is, however, proper to add, that any money obtained from the sale of chapels, was afterwards more than expended in other plans for the spread of the gospel, while the sum specially received from the Glasgow Tabernacle, together with the interest, was scrupulously appropriated to the circulation of the Bible in different parts of the world. Nor was

Haldane's philanthropy bounded by the limits of his native country. At an early period, when engaged in his extensive operations in Scotland, his benevolence suggested the design of doing something for the Christianization of Africa. Through the medium of the late Mr. John Campbell, of Kingsland, he arranged a plan with Mr. Zachary Macaulay, for bringing home from Sierra Leone a number of children of chiefs, about thirty, we believe, who were to have been educated at Mr. H.'s expense, in Edinburgh, and sent back to Africa when grown up. The children were brought home. A bond for 7,000*l.* was given by Mr. Haldane, to secure their support for the destined period; but the interest they excited in London induced Mr. Macaulay and his friends to detain them at Clapham, a determination which was no doubt aided by the declaration of Mr. Pitt, that the intelligence of these children had done more than anything else, to convince him, that there was no innate inferiority in the African race.

Mr. Haldane's visit to the Continent in 1816, was one of the most remarkable eras in his life, and succeeded a period during which he had been less publicly occupied, and when those, who were ignorant of his pursuits, imagined that at his estate of Auchingray, he had again become, during a great part of the year, exclusively engaged in country pursuits. In the drainage and improvement of land, in the planting and transplanting of trees, and similar occupations, he never ceased to feel pleasure; and in these, as in other pursuits, he carried on his operations on the same extensive scale, and with the same characteristic energy and enterprise. But such pursuits no longer engrossed his mind. While residing in the country, he promoted the preaching of the gospel, both personally, and through the instrumentality of others. In the winter months he, for some time, acted as the colleague of his brother in the Tabernacle, at Edinburgh; while his work "*On the Evidences of Christianity*," which he published before his

departure for the Continent, was one of many proofs of the good account which he was able to give of his retired residence at Auchingray.

His visit to Geneva, to use the words of M. Merle D'Aubigné, the distinguished historian of the Reformation, might constitute "one of the most beautiful episodes in the history of the church." The awakening of which he was the honoured instrument, was the more remarkable, as it was chiefly among the students and ministers, and included several whose names adorn the literature of Europe. His residence at Montauban, in the south of France, was equally remarkable. "We have borne him in our hearts," says the venerable M. Marzials, President of the Consistory of Montauban, "ever since the day when the Lord blessed us, in bringing him amongst us; and the good which he did, and which is extending more and more in our churches, renders his memory more and more dear to us all. When he appeared in our town, the gospel was but little honoured, and its vital doctrines entirely misconceived, except by a few, who, encouraged by our venerable brother, began to preach it freely, in spite of opposition and unbelief. Now! thanks be to God, it is preached with force, and without opposition, at least of an ostensible kind. * * * These things are the fruits of the good seeds sown here and elsewhere in France, by Mr. Haldane."

Soon after his return from the Continent he became engaged in the Apocrypha controversy, which produced so much agitation at the time, and ended in the exclusion of the Apocrypha from the Bibles circulated by the British and Foreign Bible Society. The ability he displayed in that discussion, the determination with which he asserted the purity of the word of God, and the power with which he refuted all who were disposed to lower the standard of inspiration, are well known to the world. To the last, he continued to regard the part he took in this controversy, and the fruits it produced, as among the most important services he

was enabled to render to the church of Christ. It brought the question of plenary verbal inspiration prominently into view, and was the means of leading many eminent ministers, and even heads of theological seminaries, to discard the notions they had adopted as to distinctions in the extent of the inspiration of Scripture. For his services in recalling the church to the ancient doctrine on this subject, he received the formal thanks of several Synods and Presbyteries, while the late Dr. Steadman, of Bradford College, and the learned Marcus Dods, of Belford, not to mention living characters, were among those who acknowledged their misconceptions, and nobly avowed the correction of their error.

His great work is his "Exposition of the Epistle to the Romans," which, in its first form, appeared in the French language, and embodied the substance of his instructions at Geneva and Montauban. He was afterwards prevailed on to republish it in English; it cost him much labour, but was a constant source of profit and delight. It was his earnest hope and prayer, that it might be useful in checking the growth of those novel views of the atonement and imputed righteousness of Christ, which have recently sprung up, and were, in his judgment, likely in their consequences utterly to subvert the faith. The last labour in which he engaged, was the revision and enlargement of a new edition of his "Exposition." But although failing in health, and anxious for the completion of this work, even it was suspended for a short time in his zeal for the observance of the Lord's day, and the endeavour to prevent its desecration in Scotland by the Glasgow railway. His tracts on this question were written with all his usual force and clearness.

His end was peace. To the very last, the strength and acuteness of his mental energies remained unbroken, even while his bodily frame was giving way. His confidence reposed unshaken on the Rock of Ages; and while conscious of his own insufficiency, he was

by faith enabled to triumph in the righteousness of Christ. He was for some months conscious of his approaching end, but he knew in whom he had believed. He deliberately reviewed the whole of his eventful career, and while he expressed much humiliation in contemplating his own personal unworthiness, he was enabled, as his brother declared, in his sermon, "even when the cold hand of death was on him, to exclaim, 'I have fought a good fight: I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me in that day; and not to me only, but unto all them also that love his appearing.'" He calmly expired on the 12th December, and the last words he was heard to utter, showed that his soul was absorbed with the thought of being "with the Lord for ever."

It is too soon to pass any final judgment on his character. His writings will doubtless survive, and his example prove useful both to his contemporaries and to posterity. In him great acuteness, vigour, and grasp of intellect, were combined with remarkable energy of mind, and a spirit of enterprise, actuated by a singular determination of purpose and dauntless courage. But his chief distinction is to be found in his character as a man of God; as one who had been led to discern and to feel the powers of "the world to come," and, under an abiding conviction of its importance, to count all things as loss compared with "the excellency of the knowledge of Christ."

It was to what he deemed the cause of Christ that during nearly half a century he devoted his talents, his fortune, and his personal exertions. In the words of the resolution passed on his death, by the Edinburgh Bible Society, "He brought to bear upon it all the powers of a vigorous and cultivated mind, purified and adorned by the graces of the Christian character. He was truly a man of God,—a man of prayer. The pure word of God was the high

rd to which he referred, and to t of which he brought all those which he made for the promo- the cause of Christ throughout uth. Fearless and uncomprom- in exposing error, he was the l and affectionate expositor of the es of free grace, whilst the gene- evolence of his character en- l him to all those who met with the discharge of public duty, and habits of private intercourse."

ferent judgments may be formed particular passages in his conduct, "contending for the faith once red to the saints," he never feared pleasure of man; but the candid cknowledge, not merely his great es and force of character, but also lisinterestedness of his life, the eur of his aim, and the dignity of reer.

all his undertakings for the pro- n of religion at home, Mr. Hal- and his surviving brother, Mr. s Haldane, proceeded hand in

Between them both there was arkable harmony of design and ss of spirit, and never, during long and honourable course of al co-operation, was there one g feeling, to damp their zeal for ommon object which they steadily ed.

the matter of personal sacrifice, ne abandoned a beautiful estate, the usual appendages of worldly ction; the other relinquished an urable and then lucrative post, with certain prospect of large fortune: were content for a time to be red at by the world, and accounted nen in their zeal for Christ. Each ated intellectual talents of no com- order to the same cause. The by his writings, the other by his ching, taught and vindicated the : grand truths. While the one expending thousands and tens of sands of pounds, in the education issionaries and preachers, in the tion of chapels, and in the circula- of the Scriptures, the other was, at own cost, travelling through the des-

titute parts of Scotland, and the north of Ireland, preaching the gospel to listening multitudes; or afterwards as a stated minister for nearly forty-five years, "unwearied in well-doing," discharging, as he still does, without emolument or the shadow of worldly recompense, and with all the fervour of his early years, the sacred functions of a laborious pastor, blessed in his work, and singularly recognised of God.

To superficial observers, it will doubtless appear that the earlier period of Mr. R. Haldane's Christian course was the most useful, as doubtless it was the most brilliant and exciting. But he himself entertained a far different opinion; and in the solemn retrospect of his whole career, in the immediate prospect of giving in his last account, he declared that his best services, and those which the Lord had most signally blessed, were only beginning, at that period when some would deem them eclipsed.

It cannot be denied that the impress of both these brothers is stamped on their age and country. Of him who is now numbered with "the mighty dead," it is no common praise to say, that while many scoffed at his designs, and others looked coldly on his zeal, there was something about him which of necessity riveted attention, and rendered his proceedings the object even of involuntary respect and admiration. There was an apostolic dignity also in his style of speaking which never failed to arrest the listener; and those who have witnessed his commanding presence, and heard his forcible diction, always departed with regret, that one so capable of arousing and enchaining an audience, did not oftener exert his undoubted powers as an orator. It was long ago the remark of the celebrated Sir Ralph Abercromby, his neighbour in the country, and the uncle of the late Mrs. James Haldane, that he always felt great pleasure in the society of Mr. Robert Haldane, as "he never conversed with him without hearing something worth remembering; while he admired his inge-

nuity as a reasoner, and his singular command of temper."

Had he devoted himself to worldly politics, and obtained, as was once expected, a seat in parliament, he might have attained a more brilliant reputation, and left to his country a more resplendent name. But his choice was deliberately made; and in casting the world behind his back, with all its lau-

rels of triumph and rewards of ambition, he had respect to a more glorious recompense in that day when he shall put on the crown of righteousness reserved for those who have followed in the footsteps of the Great Author and Finisher of Faith; and when those who have turned many to righteousness shall in the resurrection shine as the stars for ever and ever.

PRESENT STATE OF THE TIMES.

[THE following striking passages are extracted from a pamphlet lately published by the pious and devoted Vicar of Great Missenden, the Rev. Richard Marks, entitled, "Danger and Duty; or, a Few Words on the Present State of the Times, and in behalf of Truth, Righteousness, and Peace." Of all the Tracts published in these times on the sad heresies now spreading in the Established Church, it appears to us to be the most effective. We do hope that it will tell on the Evangelical clergy, who, by their high church notions, have too much aided the rising Popery of the age. We think, too, that it is fitted to do good service among the laity of the Church of England.]

As I said with reference to Popery proper, all things seem and have seemed to further its progress. And so says Dr. Pusey, in reference to their Popery modified. "Every thing, good or evil, has contributed to it; poetry, arts, architecture, morals, Christian or heathen, novels, music, painting, have either prepared for it, or, being subsequently absorbed into it, have swelled its progress; our renewed intercourse with foreign churches, and still more, the evils aimed at our own, the suppression of our bishoprics, the assault of dissent, the coldness of adherents, the anger of enemies, the lukewarmness or hostility of the state, strength or weakness, loss or gain, every thing deep, every thing real, every thing holy, deeds of charity, kindness, severity, every temperament and

habit of mind, even the most unlikely, the most remote, or the most adverse liberalism, or sceptical tendencies, have alike ministered to it." And then, the Doctor, in the height of his wonder and admiration, tells us, "*that He alone can have set it in motion, who alone has all things at his command, and maketh every thing work together to accomplish his will.*" Thus is the great apostle of this foolish and wicked system so besotted with the progress of his own work, as to mistake the assistance and agency of the devil for the work of the God of all grace!! Yes, Doctor Pusey, you are speaking truth when you say, that almost all things have wrought for the furtherance of your unhallowed object; but so far from the Lord of heaven and earth being the director of the movement for good, the sins and willing ignorance of the nation have caused this evil to fall upon us; and the righteous Lord hath permitted the "father of lies" to aid and abet your party, and to use and combine second causes to the furtherance of this judgment; and hence, as a proof of the divine anger, Popery proper, and Puseyism, and Ultra high-church principles are becoming rampant at home and abroad.

At home, the contagion has spread through the length and breadth of the land, and by far the greater part of the clergy of the Established Church are more or less contaminated with the plague! Many of them beyond all reasonable hope of recovery, and many

others to a degree that, at best, admits of only a trembling hope. Already do many of our churches in populous districts exhibit such a mass of tawdry, foolish, popish mummery, that a stranger entering them would immediately conclude he was in a popish place of worship. In direct defiance of the laws of our church, the *communion table* is by name and construction transformed into an *altar*, where you may behold large wax candles blazing at noon-day, and crosses, and saints, and childish, Jewish, popish toys in abundance, towards which the minister bows with all the superstitious reverence of a shaven monk or friar. But this is not the worst. Let the stranger, who comes to worship God according to the rites and doctrines of the Reformed Protestant Church of England, tarry a little while, and he beholds the professed minister of the gospel mount the steps to the *altar*, and there, according to his own declared belief, "*he makes the body and blood of Christ*," and in a real popish belief of the doctrine of transubstantiation, which our church utterly condemns, he pretends to feed the souls of the people with a portion of the Redeemer's person! From the communion table, let the astonished stranger follow this popish Puseyite to the sermon, or evening lecture, and what will he hear? Will it be the all-pervading and all-prevailing theme of the apostle Paul, "Christ Jesus, and Him crucified?" No, for that glorious subject is to be purposely kept in the back ground, to be preached with reserve; and the sacraments, and the outward visible signs, and the services of the church, and the performances of the *priest*, are to be substituted for the Saviour, and what He has done, and suffered, and merited for sinners! So again, in the sacrament of baptism, these men assume to themselves the most astonishing powers and privileges; and by taking the most unfair advantage of two or three undefined expressions, torn from their context, and construed without regard to the more explanatory and general declarations of

our services, they teach the most absurd and unscriptural tenets of Puseyism and semi-popery for the doctrines of the church. All these "wandering stars" do not, indeed, run into the same excess of folly and error; but the heaven has extended so far and so widely, that its blighting, darkening, corrupting effects have quite extinguished the pure light of the gospel in many of our parish church pulpit ministrations, and so obscured the light, the truth, and the way, in hundreds and thousands of others, that those who go to learn what they must do to be saved, are in the utmost danger of being led most fatally astray. Such things have we already lived to see; and should this downward movement go on but a few years longer, as it has progressed through the last seven, then *Ichabod* will be written on our church doors; for she will not only fail to answer her intended purpose of enlightening and evangelizing the nation, but she will bring popish abominations over it, and a darkness, a spiritual darkness, that may be felt. O England, England! already may it be said with truth, "They which lead thee, cause thee to err, and destroy the way of thy paths." Isa. iii. 12.

In speaking of *Puseyism* and of *hyper high-church principles*, it is often difficult to keep up a line of distinction; yet there is a distinction. The *Puseyites* run the full length of the most outrageous *hyper high-churchmen*; but it ought, in fairness, to be stated, that the old and leading hyper high-churchmen held many of the doctrines of the Puseyites in abhorrence, especially those that plead for a union with Rome. Let me then make myself understood, when I use the term "hyper high-churchmen," by giving a few quotations from two or three divines whose writings are considered standard works on this subject. And first, Bishop Taylor, who wrote by royal command, in defence of the divine right of the doctrine of apostolical succession. After saying and supposing many things in defence of his order, he roundly declares, "Epis-

copacy is not only a *Divine institution*, but the *ONLY* order that derives immediately from Christ."*

2ndly. Dr. Hick, another great authority, says, "Bishops are appointed to succeed the apostles, and like them to stand in Christ's place, and exercise his kingly, priestly, and prophetic office over their flocks." . . . "They stand in God's and Christ's stead over their flocks; the clergy as well as the people are to be subject to them, as to the *VICEGERENTS* of our Lord." . . . "And the successors of the apostles, the bishops, like *spiritual princes*, exercise the same *COERCIVE authority* that they did, in inflicting spiritual censures upon their disobedient *subjects*."†

3rdly. The learned Dodwell declares, "None but the *bishop* can unite us to the Father and the Son. Whence it will further follow, that *whosoever* are *disunited* from the visible communion of the church on earth, and particularly from that visible communion of the *bishop*, must consequently be *disunited* from the whole visible catholic church on earth; and not only so, but from the invisible communion of the holy angels and saints in heaven, and, which is yet more, from Christ and God himself."‡

4thly. "A person NOT COMMISSIONED from the *bishop* may use the words of *baptism*, and sprinkle or bathe with water, on earth, but there is *no promise* from Christ, that such a man shall admit *souls* to the kingdom of heaven. A person not commissioned may *break bread*, and *pour out wine*, and *pretend* to give the Lord's supper, but it can afford *no comfort* to any to receive it at his hands, because there is *no warrant* from Christ to lead communicants to suppose that, while he does so here on earth, they will be partakers in the Saviour's heavenly body and blood. And as far as the *person himself*, who takes upon himself, without warrant, to mi-

nister in holy things, he is all the while treading in the footsteps of Korah, Dathan, and Abiram, whose *awful* punishment you read of in the Book of Numbers. Compare Numbers xvi. with Jude 2."*

The foregoing extracts will explain what I mean by hyper high-church doctrines and principles, and the reader will judge for himself how far they are popish or not. But it may be asked, are these the views and principles held and advocated by all our bishops? No, I bless God they are not; neither were they held or advocated by many who have passed out of time into eternity. I could produce some happy instances, both from the list of bishops departed, and of bishops now living; but I will name only one, whose book on "The Kingdom of Christ" has appeared very opportunely to meet these high-church claims to divine right and apostleship of our bishops. His words are these: "Succession to the apostolic office, the apostles have none. As *witnesses of the resurrection*, as *dispensers of miraculous gifts*, as *inspired oracles of divine revelation*, they have no successors. But as *members*, as *ministers*, as *governors of Christian communities*, their successors are the regularly-admitted members, the lawfully-ordained ministers, the regular and recognized governors of a regularly subsisting church."† And surely this is all that the case requires, whether the honour of the church or the edification of the people be considered. Here is dignity enough for the bishops, and abundant scope for useful labour within the folds of their respective dioceses. It is no matter of surprise that men who never, theoretically or experimentally, knew the gospel of Christ, should fall into such snares, and be caught in such a self-magnifying scheme, as invests them with something very like divine powers. But it is matter of astonishment and sorrow that many others are daily becoming entangled in this net of high-church apostolic succession, and divine exclu-

* Episcopacy asserted, p. 48, ed. Ox. 1642, 4to.

† On the Dignity of the Episcopal Order, p. 191, &c. London, 1707, 8vo.

‡ One Altar and one Priesthood. 1683, pp. 317, 379.

* Tracts for the Times, No. 35, pp. 2, 3.

† Dr. Whately's Kingdom of Christ delineated.

sive right. "And what is meant by this said apostolic succession, and what are its consequences?" This is a question which some may ask with all simplicity of desire to know the fact. I will then explain the matter, as stated by Dr. Hook, of Leeds, in his two Sermons on the Church and the Establishment. "There is not a bishop, priest, or deacon among us, who cannot, if he please, trace his own *spiritual descent* from St. Peter or St. Paul." "The *only* ministration to which the Lord has *promised* his presence, is to those of the *bishops* who are successors of the first commissioned apostles, and the *other clergy* acting *under their sanction, and by their authority*." Now, my reader, this is truly very awful in its consequences, as concerns the millions who have composed the Non-Episcopal Church of Scotland, and all the continental Protestant Reformed Churches, *if true and unanswerable*. But as a set-off to Dr. Hook, let us see what another living Doctor says; I mean Dr. Whately, the present Archbishop of Dublin, in his recently published work, "The Kingdom of Christ," pp. 176—178. "There is not a minister in all Christendom who is able to trace up, with any approach to certainty, his own spiritual pedigree. The sacramental virtue (for such it is, that is implied, whether the term be used or not, in the principle I have been speaking of,) dependent on the imposition of hands with the due observance of apostolical usages, by a bishop, himself duly consecrated, after having been in like manner baptized into the church, and ordained deacon and priest, this sacramental virtue, if a single link of the chain be faulty, must, on the above principles, be utterly nullified ever after, in respect of all the links that hang on that one. For if a bishop has not been duly consecrated, or had not been, previously, rightly ordained, his ordinations are null; and so are the ministrations of those ordained by him; and their ordination of others; (supposing any of the persons ordained by him to attain to the *episcopal office*;) and so on, without end.

The poisonous taint of informality, if it once creep in undetected, will spread the infection of nullity to an indefinite and irremediable extent.

"And who can undertake to pronounce, that during that long period usually designated as the dark ages, no such taint ever was introduced? Irregularities could not have been wholly excluded without a perpetual miracle: and that no such miraculous interference existed, we have even historical proof. Amidst the numerous corruptions of doctrine and of practice, and gross superstitions, that crept in, during those ages, we find recorded descriptions, not only of the profound ignorance and profligacy of life of many of the clergy, but also of the grossest irregularities in respect of discipline and form. We read of bishops consecrated when mere children; of men officiating who barely knew their letters; of prelates expelled, and others put into their places, by violence; of illiterate and profligate laymen, and habitual drunkards, admitted to holy orders; and, in short, of the prevalence of every kind of disorder, and reckless disregard of the decency which the apostle enjoins. It is inconceivable that any one, even moderately acquainted with history, can feel a certainty, or any approach to a certainty, that, amidst all this confusion and corruption, every requisite form was, in every instance, strictly adhered to, by men, many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among whom they lived; and that no one not duly consecrated or ordained was admitted to the sacred offices."

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Having stated what I conceive to be our threatening *dangers*, it may be asked, "What I would have to be done, if peradventure the Lord may still avert the threatening calamity, and save the world from the scourge and curse of Popery and popish principles?" I will answer the inquiry, by addressing myself, in the first place,

to my brethren, in the ministry of the Established Church, and that by saying, we must humble ourselves before God for our own individual unfaithfulness to our solemn trust as pastors and ministers of Christ's flock. We must also unfeignedly acknowledge and lament the many imperfections cleaving to the church to which we belong, and the still more numerous ones that cleave to many of those who serve at her altars ; nor must we forget our past uncourteous, unkind, and unchristian conduct towards those ministers of the Lord Jesus who go not with us. We must study, and more closely follow the example of our blessed Lord himself. There yet are, I trust, many of you who stand aloof from Puseyism, and from most of the high-church extravagances maintained by others ; but it is to be feared, that no few of you are, more or less, entangled in the net of *apostolic succession*. Now, as I consider this delusion to lie at the root of all high-church extravagances, of all Puseyism, of all Popery, and of every kind of spiritual intolerance, I would most earnestly beseech you to break from this leading snare, to rouse yourselves from this self-exalting temptation ; and "not to think more highly of yourselves than ye ought to think." Look, my brethren, with prayer and calmness on this scheme. Look at the fruits it has borne in every age of the church, when armed with power. Look at what it is now doing ; and then ask, "Can such views and such consequences be agreeable to the mind of Christ Jesus ? Can such be the rule and law of Heaven concerning the church militant here on earth ?" I address you most solemnly as a man who expects shortly to have done with this world, and all its contentions and strifes—as a man who is labouring to think and feel on this subject as I must and shall do when I am actually on my passage from earth to heaven. Be assured it is a delusion, and one as destructive of harmony and peace in *England, as high-caste* is of universal *sympathy in Bengal*. How can you

seriously believe that the ever-blessed God hath made the salvation of millions of millions to depend on such a scheme ; or that his covenant promises of mercy are shut out from all but those who are ministered unto by episcopalian bishops, and episcopalian ordained teachers and preachers ? Can you seriously believe that the kingdom of God cannot universally fill the earth, unless it be constituted under the form and government of the Established Church of England, or under that of the apostate, adjudged, and condemned Church of Rome ? Or, to come still closer home, can you really think, "that in this country the clergy of the National Church, **AND THEY ONLY**, are *entitled* to the respect and obedience of the people, *as their lawful guides and governors in spiritual things ; that they alone are duty commissioned to preach the word of God, and administer the sacraments ?*" If these are the settled convictions of your minds, then must you for ever relinquish every scriptural hope of the Lord's will being done on earth as it is done in heaven ; of that time ever coming when "peace shall flow down as a river, and righteousness as the waves of the sea." On such terms as the apostolic succession holds out, there cannot be realized any thing like a heavenly unity of spirit or a bond of peace among men ; and without this unity of spirit among Protestants, Popery cannot be resisted with success. Oh that I could but convince you that "the kingdom of God is not meat and drink ;" that it is not form and ceremony, that it is not one exclusive denomination or another ; but "righteousness, and peace, and joy in the Holy Ghost"—"That in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." Blessed be God, there is still the possibility of a real unity of spirit and bond of peace existing among his children, without even an attempt at uniformity in matters of church forms and government. Blessed be God, there is a communion of saints still

existing on earth. There is yet an offering of a sweet-smelling savour of love and charity towards all the brethren daily ascending to God from the altar of many a heart ; though, alas ! the number is too few, and the flame too faint ! Faint indeed, but it still burns, nor shall all the blasts of the wicked one extinguish it. Now, it is to fan up this tremulous fire into a bright and heavenly flame among all who name the name of Jesus, that all our efforts should be directed. For the consummation of this glorious object our daily prayers should ascend to God, seeing that this is the very thing that will make all the disciples of Jesus one, whenever it takes place. Yea, my brethren, we who hold the same grand truths of the Gospel must learn to feel and act as brethren, and to love all who hold the same truth, and love the Lord Jesus in spirit and in truth, or we have no scriptural evidence of ourselves being his disciples ; without this experience, this frame of mind, we have no safe evidence that we ourselves have "passed from death unto life." (1 John iii. 14.) But, my brethren, we never can thus feel and act towards the ministering servants of the Lord Jesus who belong to non-episcopal branches of the universal church—we never can enter into this hallowed unity of spirit, into this experimental heavenly bond of peace, so long as we cling to the delusive, intoxicating doctrine of *apostolic succession and exclusive divine right of episcopacy*. Oh, bear with me a little while ; I do not ask you to surrender one iota of the clearly revealed truths of God, nor do I ask you to become non-conformist of any name or order ; but I do most earnestly implore you, as you value the truths and righteousness of heaven—as you value the gospel of peace and love on earth—as you value the real glory and Christian character of the Established Church, by all these I do implore you to give up this high-minded, untenable doctrine ; and to esteem every educated, ordained evangelical ministering servant of the Lord

as a brother in Christ Jesus, a fellow-labourer in the great vineyard of the world. I beseech you, not only to feel willing that the pleasure of the Lord may prosper in their hands, but that you stand ready to give glory to the God of all grace, *whenever and wherever* you behold that grace displayed through such instrumentality.

Oh, were it possible for redeemed and glorified spirits to weep in heaven, many a tear would ere now have been shed by episcopalians and non-episcopalians on the recollection of those unworthy feelings they once cherished towards each other when dwellers on earth. But in heaven they weep not—they are of one mind ; being all absorbed in the love and adoration of their common Lord and Saviour, and in the experience of unutterable and undying affection for each other. In that blessed world there are no partition walls, no artificial distinctions, no jealousies or strife, unless it be the strife of love. And is not that the very heaven we ourselves are looking forward to ? and do we not now feel assured that all those will meet and hail us as brethren who on earth "worshipped God in the spirit, rejoiced in Christ Jesus, and put no confidence in the flesh ?" Why then do we entertain sentiments that only tend to chill every spiritual affection towards these brethren by the way, and to send us, if possible, with feelings of unkindness even to the very margin of that better land ? Oh, why do we continue thus to deal towards each other ; and that too, when, humanly speaking, the ark of the Lord is in jeopardy of being captured by the Philistines ? Doctor Pusey hesitates not to declare, that "on the issue of the present struggle hangs the destiny of the Church of England ;" and I believe he is correct. Its destiny, so far as man can judge, does depend on the issue of the present struggle. Here is a conflict not about trifles—not about some few non-essential matters ; but a struggle for real, vital Christianity—for the Gospel of Christ—for Protestant-

ism ; aye, and for civil and religious liberty too—a struggle against the idolatry and insolence of Popery undisguised, and against the silly, corrupt, popish dogmas and traditions of men incorporated into Puseyism, and cheered on by ultra high-church crusaders. In other words, Truth and Error, Light and Darkness, Christ and Belial are in open conflict ; and in this conflict the Church of England must and will daily take a more decided part, will make a more decided stand, either for good or for evil ; and on the issue depends her destiny. Hers is indeed a momentous and solemn position ; for just as she rises above, or sinks down into Popish Puseyite follies and abominations, so will she become a blessed instrument in the hands of the Almighty for good to the nation, and to the world—or become a tool in the hands of Satan, to inflict a curse on mankind.

The position taken by the leaders of the Oxford heresy is, that “ *The gift of the Holy Ghost has been preserved in the world, solely by means of the episcopal succession, and that to seek communion with Christ by any other channel, is to attempt an impossibility.* ” * Now, if ever the history of the world produced facts, the most strong and numerous, to disprove any position or hold assertion of man, it has done so in reference to this, utterly disproving that the Holy Ghost has been handed down from bishop to bishop, and *only* thus preserved in the world. No—that blessed Spirit is neither confined to temples made with hands, nor to any external lineage of so called *apostolical succession*. He is wherever two or three meet together in the name of Jesus. Ofttimes, during our late long and sanguinary war, did small parties of men meet in the tented field of the British army, and in the floating castles of Albion's navy, and there, on hundreds of occasions, without one apostolical successionist,

or minister of any description, to care for their souls, to preach to them when in health, or to instruct, direct, and comfort them when sick or dying, *there* I say, did they seek communion with Christ, and *there* they found Him whom they sought. Away from their native land, and all its privileges, thus

“ Oft did they prove the power of prayer
To strengthen faith and sweeten care :
To teach their faint desires to rise,
And bring all heaven before their eyes.”

Ah, my reader, many a rude storm has blown over this land since those gone-by days have borne their record into eternity ; but still the remembrance of them is cheering to my heart. And so is another event, however the naming of it may bring down the whole weight of Tractarian condemnation. Methinks I now behold that humble house of prayer, wherein I, for the first time in my life, ate bread and drank wine in remembrance that Christ died for me ; and where, if I ever found communion with Christ, it was *then* and *there*, although the place was only a wood-frame, covered with tarred canvass, and the minister, who dispensed the elements, was only a devoted English Protestant missionary, ordained and set apart, indeed, by his brethren at home, but pretending to no other apostolic succession, than that which consists in *doctrine, faith, and holiness* ; the only succession that will pass current in heaven, or avail to any good purpose on the earth. From that time forward to the present day, my song has been,—

“ Jesus, where'er thy people meet,
There they behold thy mercy-seat ;
Where'er they seek Thee, Thou art found,
And every place is hallow'd ground.”

In conclusion, my brethren, ye who minister at the same altar with myself, let me remind you, that *duty* and *privilege* call on us to unite with each other, and *with real Christians of all denominations*, in continued, fervent prayer to Him who alone can give the blessing, that he would arise, and make bare his arm against every enemy of

* Keble and Newman's Preface to the second portion of Froude's Remains.

h ; that the Established Church
land and her ministers may,
rely and individually, take the
" whatsoever things are true,
ver things are honest, what-
hings are just, whatsoever things
e, whatsoever things are lovely,
atsoever things are of good
' then shall we not hesitate in
edging and regretting all past
ly conduct to our brethren of

other churches ; then shall we be
ready, in future, to hold out the right
hand of Christian fellowship and good
will to all the Israel of God. So shall
we form a goodly band of wrestling
Jacobs with Him who will hear and
answer our united supplications, either
in defeating all the stratagems of Sa-
tan, or in preparing us for them, and
overruling them all to his own glory,
and to our everlasting good.

ROMANISM IN PARIS.

following *authentic* account of
gress of Romanism in Paris, and
new and unheard-of forms of
n, springing up in the very
the French metropolis, is so
ing, that we think no space too
placing it before that portion of
ders who compassionate the
victims of "the man of sin."
such details, from an eye and
ess, will rouse the sympathies
sh Christians on behalf of mil-
rishing at our very door. We
nted the affecting narrative in
e type, for the benefit of the
ders of the Magazine.—EDITOR.]

*confrérie du très Saint d'Imma-
cœur de Marie, established at*
1.

parish of Notre-Dame-des-Vic-
situated in the centre of Paris ;
hange, the Bank, several of the
s, and the Palais-Royal, are
around the church, which has
ce lost the name of Our Lady,
nly known as the church of the
ères. The moral and religious
this parish was, till lately, ac-
to the avowals of the Catholics,
it degraded that can be ima-
contained a population almost
absorbed by the arts of cupi-
pursuits of gamblers, and the
ce of the most criminal and
us passions. The church was

deserted, even during the most solemn
festivals ; the sacraments and religious
services were entirely neglected ; the
edifice itself had once been used as the
Exchange, and even since the present
curé has entered on its functions, it
was a place of prostitution. He was
obliged to have recourse to the civil
power to drive from the sanctuary the
dissolute persons by whom it was fre-
quented. The priest could obtain no
access to the sick or the dying ; or
only on condition of his waiting till the
patient had lost all consciousness, and
of his appearing in the garb of a lay-
man. He ascended the pulpit in vain
for only a small number of persons, and
these afraid to show themselves, con-
stituted his flock. The numerous
masses celebrated by him were so little
valued, that after three years' toil and
trouble, and though a slight ameliora-
tion was perceptible in his parish, con-
taining at least 27,000 souls, only 720
hosties, or consecrated wafers, were con-
sumed in the year, from the 1st of Ja-
nuary to the 31st of December.

It was when weighed down and dis-
gusted by this awful state of the dis-
trict of which he is the spiritual director,
that one evening, at the close of the
year 1836, when celebrating mass be-
fore the altar of Mary, an idea was sud-
denly suggested to his mind—it was
nothing less than the consecration of
his parish to the Most Holy and Imma-

culate Heart of the Divine Mary, for the conversion of sinners. He repelled the thought as an idle distraction ; though his judgment disavowed it, it pursued him during the ceremony, till at length, terrified at such an invasion, when his contemplations should have been absorbed by his mysterious duty, he implored the Almighty to deliver him from the power of this new idea ; and he was delivered ; it was only, however, for a moment. After the thanksgiving, the thought returned with new force, and took complete possession of his mind. He discussed the project with himself—he found it vague, mystical, neither capable of satisfying the understanding or the heart. Worn out at length by this internal combat, he ceded not willingly ; his consent was without confidence, and only obtained from mental fatigue. He returned to his home, and immediately took pen to write down a few rules, and to give body and shape to the unformed conception. Instantly, the subject became clear ; thought succeeded thought in an orderly and suitable manner, and the statutes of a parochial association or confraternity were framed, as by inspiration. Thus, according to the curé, the Divine wisdom acted, as it does generally act, when it designs to employ second causes to accomplish a great work ; it chooses the most feeble, the most incapable and unworthy instruments, that, according to the apostle, no flesh may glory, and that all may acknowledge the infinite power, and the sovereign wisdom of the supreme Workman. “ I am not the founder,” says he, “ but only the instrument and the servant.” But at least the instrument will justify the selection : he will be a man of talents, possessing the confidence of the public, envied by general respect, a man powerful in word and deed, capable of attracting the heart, and commanding the intelligence. No, he is an obscure priest, unknown, discouraged, sad, and borne down by sorrow. Among the clergy, from whom he was destined to *experience opposition*, he is without in-

fluence. But then his mind and heart are fully and ardently engaged to prosecute the work to which he is called. On the contrary, it was presented to him, and he rejected it with disdain, and he must first be conquered and subdued. It is at the altar of Mary that this victory was gained over the pride of his prejudices. The confraternity is destined to sanctify the world ; all generations must call the immaculate and august Mary blessed. The director then will have extensive relations, in order to propagate his work. No, he lives solitary, having intercourse with only a small number of friends, simple and humble as himself. Thus all is of God. The finger of God is visible ; it is the Lord that has wrought the wonder.” At the close of 1836, the *Confrérie du Saint et immaculé Cœur de Marie* knelt for the first time before her altar in the long deserted and desecrated church, to implore her to convert heretics and the profane. During a year, from forty to sixty persons continued to assemble at vespers, unnoticed, almost unknown, and not yet exposed to the raillery and mockery with which they were afterwards assailed. Prostrate before the altar, the curé raised his eyes, filled with tears, to the image of the “ august queen of heaven and earth,” and exclaimed : “ O my good mother, you will hear the cries of love and confidence—you will save the poor sinners who call thee their refuge. O Mary, adopt this pious association ; give me, as a token, the conversion of M——. To-morrow I will go to him in your name.” M—— was rather more than eighty years of age, blind, and in bad health, but possessing all his mental energies. He was one of the last ministers of Louis XVI., a philosophical unbeliever, and from his youth had dispised all religious ceremonies. Often he had refused to see his pastor, indeed as often as he had called on him. The visit projected before the altar was made ; this time the priest was received with courtesy, and at once his blessing was demanded. “ I cannot see you,” said the old infidel, “ but I feel your pre-

sence. Since you have been near me, I feel a calmness, a peace, an inward joy, such as I have never experienced." The confession was then commenced, and he was completely converted. He lived some months full of faith in the Divine mercy and submission to the Divine will. "Let Mary have the glory," said the curé; "she is never invoked in vain; and as a proof of her adoption of our godly Association, she has suddenly converted the sinner pointed out to her, with a just confidence in her protection."

The Confrérie was thus inaugurated, and the Archbishop of Paris approved the project and the rules accepted by its members. Its progress became more rapid each month, and the curé was induced to attempt its extension as an archiconfrérie for the whole of France. He presented a request to his archbishop, that he would approve the plan, and recommend it to His Holiness for his sanction. The most severe refusal was returned, and almost a command to desist from all ulterior measures for the attainment of the end proposed. The curé was in a painful position. As an obedient priest, he knew not how to put his will in array against that of his diocesan; but on the other hand, an inward and inspired impulse urged him to follow out his plan. The resistance of the archbishop he considered as fulfilling the Divine designs. The work so small and feeble, and yet destined to be so grand, must be abandoned by men, that it might be more evidently the work of God. From the first moment, the voice of heavenly goodness had said to him: "My grace is sufficient for thee, and my strength shall be made manifest by your weakness." He resolved to address his memorials to Rome itself. A pious friend in that city undertook to present them to two princes of the church, and they promised to obtain, in fifteen days, the pope's authority in his favour. Alas! after waiting several weeks, he was informed, that on reflection the personages in question had returned the papers, with an assurance that all

efforts would be useless, as His Holiness would never grant such a favour, even to the Archbishop of Paris himself. This affair had been left to slumber for a year in the sacred city, and nobody was willing to give it fresh activity. But the curé of Notre-Dame-des-Victoires was not to be discouraged or diverted. In the month of March, 1838, he resolved to demand, by the special prayers of the Association, the aid of Mary, in order to succeed, and he fixed on the communions of the next month for this united effort. Their prayers, it would seem, were soon and completely answered. In that month, a Roman Catholic lady, of rank and piety, happened, by apparent accident, to hear of the wonderful conversions and the prodigies of grace obtained of the Virgin in the church of Notre-Dame-des-Victoires, and, at the request of the curé, promised to present herself his petition to the pope. She demanded an audience to that effect, and no sooner had the sovereign pontiff read the request, than he ordered a bull to be prepared, by which he might establish for ever, in the church of Notre-Dame-des-Victoires, at Paris, an archiconfrérie of the most holy and immaculate heart of Mary, for the conversion of sinners. The curé had requested this favour for France; His Holiness extended it to the whole world! and to the end of time, the curé of that once deserted church is to be the director of this immense Roman Catholic Institution. Here, again, the curé, founder of the Association, sees the finger of the Almighty. When men of rank and ecclesiastical princes refused their co-operation, a female, who only heard by accident of the affair, and who could not embrace or appreciate its magnitude, arranges with the sovereign pontiff the vast and important interests of the Romish church, and of the universe, and the vicar of Christ, so chary of grants of such a nature, gives immensely more than had been asked.

Armed and honoured with the papal bull, the humble curé could now awe

his adversaries, and rally and encourage his friends ; the church lately so shamefully desecrated, soon became the resort of the most elevated of the clergy, the most influential of the laity, and of crowds of the *faithful*—its walls were adorned, its altars beautified, its ceremonies solemnly celebrated, and its worshippers too numerous. In the year 1835, only 720 communicants were to be found in the parish. In 1838, not less than 12,000 *hosties* were consumed. The Archbishop of Paris himself did not hesitate to officiate, and sometimes several bishops were present at the same office, in honour of the “queen of heaven and earth, the only intermediary of our reconciliation, the throne of grace, the golden link, which re-unites and allies humanity with Divinity.” The representative of His Holiness, the nuncio, has several times mingled his adoration and his supplications with those of the people, and has encouraged and blessed them ; while the prelates of distant parts of the world have made pilgrimages to the altar, before which was founded the archiconfrérie of the most Holy and Immaculate Heart of Mary.

On the list of prelates who have thus identified themselves and their dioceses with the archiconfrérie, by personally and publicly honouring the “almighty queen,” besides archbishops and bishops in France, are the archbishops or bishops of Chalcedon, Joppa, Babylon, Algiers, Mellos (vicar-apostolics of Siam), Pegu and Ava, or Birman empire ; Sydney, or Australia ; Nicopolis, or Cæciana (Gambian isles, Marquesas, Tahiti, Sandwich islands) ; Heliopolis (vicar-apostolic of Gibraltar) ; Limeria (co-adjutor of Edinburgh and Montreal).

The last on this list has recounted the prodigious results produced in his newly created diocese by the all-powerful aid and the tenderness of the maternal heart of Mary. Conversions, according to him, are without number : whole parishes desire missionaries, that they may be regenerated, and become *worthy to honour the holy and imma-*

culate heart of Mary by a blameless life. Twelve large parishes have been awakened, so that scarcely an individual has failed to commune ; sermons six times a day, in the open air, to crowds that the churches could not contain ; a succession of prodigies ; distinguished Protestants gained over ; more than twenty at one period received into the bosom of the true Mother ; the priests obliged to hear confessions in the gardens, or in the presbyteries ; twelve or fifteen confessors being distributed with groups of penitents around them ; and the sick brought from far to experience at once spiritual and physical deliverance.

The next to miraculous benefits obtained by the sick and the infirm have been exhibited at Paris itself, and in the person of the Archbishop of Bordeaux. This prelate had engaged to celebrate mass in the church of Notre-Dame-des-Victoires on a certain day. His presence was anticipated with great enthusiasm. Alas ! before the day arrived he was attacked by violent pains, inflammation, and swelling of the foot ; he was not allowed to move, and his surgeon ordered absolute quiet. There appeared no possibility of his being able to keep his engagement. The surgeon had uttered an oracular and terrible sentence—“You have the same malady as that from which Father Geramb suffered last year ; and, by a slight imprudence on his part, we feared being obliged to take off his leg.” Grief and disappointment for the confrérie !—the eve of the day fixed, no amelioration—the curé was in despair. The day dawned ; the archbishop inquired of his pious and skilful surgeon, if he might venture. “To any other patient I should say, No,” he replied ; “for there would be the greatest danger. But your Lordship wishes to go to Notre-Dame-des-Victoires. The holy Virgin performs miracles in that church, you believe ; go—the holy Virgin will cure you.” To the surprise of the faithful, at half-past nine the archbishop entered the church, leaning on his crosier ; his leg

was horribly swollen, but he celebrated mass, and descended the steps of the altar with ease—he spoke for half an hour—he was better—he was cured! He dined with the curé, and without any difficulty ascended to his apartment, ninety steps, and walked down afterwards without any pain. In the afternoon, he preached for an hour in the church of St. Thomas d'Aquin; from thence he went to the church of Foreign Missions, and gave an exhortation; and finally returned to Notre-Dame-des-Victoires, and celebrated the service for the conversion of sinners—listened to a sermon from the abbé Lacordaire, of the order of St. Dominic—and concluded, himself, the ceremonies of the day at ten o'clock at night! This fact was publicly announced by the celebrated abbé Beaudouin the Sunday following, to an immense auditory, in the presence of his lordship. Sudden and certain cure! contrary to all human provision!—the holy Virgin performed it!

Multitudes of such marvellous interpositions are announced from Sunday to Sunday, and published from the records of the church; and still more abundant are the spiritual and miraculous conversions of persons of all ages, ranks, and conditions. It is not astonishing, then, that the archiconfrérie should extend its influence with an elasticity almost unprecedented, and embrace an ever increasing mass. Prayer to Mary for the conversion of sinners is the assumed bond of union, and the accredited means of success. The plenary indulgence of His Holiness, and the pardon of their sins, are also assured by his bull of institution, to all brethren and sisters of the confraternity, who offer the appointed prayers to the queen of heaven and earth, and receive the sacraments in honour of her goodness. The progress of this idolatrous institution has been and is, however, almost astounding. In June, 1838, only one register of members existed, and only 3058 names were inscribed at Notre-Dame-des-Victoires—only one association had been found-

ed. The pope, "the vicar of Christ, who alone exercises in all the earth the plenitude of the apostolic power, blessed it: 'Grow and multiply,' said he; and immediately the children of the heart of Mary established their tents at the ends of the world." In three years, 1950 confréries or associations were established. The number of members in such a city as Paris has augmented in a still more astonishing proportion. In June, 1838, there were only 3058; but in January, 1840, there were 53,000, of whom 20,000 were males. In January, 1841, the number of associates was augmented to 131,807, of whom 53,200 were males. In April, 1842, the number had risen to 231,960, of whom 97,063 were males; and at that period more than two millions of persons in different parts of the world were enrolled under the banner of the Most Holy and Immaculate Heart. In the six months between the 1st of April, 1842, and the 1st of October, the register of Paris received 60,956 additional names, making the total of associates 292,856, of whom 127,763 are men. The increase was above 10,000 per month. The progression has been rapid in proportion as it extended. In four years, 127,763, and in six months nearly 30,000 men, in Paris, have humbly sought a priest and solicited the favour of having their names inscribed among those of women and children, as a public testimony of their devotedness to Mary, the Good Virgin. The associations have multiplied as wonderfully. In April, 1840, there were 153; in March, 1842, 1845; in October last, 2382—an increase of 537 in seven months!

Among the new aggregations are noticed, with triumph and special delight, seven towns, besides parishes and religious communities, in England—"a kingdom which, during three hundred years, has resounded with blasphemies against the glory and the power of the holy and immaculate Mary."*

* We give hereafter some views of the progress of the archiconfrérie in Great Britain.

England is a special object of the prayers of these associated millions of the worshippers of the Virgin. A long, and of course authentic and impartial, history of the rise, progress, and infamy of heresy in England, has been inserted in the publications of the archiconfrérie; and all the associates are urged to unite in prayer to the Virgin for the deliverance and conversion of that fine portion of Europe." To this "pacific and holy crusade against the spirit of lies and darkness" is promised the certain destruction of heresy, the return of Divine mercy to those three great kingdoms that infidelity has rent from the church,—and, in a word, complete victory. Daily prayer for the conversion of England is enjoined on all the members, and especially when they recite the Ave-Maria, in celebrating the divine sacrifice of the mass, at the moment of consecration, then they are to demand the conversion of England. To stimulate the faithful, examples of successful supplication (of which, more hereafter) are not wanting.

To those who are associated in the

belief that "not a single grace has ever been, or ever will be, granted to the world but by the solicitations of Mary, and that has not passed or will not pass through her hands," the duty of thus attempting the conversion of heretical kingdoms of three hundred years growth is quite evident, as it is very easy.

Such is the state of the Roman Catholic movement in this city and kingdom, from whence priests were glad to escape with their lives, and in which the goddess of Reason was adored. Is there no lesson to be deduced from these facts? Is such a country not to be prayed for? Are these multitudes to be left uninstructed, the victims of superstition, and the agents of mischief in every part of the world? Is this new form of Jesuitism to pass unnoticed and unopposed? While costly efforts are multiplying to seek out and to overthrow pagan idols, is no attention to be bestowed on antichristian idolatry, united with ceaseless proselytism?

Yours, ever sincerely,
M. W.

POETRY.

THE POSTHUMOUS BIRTH-DAY.

My silent harp thy natal day
I tune no more to sing,
Since thou hast soar'd from me away
Upon an angel's wing:
Who must not feel, when friends depart
An isolation of the heart?

I cannot joy, I dare not weep
For those, who gone before
Slumber death's deep and dreamless sleep,
To wake in Time no more:
For Nature mourns relations riven,
Tho' they to endless life be given.

Conducted by the hand of Death,
Triumphant thou didst rise,
To join, by yielding up thy breath,
The Bridal of the skies:
'Twas *thine* to hear the choral songs,
The widowhood to me belongs.

No more thy natal day on earth
With joy on me can shine;
New strains announce thy second birth,
And happier harps than mine;
I bid it rest henceforth unstrung,
Thy birth-day, not unwept—unsung!

LAWFUL STRIFE IN HEAVEN.

O IF I shall get to glory,
What a scene will open there,
What an everlasting story,
Will my happy lips declare!—
How a creature lost HE sought me,
Raised from ruin and from woe,
Cleansed from all my sins, and brought me
Safely through the world below.

Paul, as not to be confuted,
States himself of sinners chief—

But that point will be disputed
When from guilt I find relief:
This shall be our emulation,
This shall be our only boast,
Which, to infinite salvation,
Can be deem'd indebted most.

Ψ.

"REMEMBER ME."

Nehem. xiii. 31.

"Remember me, my God, for good,"
Life's weary journey through—
And when I cross the mortal flood,
O then be with me too.

"Remember me," when I forsake
The path where I should go;
Then bring the faithless wanderer back,
And saving grace bestow.

"Remember me,"—when sorrows rise,
When tempests round me spread—
And shelter from mine enemies
My else defenceless head.

"Remember,"—in prosperity,
Lest ease my soul betray—
And in the hour of sickness, be
My comfort and my stay.

Thou hast my kind Protector been,
Through all the changes past;
O let thy love shut up the scene,
"Remember me"—at last!

Ψ.

FEAR GOD.

Eccles. v. 7.

Fear not thou the summer's heat,
Fear not thou the winter's storm,
Fiercely though the tempests beat,
And the face of day deform:
Fear not poverty nor grief,
Though thy day be overcast;
Fear not death—he brings relief,—
Thou shalt 'scape them all at last.

"Fear thou God"—with reverence deep
Come before his awful throne;
Firmly his commandments keep,
Though reviled, thou stand alone:
"Fear thou God"—nor other fear
Shall disturb thy tranquil breast;
Life's worst ills will disappear,
Death will lead to endless rest.

Ψ.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE LIFE OF ROBERT POLLOK, Author of "The Course of Time." By his Brother, DAVID POLLOK, A.M. With Selections from his Manuscripts. 12mo., pp. 458.

William Blackwood and Sons, Edinburgh and London.

The author of "The Course of Time" has left behind him a memorial of worth and genius that can never perish. From his infant years he gave promise of that mental power which afterwards developed itself, in various forms of intellectual pre-eminence. The simple piety of his early home, and the beautiful landscape which daily stretched itself before his youthful eye, exerted a powerful influence in the formation of his religious character, and in calling forth that latent poetic feeling which indicated itself in his boyish years.

He was born on the 19th Oct., 1798, and died at Shirley Common, near Southampton, on the 15th Sept., 1827. The place of his birth was North Moorhouse, in Renfrewshire, ten miles from Glasgow. His parents belonged to the class of husbandmen in Scotland, known by the name of small farmers, and distinguished often by

their superior virtue and intelligence. On his mother's side he was sprung from an Ayrshire family, whose ancestors shared largely in the sufferings of the Covenanters, from 1660 to 1688. Some of them were compelled to flee their country, some were driven into slavery, in the West Indies, and some were actually put to death. The Gemmells of Horsehill are noticed in all the works which record the sufferings and fidelity of the Covenanters.

Pollok's grand-parents and parents belonged to the Secession Church, and were much respected for their unostentatious piety and good sense. Beneath the domestic roof he had been trained to habits of reading and reflection; and though the family library was but scanty, yet he so thoroughly possessed himself of its contents, that at an early age he was distinguished by a keen-sighted intelligence, and by an ardent thirst after growing knowledge. "In his childhood he was full of wit and humour; and was noted especially for restless activity." "He was remarkably amiable, attractive, and engaging, and was thus a favourite with the whole family." "His feelings were very intense; for, at the age of

seven, when he lost his youngest brother, a child of two years and seven months, he almost fell a victim to his grief.

The scenery of Mid-Moorhouse, amidst which his youthful years were spent, told powerfully upon a mind given to contemplation, fond of the beauties of nature, and disposed to the indulgence of moral sentiment. His home, too, was eminently happy. In the bosom of a tender mother he found a centre of attraction to his warmest affection and confidence. She was his preceptor in the Shorter Catechism and in the Bible, and became the instrument of instilling into his youthful breast the grand lessons of revealed truth.

At an early age he was sent to the parish school of his district, where he showed proficiency in the branches of education into which he was initiated, and where he was distinguished among his school-fellows for "the perfect fearlessness" and intrepidity of his character. In one of his feats of running he caught an affection of the chest, from which he never perfectly recovered. His temper was excellent, but he was sensitive in the highest degree, and could not bear to be made the subject of ridicule. One of his favourite amusements was shooting, which probably became a snare to him. At the age of fifteen a great change was perceived in his mental habits, as, from that period, he assumed a great command over his temper, and became "calm, collected, and self-possessed." In after years he attributed the change to the careful perusal of the gospels. He was struck with "the meekness and calm dignity of the Saviour under provocation; and he resolved thenceforward to command his temper." Referring to this eventful era in his history, he said, "Though I may feel and express righteous indignation, nothing ever puts me into a passion."

His first "taste for solid writing and good composition" was derived from Scott's *Lectures*; and to these, with the Bible readings of the family, and the excellent sermons of his pastor, he was wont to attribute much of his future success in literary pursuits. In his ninth or tenth year, he made some rude attempts at rhyming, but with slender success; in prose writing he evinced greater skill, and attempted to imitate some of the papers in the *Spectator*.

Young Pollok was first sent to learn the trade of cabinet-making, but soon relinquished it for the farming occupation of his forefathers. But a higher destiny awaited him; and, at the age of seventeen, he determined on devoting himself to the ministry of the gospel in the Secession Church. With this view, he commenced the study of Latin, at the parish-school of Fenwick, and *made such rapid progress*, that all who knew

him were surprised at the phenomenon. About this time he began to read Pope and Milton with avidity, and composed one or two pieces, by no means devoid of merit. In Nov., 1817, when he had completed his nineteenth year, he entered the University of Glasgow, where he acquired for himself, by hard labour, a very respectable standing, especially in the knowledge of the Greek language. In the recesses of College he took great delight in visiting the scenery of his native spot, and especially those parts of it where the Covenanters sought shelter in the hour of cruel suffering. Many of his college essays were masterly performances, giving large promise of future proficiency; but close study began to impair his health, and made his vacations desirable as opportunities for relaxation. He closed his college course in 1822, much to the satisfaction of all the professors, and then entered upon the study of theology, the favourite pursuit of his future life. His divinity course was pursued under the able professorship of the late Dr. Dick, for the ordinary term of five sessions. The first discourse he delivered in the Hall, from Rom. v. 19, excited an extraordinary sensation among the students. It was a composition sufficiently florid, though partaking largely of Pollok's genius. But the students behaved indecorously, and occasionally laughed at the top of their voices. Pollok, however, proceeded calmly, and with dignified self-possession, and while describing negatively "the effects of Adam's disobedience," he raised himself to his full height, clenched his fist, fetched a heavy blow upon the pulpit, and looking with righteous indignation upon his irreverent audience, exclaimed, "Had sin not entered our world, no idiot smile would have gathered on the face of folly to put out of countenance the man of worth." The effect was petrifying in the extreme.

In the summer of 1823, Pollok's "*Helen of the Glen*" made its appearance, which it is said he composed in one week, and for the copyright of which he received only the small sum of fifteen pounds. Towards the close of the same year he began to collect the materials of his two other prose works, "*Ralph Gemmell*" and "*The Persecuted Family*;" in order to which he visited some of the principal scenes where the Covenanters suffered and bled. In 1824 they were given to the public.

In Dec. 1824 he began his great work, "*The Course of Time*," and proceeded in it with surprising vigour and excitement of mind, till, in the beginning of July, 1826, in his twenty-eighth year, and nineteen months only after he entered upon it, he brought it to a close. In his correspondence with his brother, David Pollok, we

have the entire history of the composition in all its stages. And no one can read his letters without feeling that he was a man of high intellect, and, for his years, of extraordinary literary resources.

In Oct., 1826, he finished his course of study at the Divinity Hall, having acquired for himself the decided reputation of a man of genius and sterling worth, and now set himself to prepare his poem for the press, and to arrange with Mr. Blackwood for its publication, which proved to him a most exhausting though delightful process.

Meanwhile he was passing through his trials as a candidate for the ministry in the Secession Church; and, on the 24th March, while engaged in preparing his fourth trial discourse, from Ps. lxxii. 17, the last he ever wrote, "The Course of Time" was published. On the 2nd of May he was licensed by his presbytery to preach the gospel. His first public sermon was preached in Dr. J. Browne's church, on the day after license, to a large and deeply edified audience, from 1 Kings xviii. 21. He evinced, at first, some degree of hesitation, but perfectly recovered himself towards the last.

Soon after this, alas! symptoms of debility and disease developed themselves, which speedily deprived the Christian church of one of its brightest luminaries. "My mind," he said, "has just become too vigorous for my body, and has worn it out. If my body would bear it, I could at this moment write more rapidly and energetically than ever I did in my life." Every thing that medical skill, change of air, and private friendship could effect was done for him; but all was in vain. It was proposed that he should make trial of the air of Italy; and pecuniary resources were promptly supplied; but upon his reaching London, his medical adviser distinctly assured him that he had not sufficient strength remaining for the intended journey. It was finally resolved to try the air of Southampton, where he only survived a few days.

We have thus sketched the outline of a history marked with features of extraordinary interest. Very rarely has it fallen to our lot to peruse a memoir so full of touching incident. The documents intrusted to the biographer are not always used with the greatest skill, but they speak for themselves, without any of the aids of a vivid and delicate colouring. Mr. Pollok's letters and essays introduced into the volume are of imperishable worth. And his unpublished poems, in the appendix, will be read with melancholy interest by all who think of him as we do,—that he was one of the finest spirits of his age.

SACRED LYRICS. By RICHARD HUIE, M.D. pp. 276. 32mo.

Edinburgh. 1843.

The name of Dr. Huie has been familiar to our readers for a long course of years. His pen has enriched our pages with several of the most exquisite pieces of sacred poetry which have been produced since the commencement of the present century. And we congratulate the lovers of sacred song, that the elegant and accomplished author has, at the solicitation of his friends, given to these fugitive pieces a lasting form. We were familiar with many of them, having committed them to a faithful memory, but we sometimes grudged having to turn over the volumes of a magazine ere we could lay our hand upon some one which we were desirous of re-perusing. And, except a few which had found their way into collections, most of them were lost to all save those who could take the trouble of ransacking a dozen volumes of a periodical. But now they are rendered accessible to all, and we are certain that the most fastidious taste will be pleased with the chaste and simple exterior of this little work.

Dr. Huie is acknowledged by all to rank high among his brethren in Scotland* as a man of professional science. To many he is better known as a philanthropist. His frequent public appearances on behalf of the religious institutions of our land are known and appreciated far and near. To us he has been long familiarly known as a man of faith and prayer,—as one whose steady eye was habitually fixed on the great realities of eternity, and who, in his visits of beneficence from house to house, never forgot that the soul as well as the body had need of a physician; and who, when called upon to administer to the one, did not fail to let drop a word which might be healing to the other. Several of the most touching pieces with which this volume abounds were suggested by scenes at the bed of sickness or death. Similar scenes are witnessed every day by professional men, but how few regard them with the compassionate eye of the Christian; and of those few is there one who can perpetuate his impressions in strains like those of Dr. Huie?

One striking characteristic of Dr. Huie's poetry is its tenderness. His feeling heart imparts to his hand a gentle touch. When he addresses himself to the truly Christian office of causing the widow's or the orphan's heart to sing, he does not mock its sorrow by the pompous gait of a rhetorical condolence, but he finds an entrance into the de-

* A fact sufficiently indicated by his occupying the place of President of the Royal College of Surgeons.

O B I T U A R Y.

MISS SOPHIA MOORE.

It is our painful duty to record the death of Miss Sophia Moore, for many years a member of the church under the pastoral care of the Rev. Dr. Morison, of Brompton. The event took place on the 26th December, at the house of her beloved brother, John Moore, Esq., of Camden Town. The deceased had long walked with God, and had eminently adorned her Christian profession; but through life she had been perplexed by many painful doubts respecting her spiritual state, and in her last hours the enemy of souls was permitted to distress and harass her greatly. But the desire of her soul was towards her Saviour, and the remembrance of his name. All her reliance for eternity was on his finished work; and though her sense of interest in his unchanging love was at times much beclouded, yet she had her moments of realizing faith, and, in her darkest seasons, breathed out her soul in earnest desires for the light of his countenance. Her weak frame and intense physical suffering accounted, in a great measure, for the depression she was wont to feel. Those who knew her best could entertain no doubt as to the safety of her state. She was a humble, spiritually minded, and disinterested Christian. Her funeral took place on Friday, the 6th January, 1843, when she was interred in the catacombs at the cemetery, Abney-park. Dr. Morison delivered the funeral oration; and the Rev. E. A. Dunn offered up prayer to God at the place of sepulture.

REV. R. WILLIAMS.

Aug. 30th, 1842. At his residence in Mulberry-street, Liverpool, in the 41st year of his age, died in perfect peace, the Rev. Richard Williams, one of the pastors of the Welsh Calvinistic Methodists in that town.

Sept. 2.—Being the day appointed for his interment, after a large congregation assembled, the remains of the departed minister were conveyed from his house into the chapel in Mulberry-street, where Mr. Evan Williams, of Carnarvonshire, commenced the service, and the Rev. John Hughes, of Liverpool, preached with great appropriateness; taking a brief view of our late beloved minister's worthy labours and ministerial services, from Acts xiii. 36, "For David, after he had served his own generation by

the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."

The coffin being lowered into a new grave, the Rev. Henry Reese addressed the multitude in the following terms:—"My dear friends, our beloved brother, whom we have now laid in the grave, was one of those to whom mankind has certain duties to perform in their lifetime and after their departure in death." For a confirmation of this, and as a foundation of his address, he rehearsed Heb. xiii. 7, "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation." Then he remarked, that, "the time for us for the fulfilment of our duties towards our beloved brother in his lifetime, was then at an end; and that, according to the words he read, our duty toward him from henceforth, being to remember him; or, according to the Welsh version, 'to think of him.' There were two things very serviceable for many in that great congregation assembled around his dust for their aid in fulfilling of this duty; viz., a fervent love towards him, and a remembrance of the benefits we received through his ministry while he was with us. 'Whose faith follow.' The doctrine of the faith. Our beloved brother was a great advocate for the doctrine—the doctrine, which, we, as a connexion, view as being true—the principles that our fathers taught and preached before us in Wales,—the doctrine of the fall of man; of the justification of a sinner through faith, of the person of Christ, his offering and atonement. Our beloved brother preached this doctrine for many years, with labour and fervency, light and edification, according to the gift given of God unto him. And in vindication of which, he wrote much in his latter years. 'Walking according to the faith.' Our beloved brother did not preach salvation through Christ, and lead an antinomian or an ungodly life. No; but he preached the gospel, and walked as becometh it in all holy conversation and godliness. 'Considering the end of their conversation.' The end of the conversation of the prophets and the apostles came, and so came the end of our beloved brother."

Then Mr. Reese concluded with prayer and thanksgiving; and after he had blessed the congregation, an appropriate hymn was solemnly sung, and the multitude dispersed with mingled feelings of joy and mourning.

Home Chronicle.

HALF-YEARLY DISTRIBUTION OF PROFITS,

ARISING FROM THE SALE OF THE "EVANGELICAL MAGAZINE," TO THE WIDOWS OF
PIOUS MINISTERS.

[Jan. 10, 1843.—Sum voted £700.

Name.	Denom.	Age.	Sum.	Name.	Denom.	Age.	Sum.
ENGLISH.				ENGLISH.			
A. E.	Ind.	36	8	R. E. M...	Ind.	44	8
B. E.	—	61	10	R. E.	—	61	10
B. C. C. ..	—	46	8	R. J.	Cal. Meth.	78	10
B. M.	—	42	8	S. E.	Ind.	54	10
B. H.	—	39	8	S. A.	Episc.	70	10
B. D.	Cal. Meth.	80	10	S. E.	Cal. Meth.	63	10
C. E.	—	70	10	T. E.	Pres.	67	8
C. A.	Ind.	59	8	T. J.	Ind.	61	10
C. J.	—	75	10	T. A.	—	61	10
C. A.	Episc.	62	10	WELSH.			
C. M.	Cal. Meth.	47	8	D. L.	Ind.	50	8
C. M. A...	Ind.	49	8	D. D.	—	77	8
D. E.	—	49	8	E. E.	—	51	8
D. M. A...	—	40	8	E. J.	—	41	6
D. S.	—	73	10	H. M.	—	36	6
E. E.	—	56	10	J. A.	—	69	8
E. A.	—	73	10	J. E.	—	73	8
E. S.	—	75	10	J. A.	Cal. Meth.	68	8
F. E.	—	66	10	J. J.	—	51	8
G. M.	—	60	8	L. H.	Ind.	62	8
G. J.	—	38	8	O. E.	—	30	6
G. A.	—	42	8	P. C.	—	34	6
G. A.	—	68	10	P. M.	Cal. Meth.	76	8
G. M.	—	48	8	R. J. J. ..	Ind.	47	6
G. I.	—	66	10	S. B.	Cal. Meth.	74	8
G. A. M...	—	53	10	W. M.	Ind.	75	8
H. I.	—	58	10	SCOTCH.			
H. M.	—	76	10	B. J.	Ind.	52	8
O. E.	—	50	10	D. M.	Pres.	56	8
H. A.	—	89	10	G. R.	—	70	8
H. D.	—	80	10	J. A. P. ..	—	68	8
H. M.	—	49	8	K. W.	—	53	8
J. J.	—	65	10	M. B.	Ind.	76	8
J. L.	—	56	10	P. E. S. ..	Pres.	63	8
J. E.	—	82	8	P. E.	—	76	8
L. S.	—	54	10	R. J. W...	—	59	8
M. M. E...	—	72	10	S. M.	Ind.	71	8
M. M.	—	—	8	W. A.	Pres.	69	8
N. E.	Pres.	60	8	W. A.	—	46	6
N. A.	Ind.	57	10	Total .. £700			
O. M.	Pres.	75	8				
P. S.	Ind.	77	10				
P. S.	—	47	8				
P. S.	—	70	10				

THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

The public are aware that a society has for many years existed in this metropolis, having for its object, the conversion of "the lost sheep of the house of Israel" to the faith of Christ.* Its labours in the instruction of Jewish youth, in printing and circulating the Hebrew Scriptures and other books, and in sending forth and supporting missionaries to the Jews, have in no small degree been owned by the God of Abraham. May its efforts prove a thousand times more successful! May it be instrumental in turning multitudes of the disobedient sons of Jacob to the wisdom of the just!

While, in the devout spirit of these petitions, Christians belonging to other communions than that with which the society referred to is identified have cordially wished it prosperity in the name of the Lord, it has, with many of them, been matter of serious and conscientious inquiry, whether, seeing they were excluded from all active co-operation with those who were thus laudably engaged, it were not their duty to employ distinct measures for the recovery of Israel—measures in which all might unite who hold the Head, and are agreed upon all points essential to salvation.

In consequence of overtures sent up from various Presbyteries and Synods to the General Assembly of the Church of Scotland, that venerable body passed an Act, in the year 1838, constituting a committee of Ministers and Elders, for the purpose of adopting measures for the conversion of God's ancient people. This Committee has, during the intervening period, given its best attention to the subject—having instituted inquiries respecting the state of the Jews in different parts of the world, and sent out able and devoted missionaries to labour among them in Hungary, Moldavia, and Palestine. It has also, in the course of the past year, submitted a proposal for the formation of a Society in London on the catholic basis above stated—partly with a view to secure additional efforts on behalf of the Jews resident in the metropolis and other large towns in England, and partly in order to afford to Christians generally in this division of the United Kingdom an opportunity of contributing towards the attainment of the common object.

The call thus made has been responded to by a number of ministers and others, who have cordially united for the purpose of carrying the plan into effect. Increasingly convinced of the imperative duty of the

Christian church to employ all the means at her disposal for bringing the Jews to the knowledge of the gospel, and highly appreciating the advantages which may be expected to result from Christian union, they now earnestly invite their brethren in the Lord to assist them in the good work.

The object and principles of the Society will best be learnt from the following Resolutions, unanimously adopted at a meeting held in the vestry of the National Scotch Church, Regent-square, Nov. —, 1842:—

1. That a Society be formed, to be called, "The British Society for the Propagation of the Gospel among the Jews."

2. That the Society consist of Christians of evangelical principles, interested in the propagation of the gospel among the Jews.

3. That the more immediate field of the Society's operations be London and the larger towns of the United Kingdom.

4. That the Society shall maintain a friendly correspondence and co-operation with the church of Scotland's mission to the Jews.

5. That the Association cordially invite the co-operation of all kindred institutions.

6. That an annual subscription of ten shillings constitutes membership; and a donation of five pounds membership for life.

7. That the Committee consist of twenty-four Ministers, and an equal number of laymen; and that the Treasurer and Secretaries be members thereof *ex officio*.

Agreeably to these Resolutions, the immediate sphere of the Society's operations will be the metropolis, where, as must be evident to every observer, a large and important field opens before it. In almost every street are to be seen, in circumstances of deplorable spiritual ignorance, and many of them in those of great temporal wretchedness, the descendants of those who were once the singularly honoured and highly privileged people of God. Though living in the midst of Christians, they have too much ground for the complaint: No man careth for our souls. Instead of meeting with commiseration, and calling forth prompt and appropriate efforts for their welfare, they are, for the most part, left to perish in a state of impenitence and unbelief. By many they are regarded as beyond the influence of human instrumentality; by others, they are treated with scorn and contempt. With great propriety they may adopt the language of their own Scriptures: "Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow, like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." "Have pity upon

* The London Society for Promoting Christianity among the Jews.

me, have pity upon me, O ye my friends, for the hand of God hath touched me."

These piteous complaints, Christain brethren, they pour into your ears. To you they make the touching appeal. They claim your tenderest compassion—your promptest relief. Contemplating their condition, must you not be compelled to say with Paul, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved?" and, in some measure, to imbibe the spirit which caused him to declare, "I say the truth in Christ, I lie not (my conscience also bearing me witness in the Holy Ghost) that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh?" If you sympathize with that devoted apostle in ardent self-sacrificing longing, or, if you have any tears akin to those which our blessed Redeemer wept at the prospective view of what you now actually behold, delay not, but hasten to their help.

Verily, brethren, you are debtors to the Jews. To them you owe your Bible, your Saviour, your present privileges, and your future hopes. Their unbelief has been your mercy; their fall, your riches; their rejection, your reconciliation.

Despair not of their restoration. Say not that their case is hopeless. They have not stumbled that they should utterly and irrecoverably fall. God is able to graft them again into their own olive tree. They are still beloved for the fathers' sakes. They are the subjects of many promises, predictions, and prayers. God's covenant with them is to be renewed. The veil which is now upon their hearts is to be removed. The Messiah God hath exalted with his right hand a Prince and a Saviour, to give repentance unto Israel, and the remission of sins. All Israel shall be saved.

With a view to excite more general attention to this interesting people, the Committee has made arrangements for a course of twelve lectures, to be delivered in the National Scotch Church, Regent-square, of which the following is a list of the subjects and lecturers:—

- I. Friday, Feb. 3. The Prerogatives of the Jewish people—the Rev. J. Pye Smith, D.D., F.R.S.
- II. Friday, Feb. 10. The Destination of the Jews—the Rev. J. Hamilton
- III. Friday, Feb. 17. The National Characteristics of the Jews—the Rev. F. A. Cox, D.D., LL.D.
- IV. Friday, Feb. 24. The Dispersions of the Jews—the Rev. T. Archer, A.M.
- V. Friday, March 3. The Present Condition of the Jews—the Rev. J. Bennett, D.D.

VI. Friday, March 10. The Conversion of the Jews—the Rev. E. Henderson, D.D.

VII. Friday, March 17. The Obstacles to the Conversion of the Jews—the Rev. R. M. Herschell.

VIII. Friday, March 24. The Encouragements which Christians have to undertake the Conversion of the Jews—the Rev. J. C. Burns.

IX. Friday, March 31. The Obligations of Christians to labour for the Conversion of the Jews—the Rev. H. F. Burder, D.D.

X. Friday, April 7. The best Means for Effecting the Conversion of the Jews—the Rev. J. Morison, D.D.

XI. Friday, April 14. The Benefits which will accrue to the Church of Christ from the Conversion of the Jews—the Rev. J. S. Stamp.

XII. Friday, April 21. The glory which will redound to God from the Conversion of the Jews—the Rev. J. Harris, D.D.

* * The lectures to commence at Seven o'clock in the evening.

By order of the Committee,

EBENEZER HENDERSON, { Secretaries.
JAMES HAMILTON, }

Donations and subscriptions will be received by the Treasurer, J. D. PAUL, Esq., 217, Strand.

NEW PORTRAITS.

We have been delighted by the sight of two portraits, by Baxter, in his most beautiful style; one of the late lamented Williams, and the other of Moffat. They are faithful likenesses, and the execution is admirable.

We have also seen a full length engraving of Dr. Harris, after a picture by Scrimgeour, which we think displays great talent both in the painter and the engraver. To Dr. Harris's numerous circle of friends, the portrait will be very valuable.

VENTNOR CHAPEL, ISLE OF WIGHT.

A warm friend of this cause has engaged to raise, or give, *ten pounds*, to clear off the debt of *forty pounds* still pressing on this little interest, if the good deed can be effected by the end of March. The Editor will raise *five pounds* more towards this object, and he earnestly entreats his friends, both in town and country, to aid him in this object, which lies near his heart.

EVANGELICAL SOCIETY OF FRANCE.

In connexion with our appeal on behalf of this most important institution, a meeting was held at the Rev. Dr. J. P. Smith's chapel, Homerton, a few weeks since, at which the Rev. Mark Wilks, of Paris, gave

some deeply interesting details respecting the present state of France, the adaptation of the Evangelical Society to its actual condition, and its claims on the generous assistance of British Christians. A Ladies' Association was accordingly formed, at Hackney and Clapton, to assist its funds, and keep up an interest on its behalf, by a regular correspondence with Mr. Wilks. Nearly fifty pounds were collected in the course of a week, and it is fully hoped that more than that sum will be raised annually for the Society. We sincerely trust that the example of the ladies at Hackney and Clapton will be followed all over the kingdom; for no cause can better deserve the support of the Christian public.—See the shocking account of Popery in France, in page 69 of this Magazine.

BRITISH AND FOREIGN BIBLE SOCIETY.

We sincerely congratulate the Committee of the Bible Society on their new list of prices for English Bibles and Testaments. The resolution which has led to this change will be eminently acceptable to their best friends in town and country, as it will tend to promote the more extensive circulation of the Holy Scriptures, by rendering them accessible, *in an inviting form*, to large masses of the population, and will thereby essentially enhance the claims of this noble and blessed institution, on the continued and increased support of the public at large. The prices and bindings are equally satisfactory.

PROVINCIAL.

REMOVALS.

A. F. Shawyer, late pastor of the Independent church at Cockermouth, has accepted a unanimous invitation from the church and congregation at Turvey, in Bedfordshire, to become their minister. It is gratifying to state, that this flourishing community is composed chiefly of modern Non-conformists, who separated from the Established Church, and built their present sanctuary, A. D. 1828, the year following that of the death of the illustrious Legh Richmond—the ministrations of his successor at Turvey not being evangelical. The individual alluded to in Mr. Richmond's biographical remains, as having been brought to a saving acquaintance with the truth, under his last discourse, is one of the deacons of this church. Mr. Richmond's clerk also is a member, and not a few of the communicants attribute their conversion, under the blessing of God, to the evangelical exer-

tions of that devoted clergyman. Protestant nonconformity in this united and flourishing fellowship, appears combined with primitive Christianity. Mr. Shawyer is just entering upon the labours of this interesting sphere with animating prospects of usefulness.

The Rev. G. H. Hobbs, formerly of Bodmin, Cornwall, has accepted the unanimous invitation of the church and congregation of the Independent chapel, Foulmire, near Royston, and commenced his pastoral labours on the 11th of September, 1842.

On the evening of Wednesday, Jan. 18, the Rev. S. Davis, late of Needham Market, Suffolk, was publicly recognised as the minister of Harley-street chapel, Bow. The Rev. Dr. Burder commenced the service with reading and prayer. The Rev. A. Wells, Secretary of the Congregational Union of England and Wales, delivered an appropriate introductory discourse on the character of New Testament church principles. The Rev. W. S. Palmer, Secretary of the London Congregational Board, proposed the usual questions to the deacons and minister, and responded to their statements. The Rev. Dr. Reed offered prayer for a divine blessing on the union. The Rev. Dr. Leifchild delivered a suitable address to the minister and people on their relative duties, from Philippians i. 27; and the Rev. C. Hyatt, sen., concluded the service. Hymns were given out by the Rev. Messrs. Fuller, of Bow; Rowland, of Henley; and Quick, of Stepney. The attendance of ministers and Christian friends was numerous. From the statements which were furnished, it appears that this cause has recently been relieved from difficulties which threatened its extinction, by the kind and efficient co-operation of the London Congregational Board; and that the chapel is now properly secured in the Independent connexion.

The Rev. Edward Newton, of Cuckfield, Sussex, has accepted the invitation of the church of Christ of the Independent denomination at South Molton, Devon, to become its pastor; and commenced his pastoral duties there on the first sabbath of November, 1842.

LINDFIELD, SUSSEX.

Mr. J. E. Judson, of Hackney college, has accepted a unanimous invitation from the Independent church and congregation at this place, late under the pastoral care of the Rev. Jno. Chater; and commenced his pastoral labours on Sunday, Jan. 1st, 1843.

ORDINATIONS.

Rev. E. Price.

Friday, Sept. 13th, 1842, the Rev. late of Hackney College, who has months been labouring in this was solemnly ordained to the pastorate the Independent church meeting chapel, Blue Town, Sheerness, vacated the resignation of the Rev. E. Hal-

lowing order was observed in the

After singing, the Rev. W. E. Milton, read the Holy Scriptures read. The Rev. Thomas James, of , delivered a powerful introductory on the principles of Congregationism, and the true nature of a church. He then requested and from the deacons of the church, a detailing the events which led to about to be ratified between the d people. He proposed the usual , which called forth a confession strongly marked by true evangelical and evidencing intense desire for and happiness of the church of nd for the extension of the Re- kingdom. The members publicly heir former unanimous choice of r. The Rev. E. Jinkings, of Maid- ered the ordination prayer, accom- y the imposition of hands. The Reed, D.D., of London, delivered ; and impressive charge to the mi- om the 5th chap. 2nd Corinthians, verse, "Knowing, &c.;" the Rev. ler, of the Wesleyan interest in this eluded by prayer.

evening, the Rev. Wm. Hancock, nminister, of Town Malling, Kent, se service by reading the Scriptures er. The Rev. J. K. Forster, of urne, (late resident tutor of Ches- llege,) delivered an affectionate, d discourse to the people, from . xi. 29; and the Rev. H. Pawling, um, concluded the services of the prayer. The Rev. Mr. Harris, of , also assisted in other parts of the

The attendance was most nume- keep solemnity pervaded all the and it may justly be expected that od will result from proceedings ized by so much Christian unity rfulness. The union has been ated under very auspicious circum- und the stated labours of the pastor menced with the united prayers of le over whom he is placed, to the ad of the church.

Rev. John Sutcliffe.

Nov. 16th, 1842, Mr. John Sutcliffe, sent in the Home Missionary Semi-
XXI.

nary, Pickering, was ordained pastor over the united churches assembling at Shipton and Easingwold, in the North Riding of Yorkshire. The services were conducted in the Independent chapel in the latter place, according to the following order: The Rev. A. Pickles, of Thirsk, commenced with prayer, and reading sundry appropriate passages of Scripture; the Rev. G. Cragg, of Boroughbridge, proposed the usual questions to the candidate, and received his confession of faith; the Rev. C. Payton, of Lindel chapel, York, delivered an introductory discourse; the Rev. J. Jackson, of Green Hamerton, offered up the ordination prayer; and the Rev. J. C. Potter, of Whitby, gave the charge, from 1 Thes. ii. 4.

The friends then retired to a school-room near the chapel, where a repast, distinguished for plenitude and variety, was provided by the congregation at Skipton; and "did eat their meat with gladness and singleness of heart, praising God, and having favour with God, and all the people." About eighty persons dined together on this Christian occasion.

In the evening, the meeting-house was crowded to excess, when Mr. Potter prayed, and the Rev. James Parsons, of York, preached in his accustomed sententious and impressive style, from Acts xxviii. 15.

The cause of vital religion was very low, on the resignation of the late minister, about three years ago; but both congregations have considerably increased of late. The church at Easingwold has been organized afresh, and several individuals of decided piety have been recently added to the society. The prospect of the young pastor is encouraging, and if the supplications which were presented to the throne of the heavenly grace that day be heard, he will be "an example to the believers," and "no root of bitterness springing up will trouble them."

The Rev. James Martin.

On Wednesday, Nov. 23rd, 1842, the Rev. James Martin was ordained pastor of the Independent church at Whitwell, in Hertfordshire.

The Rev. W. Davis, of Harpendon, introduced the services of the day, by reading the Scriptures and prayer; the Rev. T. W. Wayne, of Hitchin, explained the nature of a Christian church, and proposed the usual questions; the Rev. — Bright, of Luton, offered the ordination prayer; the Rev. G. Evans, of Mile End, London (Mr. M.'s pastor), delivered a charge from 2 Tim. ii. 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" the Rev. Thomas Gilbert, of Wheathamstead, concluded with prayer.

After the service, a large party of ministers and friends took tea together.

In the evening, the Rev. Geo. Hinde, of Winslow, Bucks, preached to the people. The devotional exercises were conducted by the Rev. J. Broad, of Hitchin, and the Rev. T. Horsell, of Horwood, Bucks.

Rev. Watson Smith.

On Wednesday, 19th October, 1842, the Rev. Watson Smith, late of Blackburn Academy, was formally set apart to the pastorate over the church and congregation assembling at the Old chapel, Stroud. The Rev. John Burder, A.M., minister of Bedford-street chapel, and for twenty-seven years minister of the above place, delivered the introductory discourse, containing a clear and strong statement of congregational principles. The Rev. Henry Griffiths, Theological Tutor of Brecon College, late pastor of the church, asked the usual questions. The Rev. R. Knill, of Wootton, offered up the ordination prayer in an affecting and impressive manner. The Rev. S. T. Porter, of Darwen, Lancashire, gave the charge, exhibiting, with great talent and energy, the requirements of the ministerial character. The Rev. R. Redpath, A.M., of London, closed the services of the day, in a forcible address to the church and congregation.

Rev. Thomas Clark, B.A.

On Wednesday, April 6th, 1842, the Rev. Thomas Clark, B.A., London University, late of Highbury College, was ordained as pastor over the Congregational church at Bungay, Suffolk.

After reading and prayer, by the Rev. John Dennant, of Halesworth, an introductory discourse was delivered by the Rev. R. Alliot, LL.D., of Nottingham, in which were luminously and forcibly stated the objections to an establishment of religion, as involving the pecuniary support of the church by compulsory exactions, and the subjection of the church to the state. The usual questions were asked by the Rev. John Flower, of Beccles; and an appropriate ordination prayer was offered up by the Rev. Andrew Ritchie, of Wrentham. The Rev. E. Henderson, D.D., Theological Tutor of Highbury College, then addressed to the newly-ordained minister an affectionate and stirring charge, founded on 1 Tim. iii. 14, 15. Several other ministers of the county and neighbourhood were present, and assisted in the services.

In the evening, the Rev. W. Garthwaite, of Wattisfield, delivered a faithful and animating sermon to the people from Phil. i. 27, first clause.

CHAPELS.

Milnthorpe.

On Thursday, [the 14th ult., an independent church was formed at Miln consisting of ten members. The C. H. Bateman, of Sedburgh, and J. Wick, of Ravenstondale, conducted the services. A few friends from Kendal sat with the newly formed church, to memorate the Lord's death. The services were of a delightful and profitable character. The favourable commencement of this tuition promises much as to its utility and permanence. The Rev. Henry Ridd laboured here for about two years, a very useful and much esteemed. He succeeded the Rev. J. Berry, and together, have been the means of raising interest from a very low state to a precious and gratifying position. It is expected that Mr. Riddle will shortly be ordained the pastoral office in this church.

Merthyr Tydfil, Glamorganshire.

The first anniversary of the opening of the English Independent chapel in this town was held on Wednesday and Thursday, 4th and 5th of May.

The interest of the services was increased by the ordination, on the Wednesday, of the Rev. Edward Griffith, late of Highbury College, to the pastoral office, as the minister of this infant cause.

On this occasion, the Rev. William Jones, of Swansea, commenced the services by reading and prayer; the Rev. J. H. B. Abernethy, delivered the introductory discourse and asked the usual questions. Rev. J. Gillman, of Newport, Monmouthshire, offered the ordination prayer. Rev. Spedding Curwen, of Reading (young minister's pastor), delivered a most affectionate charge, from Dan. xii. 12. "An excellent spirit was in him;" and Rev. William Jones, of Swansea, preached the sermon to the people, from Phil. i. 27. "Hold such in reputation."

On Thursday, at eleven o'clock, the services were again resumed by the Rev. Jones, of Swansea, preaching in English at three o'clock, the Rev. David Williams, of Llanwrhyd, preached in Welsh; the evening, at half-past six, the Rev. Curwen preached in English, and the Rev. Thomas Rees, of Llanelli, in Welsh. Rev. Messrs. Hughes, of Dowlais; Jones, of Larkvivy; Benjamin Owen, of Zion, took part in the devotional services.

Salem Chapel, Liverpool.

Some two years ago, the foundation of the above chapel, connected with

students in this town, was laid out. Raffles, assisted by several of the Principality. Since that time opened, a church formed, and the congregation got together. Early in the year of last year, the Rev. Robert Thomas Mowddy, North Wales, received an unanimous invitation from the people to become their pastor, which he accepted, and entered upon his ministry with every prospect of success. On Sunday and Monday, 26th December, 1842, he was assisted by his pastor, when several services were held in the days. The service being, strictly speaking, a mission service, the Rev. William of Dwygyfyllen, read suitable scriptures, and prayed; after which Rev. Arthur Jones, of Bangor, delivered an acid and elaborate address on the state of a Christian church, carefully pointing out the points upon which so long a controversy has taken place between the ministers of different denominations. We are glad to find the Rev. Jones engaged, at the request of the people, to publish his excellent address. Rev. Thomas Pierce, minister of Liverpool, then asked the questions of the church and ministers satisfactorily answered. The most impressive one) was delivered by Rev. William Rees, of Denbigh; Rev. C. Jones, of Dolgelley, also preached. In the evening, a tea party was held in the school-rooms under the chapel. A hundred persons were present, and the services who officiated in the former were interesting and excellent.

The third Independent church connected with the Welsh formed in Liverpool, that our Welsh friends will go to daily in numbers and know the new minister and his flock and made a blessing to all around.

Castle Heddingham.

An independent meeting-house at Castle Heddingham having been found too small to contain the congregation, it was re-erected by the subscribers, held in 1842, to enlarge and repair it. The completion of the building by Mr. Jones was found that such was the nature of the walls, that the alterations could not be effected, and a total rebuild was unanimously decided on. On Thursday, September 22nd, the new building was opened for public worship, and the services of the day were com-

menced, by holding a meeting for prayer at seven o'clock in the morning. At eleven in the forenoon, the Rev. T. W. Jenkyn, D.D., Principal of Coward College, preached from 2 Cor. v. 15; and in the evening, the Rev. John Young, of Albion chapel, Moorfields, preached from 1 Peter i. 23. The Rev. Messrs. Wallis and Verdon, of Sudbury; Prout and Johnson, of Halstead; J. Kay, of Coggeshall; Christie, of Finchingfield, and others, took a part in the devotional exercises. The chapel was crowded at both the services; and the engagements of the day produced a delightful impression on the congregation. In the afternoon, the ministers present, (twenty-two,) and nearly a hundred other friends, dined together at the Bell Inn, when several interesting speeches were delivered by both ministers and laymen. The building was much admired by those present for its neatness, and the chasteness of its style of architecture. The collections after the services amounted to 75*l*. The total expense of the erection, exclusive of the materials of the old building, will amount to about 1,300*l*., towards which 1,050*l*. have already been raised.

Rugeley.

On Tuesday, Nov. 15th, a neat and commodious Independent chapel was opened at Hixon Baths, Staffordshire, when two interesting and impressive discourses were delivered; the one in the morning, by the Rev. D. E. Ford, of Lymington; and that in the afternoon, by the Rev. J. A. James, of Birmingham. The devotional parts of the services were conducted by the Rev. John Cook, of Uttoxeter; the Rev. Mark Butler, of Stone; the Rev. John Bulmer, of Rugeley; and the Rev. Benjamin Longley, of Armitage. Although the weather was very unfavourable, there was a numerous and respectable attendance of persons, who contributed liberally towards the expense of the erection. Mr. Cook, the secretary of the district association, publicly expressed his entire satisfaction with the manner in which the builder, (Mr. Tomlinson, of Cannock,) had fulfilled the contract; and it is but just to state, that the building committee are much indebted to Mr. Samuel Salisbury, (one of the deacons of the congregation at Rugeley,) for his frequent superintendence of the work, and for his efficient aid in the measures previously adopted. To Mr. Dale, the proprietor of Hixon Baths, a similar acknowledgment is due, for the interest which he has taken in the cause, and for a liberal subscription towards it. The zeal and activity of the Rev. Richard Morris, the Itinerant, by whom the chapel is chiefly supplied, deserve also the highest commendation, his exertions having been such as to call forth the liberality of the religious pub-

lic, and release his friends from the apprehension of any very serious pecuniary difficulties. Mr. Butler, of Stone, preached on the following Lord's-day, when an additional sum was contributed by the inhabitants of Hixon and its vicinity, and when the attendance was very encouraging.

Gislingham, Suffolk.

A small and neat Independent chapel was opened for public worship on Monday, Nov. 14th, 1842, when sermons were preached by the Rev. Messrs. Garthwaite, of Wattisfield, and Field, of Diss. This chapel will be supplied by lay preachers of the Congregational denominations, but would be a fine opening for Home Missionary operations. It is situated about five miles from the town of Eye, which contains a population of 2,491 souls, about 800 of which attend on the means of grace. But here there is no Congregational chapel. Is there not room? Let the above fact answer the question.

Haverfordwest, Pembrokeshire.

On the 15th and 16th of November, 1842, a small commodious chapel was opened for Divine worship at Siloh, near Haverfordwest, Pembrokeshire, in the Independent denomination. On the evening of the 15th, the Rev. B. James, of Llandilo, commenced the service, by reading the scriptures and prayer. The Rev. W. Thomas, of Llandysilio, preached from John x. 30, and the Rev. J. Davies, of Glandwr, from Rom. x. 1. On the 16th, morning service was commenced by reading the Scriptures and prayer, by Mr. P. Thomas, Narberth Academy, and the Rev. D. Bateman, of Rhosycerau, preached from John x. 24; the Rev. J. Silvanus, of Carmarthen, from Isa. lv. 8; and the Rev. W. Davies, of Rhosycerau, from Zech. ii. 5. In the evening, Mr. J. Davis, of Newport, preached from Eph. vi. 18, and the Rev. D. Bateman, from Psa. lxxxiv. 11. The congregations were large, and the collections liberal, and so powerful were the effects produced by the sermons, that all present were disposed to exclaim, "It is good to be here."

• **RECOGNITIONS.**

Rev. George Smith.

On Thursday evening, 15th Dec., 1842, a public service was held in Trinity chapel, East India Road, Poplar, with a view to recognise the Rev. George Smith as the pastor of the Independent church assembling there. The spacious edifice was crowded in every part long before six o'clock, the hour when the service began, while many persons retired, unable to obtain admission. The Rev. Dr. Fletcher delivered a comprehensive and eloquent discourse, on the principles of con-

gregational nonconformity. The Rev. Thos. James asked the usual questions, which were replied to, on behalf of the church, by Thomas Williams, Esq., one of the deacons, who described the steps which led to the erection of this sanctuary, the formation of a church, and the settlement of the pastor; and Mr. Smith stated his reasons for accepting an invitation to his present important sphere of labour. The Rev. Arthur Tidman then offered up solemn prayer, mingled with thanksgiving to God; and the Rev. James Sherman preached an interesting sermon to the pastor and to the people, from the texts, "Take heed to thyself—take heed to yourselves." The Revs. W. Hodson, C. Hyatt, D. E. Ford, J. Upton, (Baptist,) E. Halliday, and H. J. Bevis, engaged in other devotional exercises, and more than thirty ministers attended, to testify their interest in the newly-formed church and its pastor.

Rev. H. S. Seaborn.

On Tuesday evening, Dec. 6, 1842, the Rev. H. S. Seaborn, late of Crown-street chapel, Soho, was publicly recognised as pastor of the church of Christ assembling in the above place of worship. The Rev. C. Hyatt, sen., commenced the service, with reading the Scriptures and prayer. The Rev. George Smith, of Poplar, (late of Plymouth,) delivered the introductory discourse. The Rev. C. J. Hyatt, jun., asked the usual questions, which were replied to, on the part of the church, by Edward Tindale, Esq., the senior deacon. Mr. Seaborn then stated the reasons which had induced him to accept an unanimous invitation to the pastoral office. The recognition prayer was then offered, (in the absence of the Rev. Dr. Fletcher,) by the Rev. John Arundel, Home Secretary of the London Missionary Society. After which an address was given to the minister, by the Rev. A. Reed, D.D., and to the church and congregation, by the Rev. Alexander Fletcher, M.A. The Rev. R. Saunders concluded with prayer. The Rev. Messrs. Brake, Evans, Tindale, Thompson, and Halliday also engaged in the service. The several parts of the service were ably sustained, and the presence of the Great Head of the church was evidently felt and enjoyed. A large number of ministers was present, and the chapel was crowded in every part. Coverdale chapel was erected in 1841, by the church and congregation, (for the most part) formerly worshipping in Rose-lane, Ratcliff, under the ministry of the Rev. Thomas Williams, who was honoured to sustain the pastoral office in that place for more than half a century, and who is still living at the advanced age of 85. The present circumstances of the church and congregation are very encouraging.

THE
MISSIONARY MAGAZINE
AND
Chronicle.

CHINA.

We devote our present number to an extended and accurate report of the measures adopted by the Directors of the London Missionary Society, for bringing before the Christian public of the Metropolis, the solemn claims of Providence on behalf of the perishing millions of this mighty empire; and our readers will be gratified to find that the appeal to the compassion and liberality of our churches has not been made in vain. The special contributions we now report, exceed £3,000, which, as the *first-fruits* of Christian zeal, we regard with pleasure and thankfulness.

Several of the Society's liberal and faithful friends in the country have promptly responded to the application of the Directors, by their individual contributions; while others (of which our Bristol friends afford a noble example) have only declined this method of rendering their willing aid, for the yet more effective measure of a general special effort in their several localities.

By these demonstrations of cordial concurrence in their contemplated extended efforts for China, the Directors are greatly encouraged; and they trust that all the proceedings of the Society, in this great and solemn undertaking, will be marked by the spirit of devotion, no less than zeal, "deeply conscious that the best concerted plans, and the most strenuous exertions are powerless without the accompanying grace of the Holy Spirit."

On Tuesday evening, Jan. 3, a Special Meeting of the members and friends of the Society was held at Surrey chapel, for the purpose of uniting in thanksgiving and prayer, with reference to the present opening for the introduction of the Gospel into the Chinese Empire. The Rev. JAMES SHERMAN read the Scriptures and prayed; after which, the Rev. Dr. BURDEN delivered an address, in which he gave a concise and interesting view of the rise and early progress of the Society's Mission in China, through the instrumentality of the late Drs. Morrison and Milne; and drew a striking comparison between the past and present state of that great country, as a field of missionary exertion, showing the facilities now afforded, by the Treaty of Peace, to the churches of Christ, for the fulfilment of their long-cherished desires on its behalf. The Rev. GEORGE COLLISON offered prayer; and a second address was delivered by the Rev. Dr. MORISON, in which he exhibited the position of China at the present time, and the powerful claims of its unnumbered myriads sunk in spiritual darkness, on the earnest prayers and greatly enlarged liberality of the friends of Missions, especially those belonging to the London Missionary Society, on whom the honour had devolved of being the first Protestant labourers in this vast field. The service was closed in prayer, by the Rev. JOHN HUNT. The spacious chapel was crowded with a highly respectable congregation, who appeared deeply interested in the solemnities of the evening.

A PUBLIC meeting of the Friends and Members of the Society was held at Exeter Hall on Tuesday evening, the 17th ult., to adopt measures for strengthening and extending the Society's Chinese Missions. The weather was very unpropitious, but such was the intense interest awakened in reference to the important object for which the meeting was convened, that an hour prior to the time appointed for its commencement the large room

was crowded with a highly respectable assemblage. The chair was taken, a few minutes before six, by W. T. BLAIR, Esq., of Bath. The services were commenced by singing, after which the Rev. Dr. HENDERSON invoked the divine presence and blessing.

The CHAIRMAN then rose and said, We are assembled this evening for the purpose of adopting measures for strengthening and enlarging the Society's Chinese Missions; and I think you will agree with me, it would be difficult to conceive of an object more interesting or more important that could by possibility be submitted to the consideration of a Christian audience. For myself, I do feel that the occasion is exceedingly interesting and gratifying, owing to my long connexion with this excellent Society, and my intimate acquaintance with many of its most valued Missionaries, and most interesting scenes of labour; and from my having been privileged to aid the Missionary enterprise in early days, when it was comparatively little known, and, I fear, not unfrequently neglected and despised. Through the great goodness of God, the sound of war has ceased; the earth is again at rest; and the vast empire of China, with its teeming millions, closed for generations against the progress of knowledge and the light of Christianity, is at length thrown open to us.

Now, though it becomes us to speak with great diffidence regarding the ways of Him whose paths are in the sea, and whose footsteps are not known, yet so evident, to my mind, is the finger of God in these transactions, that I think we might appeal to the sceptic and ask, for what purpose it could be that our vast possessions, in both hemispheres, have been given to a small island in the Western Ocean? We might ask him, if it were reconcilable with any theory, or any rational idea of a superintending and benevolent Providence, that we should be thus exalted among the nations, in order that human pride and lust of power should be gratified in possessing a superiority of national glory and aggrandizement unrivalled in the history of the world? But, whatever might be the answer, the Christian knows that this country has been selected as the depository of power and influence, that she might be God's almoner in scattering the seeds of virtue and happiness throughout the world, in undoing the heavy burdens, in breaking every yoke, and letting the oppressed go free; and, above all, that she might be, as we humbly trust she is, the very anti-type of the Apocalyptic angel, flying through the midst of heaven, having the everlasting Gospel to preach to all nations, and kindreds, and tongues. This, I firmly believe, *is our high and distinguished calling, as I am sure it is the strength and glory of our land: and if we are not false to ourselves,*

and recreant to all that is true, and noble, and lovely, and of good report, it will bear us, I believe, like an ark above the waters of strife, and prove the munition of rocks, and the wall of fire round about us, more impenetrable in the day of trouble than bulwarks of brass, or the shields of the whole earth.

Though there is certainly much to deplore, and even much to fear, in some of the social and ecclesiastical or religious relations of our country, yet at the same time it is to my mind a cheering sign, and an omen for good, that there is in so many of the churches a growing disposition, particularly manifested of late, not only to extend the arms of mercy abroad, but to draw the bonds of brotherhood more closely at home. I am not more assured of my own existence, or of any truth of Christianity, than I am of this fact, that the blessing of God can never be expected to rest pre-eminently or largely upon any church or individual who is found systematically slighting what I would term the last and dying injunction of the Redeemer to his followers—to love one another, and that, not in name and in tongue only, but in deed and in truth. I rejoice that the churches in connexion with this Society, so far as my observation and information go, are forward in the cultivation of both these branches of love, and I think it is no bad sign of moral strength in them. And in reference to the providential opening now presented to us in China, there is, I think, a peculiar propriety in their taking the lead. They were the first to enter this field of labour, I believe, about forty years ago; and were they now to draw back, or even if they were not foremost in advancing, after the long preparation they have made, and the tokens of approbation which they have received, they would undoubtedly tarnish all the honour which they have gained from the unwearied zeal and success of those devoted men, the Morrisons, the Milnes, and the Medhursts, who have so long laboured patiently as pioneers in the field, in the hope that others would enter into their labours. If the spirits of just men made perfect can be supposed cognizant of what is passing here below, may we not imagine such of those noble men to whom I have referred as have already entered their rest, are now looking with anxious solicitude to see if their brethren are preparing to redeem the solemn pledges which have been given to prosecute the Missionary enterprise in the scene of their former labours?

I conceive the Directors of have redeemed their pledge, their part, in resolving to send twelve additional Missionaries in the course of the next year, and they are now preparing to appeal to the sympathy, and the prayers of the churches for their efforts. That their friends at home, and those throughout the world, promptly and generously respond to the call, I cannot and will not feel assured that you will be this evening, with all the fervour it may be expected from the gentlemen by whom I am addressed, to attempt to press at any length upon your attention opportunity is most prominent of war is once more the first advent of the New World is at peace, as if waiting, and a highway is prepared for of salvation to go forth to reclaim the acceptable year of Jubilee seemed placed by the hand of God at the very door of China, the use of dispensing the blessings of peace—the felicities of time, and of eternity. Oh! let us not doubt, or prove unfaithful to our trust, let us seek to take a more true measure of our position in the world, and holy claims upon us,—the command of Christ, the world, our own means and our responsibilities and our duty, then, looking to Him to assist us, let us seek to give our toils and arduous and self-denial to His cause.

Dr. LEITCHFIELD, in moving the motion, said, I congratulate you on what singular circumstances have called us together this evening. We are not met to deplore the want of blessing of God has been manifested on this Institution—he has placed it in some more than a happy position actually in all, and his smile upon it. Neither are we met to regret any serious decline in our numbers withstanding the disastrous state of our commercial affairs, calling in so many ways to retrench, and to extend the hand of indigent fellow-countrymen. The missionary spirit has prevailed over all impediments, and, I trust, will surmount them. Nor are we to renew our exertions, on the same terms as formerly, with increased consideration the new direction

which Providence seems to be giving to our endeavours, in opening a way for our peaceful intercourse, for the first time during a long history, with the inhabitants of the largest, and, in many respects, the most extraordinary pagan empire on the face of the globe. We are met to listen to and obey that voice, which seems to say to us, "Now, I have set before you an open door." I think the Directors have been perfectly right in calling our attention at once to this great object, and in urging us to renew our exertions to provide for meeting the crisis that is before us. The resolution which I have been requested to move is the following:—

"That this meeting, consisting of the members and friends of the London Missionary Society, most cordially unites with the Directors of that Institution, in thanksgiving to God for the termination of war between China and Great Britain, and for the greatly enlarged facilities, secured by the treaty of peace, for the introduction into that vast empire of the multiplied and invaluable blessings of Christianity."

No man, I think, can blame the Directors for promptitude in this matter. If they had waited to see what might be the issue of our access to those ports, before they called us together, they might have been chargeable with inattention to the objects of the Institution, and to the credit of the Institution itself.

This Society has for many years been seeking the salvation of the inhabitants of China, at a vast expenditure of toil and exertion. Her devoted Missionaries formerly engaged in this service acquired the difficult and complicated language of the country; they laboured to instruct the inhabitants on the coasts, and submitted to the most painful privations, and the most humiliating and degrading customs, for that purpose. In that work they perilled their lives, and it may justly be inscribed on their tombs, that they were martyrs for the welfare of China. Through them, the Society has given to the natives of that empire a translation of the Scriptures into their own written and universally understood language. For years it has been storing up the seed of evangelical truth for that soil, whenever it should be ready to receive it; and now that the fields seem to be opening, and labourers are invited to enter and sow that seed,—not to have provided for the emergency by having qualified men at their posts for the purpose, would be to insult the memory of departed Missionaries, and to repudiate the efforts of the Society in former days.

But it shall not be so; the dying wishes, and prayers, and toils of our beloved missionary brethren shall, so far as we are concerned, be fulfilled. Milne, and Morrison, and their coadjutors, shall not have to say that they laboured, and we

refused to enter into their labours. When I consider the period of time to which we have come, the prophecies in Scripture that tell us that, in the last ages, the whole world shall see the salvation of God, I cannot but entertain the most sanguine expectation of the auspicious results of this hopeful beginning. Let Christianity once get fairly to China, and who can doubt of its advancement and triumph? What system has ever been fairly tried with it, and found to be able to stand against it? Well do I remember the time when we were told of the impossibility of making any impression in its favour on the minds of the inhabitants of the vast continent of India; when we were told of the unchangeableness of caste, and their deep-rooted veneration for antiquity; and when our humble Missionaries were laughed to scorn for attempting to improve the polished Hindoo. But caste has given way; Christianity is displacing Hindooism; idolatry is there on the wane, and would have been much more so, but for the patronage inconsistently bestowed upon that system by our own countrymen in office there, and the representatives of the Government in this land.

But when Christianity once gets into China, and the inhabitants of that empire are able to compare the statutes of Confucius and Buddha, and all the puerilities mixed with them, with the Christian Scriptures universally diffused in their own language, and eagerly perused by that inquisitive and reading people, think you not that the objects of their idolatrous worship will soon begin to totter, and tumble, and fall, and be entombed in the very soil out of which they arose? When they shall come to see the superiority of our knowledge and civilization; to see how we have carried their arts and inventions to a pitch of refinement as far above that in which they have suffered them to remain, as their first discovery was beyond the ignorance of former ages; when they shall receive benefits of this kind from our countrymen residing among them, can you doubt that their puerile conceits will crumble and vanish? When our women go to them—the glory of our land and the charm of every circle—whose superiority is acknowledged in every country under heaven,—when our women, who have hitherto been so rigorously excluded even from their outposts, shall mingle with them in the persons of the wives of Missionaries, or the consorts of nobles and illustrious visitors to the palace, how will the female portion of the Chinese population rise in every thing graceful and dignified by such an association. The Chinese ladies, in a very few years, will be copying the manners of English women; they will be delivered from their present awful situation, and no longer

go tumbling about with maimed and stunted feet, but will verify the imagery of the poet—

"Grace is in all her steps,
Heaven in her eye,
In every gesture dignity and love."

How wondrous are the ways of Providence, how mysterious to our apprehension, that this little nation—this handful of people—should be the means of saving, by her civil, moral, intellectual, and spiritual condition, the teeming and swarming population of the globe! If this be not to accomplish great ends by small means, what is? If this be not to show that the excellency of the power is not of man, but of God, what can show it? It was from the East that we first received the light of the Christian religion, to the knowledge and influence of which we are indebted for all our elevation and refinement; and though we have suffered the light sometimes to be clouded, and its beams almost to be extinguished, yet God has been pleased to raise up from time to time a body of men, to roll away the gathering darkness, and to make the Sun of Truth shine out afresh, so as to reflect the beams back to the East from whence they came. We boast of a pure faith; we talk of being in possession of the truth of God, but we are outdone as Protestants by the zeal of Catholics to spread over the world their peculiar opinions. And shall we still be outdone?—outdone in our zeal in all the various classes into which we are divided? I trust that there is not a tongue but will be ready to give a faithful echo to the note, and say, "God forbid!" I hope we shall make this a very serious matter. I pray that my concern for China may not evaporate with this meeting—that my zeal for the spread of the Gospel there may not depart with my speech. I wish to devote my few remaining energies to the bold and faithful maintenance of the truth as it is in Christ here, and the spreading of it abroad as far as ever my means, and power, and influence may extend. We are called, as ministers of the Gospel, to sustain an arduous post; and there are some upon this platform on whom this particularly devolves—who demand our sympathy, and elicit our prayers to God, that he may continue to make them faithful, bold, and very courageous. But let our beloved Missionaries remember us in their prayers. They ask us to pray for them, and never can we forget them. Let them in their distant parts of the world remember those of us who are left at home to sustain the post in which God has placed us. This dear honoured man (pointing to Mr. Moffat) who is about to sail so very soon, probably never to see our faces again, shall carry with him our prayers. Yes, Moffat, you

with you, be assured, the prayers of a people of God in this land; but I ask when you are sitting under some tree, or by the side of some cooling brook, or spring in Africa's burning land, remember us in your prayers. It will long—it cannot be long—before we again; and I trust we shall meet we are not only to receive our crowns, cast them at the feet of Him on whose head are many crowns, and who is worthy.

Rev. Dr. ALDER, (one of the Secretaries of the Wesleyan Missionary Society,) reading the resolution, said,—I remember a period of the world in which it is to live and act, as being especially the commencement of the Missionary era in this church. I am led to form this upon two grounds: first, the growing desire which is manifested in churches to convey the knowledge of the Gospel to the ends of the earth; and, secondly, the state of preparation in which the world is to be for Missionary labour. Our internal conflict with the Chinese has (for the present at least) brought to an end; but we are not yet satisfied until the still voice of our Divine Christianity is heard in every portion of the celestial empire. This is the great object we have in view upon the present occasion. If I inquire it is that this noble Institution ground upon this all-important question, I find that they have done so, in the past, because they feel that China needs Christianity. China needs an instructor; and who shall teach her but the true God, who says, "This is life eternal, to know the only true God, and Jesus whom thou hast sent?" China needs the sacrifice, and where can China find it but at the Cross? Who shall reveal to China the righteousness which is of faith, and by and through which we are justified, but the agents of this Gospel, who are the messengers of the Gospel and the glory of Christ? China needs spiritual renovation, and where shall we find an agent to sanctify, but the Holy Ghost? The Gospel exhibits the power by which he shall accomplish his purpose—the sword of the Spirit, and the word of God.

And here there is another reason acting upon the mind of this Society in connexion with the present movement, and which is—

I think, a great principle;—that where God in his providence opens a way for his church to enter, it is the duty of every member of the church to do that in him lieth to diffuse the knowledge of Christianity in its simplicity, in its vigour, and in all its glorious power. We

seek to give the best thing to China that China can receive—the glorious Gospel of the ever-blessed God. This being our great object, we surely may reasonably expect the active support and co-operation of all those who desire to bring glory to God in the highest, to promote peace upon earth, and good-will amongst men. We are not indifferent to the claims of science, and of literature; we are patriots as well as Christians, and we have participated, and do participate, in the feeling of satisfaction which has pervaded various classes in this country, in connexion with the expected new markets for the enterprise, the industry, and the commerce of England. But while we are patriots we are Christians, and we seek to do our first work in the latter character. Allow me to congratulate you, Sir, and through you this meeting, and through this meeting every sound Protestant within the limits of the four seas, that the London Missionary Society is in some degree prepared, at the present time, to assert the claims and extend the influence of Christianity in China. I do this with the greater promptitude and cordiality, because of the scenes I witness passing around me from day to day. Scepticism, irreligion, and worldliness, are combining against Christianity as such, in its highest and holiest character: and, seeing that these evils are abroad, is it not most desirable that we should have some common ground on which we may meet, and on which, while we stand, we may feel that we are one in Him who is head over all things to the church?

I feel that this is such a spot—that this is such an occasion. The Missionary spirit, in its character, partakes of the charity and diffusiveness of the Cross upon which it is based, and on which all its hopes for success rest. It is the determination of those who are officially connected with the Society from which I come, that in connexion with the Missionary enterprise nothing shall divide, nothing shall separate. Since we are not prepared to take up any position in China, we have come to congratulate you that *you* are prepared; but although we shall not be there in one sense, yet we shall endeavour to feel that we are in *another*, because your agents are there. And why should we not feel thus? Our Bible will be there; the doctrine of *justification by faith alone* will be there; the doctrine of the necessity of the influences of the Holy Spirit, in order to our regeneration and sanctification, will be there; the consolations of religion will be there; the purity of Christianity will be there. Why should not we rejoice, and feel that you are—yes, you are, and will be, I anticipate, for some time to come—the

representatives of our common faith? We have the character of being an active and enterprising people, whether we deserve it or not; and if you find your way to China as the leaders of the host, we will, I hope, some day follow in your train, and prove fellow-labourers in the Lord.

I had intended to address myself to one topic in connexion with this subject, and that is, the necessity of prayer, in order to the accomplishment of all our purposes. I was about to allude to that point with a special reference to one thing, the necessity of prayer on the part of British Christians, in order that Great Britain, through the instrumentality of the Holy Spirit, may be made to feel as it never yet felt for the world that lieth in wickedness. There is an abundance of wealth to supply our Missionary coffers, but there is a want of disposition. We can find money to send our troops to far distant lands, to avenge what we call national insult, and to maintain national honour. We can find men and money,—yes, the representatives of Britain can do it,—to carry the banners of idolatry through mountainous defiles, and across rocky heights. If God, in answer to the prayers of his people, pours out his Spirit, to convince the church of the sin and danger of the world, we shall feel as we ought to feel; we shall give according to our ability, and the blessing of God will come upon us, like a flowing and swelling tide, enriching and gladdening our spirits. Allow me, then, with great humility, to say, Proceed in this noble cause. We must succeed. It is not a matter of question whether China shall be evangelized or not. China was in the contemplation of the Divine mercy ere the foundations of the world were laid. China is within the range of the broad primeval promise, "The seed of the woman shall bruise the head of the serpent." China was in the eye of the expiring Saviour when he said, "It is finished," and bowed his head, and gave up the ghost. China is in the heart of the world's Redeemer, as he stands before the throne presenting the memorials of his own sufferings on our behalf. The Father heareth him always; him he delighteth to honour; and he will honour him by giving him not only China, but the heathen for his inheritance, and the uttermost parts of the earth for his possession.

The resolution was then put, and carried unanimously.

W. A. HANKEY, Esq., then rose, and after a few prefatory remarks, proposed the following resolution:—

"That this meeting, ascribing all the glory to Him to whom alone it is due, reviews the various preparatory labours of the London Missionary Society, on behalf of China, through a period of nearly forty years, with sincere satisfaction, and devoutly rejoices that the Society is now blessed with a

goodly band of faithful Missionaries, who, by diligent and persevering study, are prepared to make known to the Chinese, in their own tongue, the wonderful works of God."

This resolution carries me back, in the records of memory, to an early period in the Society's history, and to the commencement of my own participation in the conduct of its affairs. At the time I advert to, China was the most unpromising field for Missions on the globe. But the early Directors of this Society knew that the Divine decrees had gone forth, that the Almighty Father "had given to his Son the heathen for his inheritance, and the uttermost parts of the earth (including China too) for his possession;" and although, apparently, the time was not near for God to work, the time had come for his people to prepare for the enterprise, and the measure was adopted. God favoured, and brought to them Morrison. He was qualified, and sent out with especial instructions to undertake, what the hand of Providence enabled him and his colleagues to effect—the translation of the Scriptures into the Chinese language, and the completion of a Chinese and English Dictionary, (his sole work,) to assist succeeding Missionaries in acquiring that tongue. Morrison went, and was covered by the Divine hand in performing his work. He overcame all obstacles, and rendered himself eminent in his attainments in the language, and was employed and confided in by the servants of the East India Company in China.

At length, through our own publications, it became known to the rulers at home that Morrison was a Missionary—a name as odious in the ears of those in authority, in those days, (I hope it is otherwise now,) as was that of Elijah to the king of Israel. Repeated orders were transmitted for Morrison to be sent out of China, but he had become so essential to the interests of the Company and of the nation, that he could not be spared; and I, who have had the means of being acquainted with the correspondence, am justified in saying, that the British people is greatly indebted to the London Missionary Society for the eminent services rendered to it by their Missionary Morrison, who may even be said to have fallen a sacrifice in its service. He died, through fatigue and labour, in the suite of the British Envoy, Lord Napier, in that series of events which has at length brought on the crisis, that now calls the attention of the Society, and of Christians in general, to the great duty of sending the Gospel, not *to*, but *into* China. I might add, that the Society had made another effort, though less direct, on behalf of China, in its Mission to Siberia, now brought to a close through the jealousy of the Russian Government. The question then arises, What is

loty and other British Christians to
 he answer is, Vigorously to go for-
 The friends of the Society are now
 to come forth to its support, to fur-
 Directors with the means of accom-
 the resolutions they have already
 , and others, which their inclination
 , will equally prompt them to form.
 we wish, as a Society, to go alone
 holy warfare? to reap its honours
 ed? By no means. Stand foremost
 cannot but do, and that is honour
 for us. We invite all evangelical
 brethren to send out their forces.
 ly offer them the advantages which
 ours of our Morrison, Milne, and
 can afford in preparing for the

Support our endeavours by such
 as you have it in your power to sup-
 d let us with fervent prayer, and
 rt and hand, open a campaign not
 oed till China is won to the Cross
 redeemer, and a full answer to the
 long offered on his behalf is re-
 -"Thy kingdom come."

Rev. A. F. LACROIX, of the Bengal
 , in seconding the resolution, said,
 are, from time to time, events hap-
 in the world which have a mighty
 e for good or for evil upon vast
 of the human race. One of those
 was the discovery of America. It
 into contact with Europeans many
 till then unknown, and even un-
 of. But, oh! how baneful and
 was the influence which, through
 pidity, superstitious bigotry, and
 of the discoverers, this event exer-
 the newly discovered races. Within
 few months an event even more
 ous than the discovery of America
 en place. An empire containing
 third of the whole population of
 he has been brought into what is
 o be an extensive and permanent
 with Britain; and the influence
 he latter must necessarily exercise
 e former, will, indeed, be a power-

Oh, may it be as beneficial as it
 powerful! Yes, the success of
 arms in China, and its result in
 : that vast empire to British in-
 is an event of incalculable import-
 The opening of China truly is a
 the Lord, calling upon his people
 and be doing. Does not this event
 show that he himself is now at work
 e earth; and does he not clearly in-
 hereby, that the time so long wished
 long prayed for, is now come, when
 ions shall hear the sound of the
 preparatory to their being formed
 a glorious kingdom which shall in-
 ll the tongues and all the kindreds
 earth? Is this, then, a time for

lukewarmness and inactivity, when the
 Lord himself has set his hand to the work?
 Should not all his servants, under such
 circumstances, feel most anxious to be co-
 workers with God in the noble enterprise
 of making known the Gospel of truth to
 the millions to whom access has now been
 opened? Oh, let them do it with all their
 might, and with the full confidence that
 He who rules supreme in heaven and upon
 earth will uphold them, and will be with
 them! "Have I not commanded thee,
 saith the Lord? Be strong, therefore, and
 of good courage, for the Lord thy God is
 with thee; be strong, and let not thy
 hands be weak, for thy work shall be re-
 warded."

Let me touch also upon the *claims*
 of China. It contains 350 millions of
 your fellow-men, whom you are com-
 manded to love as yourselves. If, as has
 of ten been observed, (nor can it be too fre-
 quently repeated,) the value of one immor-
 tal soul far transcends that of the whole
 material world, of what immense value
 must hundreds of millions of souls be!
 And as it is in your power to send forth
 that Gospel which is able to save them, will
 you not do it? Do not allow yourselves to
 be discouraged by the idea that, amongst
 such vast multitudes, the few Missionaries
 you may be able to send out will effect but
 little. That is not the right way of calcu-
 lating in a matter like this. It is not ex-
 pected that European Missionaries will ever
 complete the conversion of China, or any
 other great nation, nor even that they will
 be the main instruments in carrying it on.
 But the task which devolves upon them is
 to begin that great work, and to put into
 motion the mighty spiritual engine which
 eventually will accomplish the end in view.
 When that is done, the Lord himself will
 raise up from among the natives them-
 selves agents to prosecute the work among
 their own countrymen, and to bring it to
 completion. I had intended to bring be-
 fore your notice another claim of China
 upon you as British Christians. It related
 to the opium question; but as we have been
 informed that effective and proper measures
 will be taken to put a stop to that traffic,
 I will forbear urging the matter upon you
 now. I will merely say, that in India
 my Missionary brethren and myself have
 invariably found the use of opium to op-
 erate most fatally upon the progress of
 Christianity. Accordingly we have had
 but few inquirers from among the class of
 opium-smokers: and where (as was the
 case in the church of which I was pastor)
 some of them had been admitted as mem-
 bers, after what was thought a thorough
 reformation, it was subsequently found ne-
 cessary to cut them off from church-fellow-

ship, and *that*, in every instance, for crimes which could be traced clearly to their having unfortunately returned to the use of opium.

With such facts as these before me, can I forbear urging you, when the proper time comes, and when it can be done in a Christian and lawful manner, to do all that in you lies to cause this baneful traffic to cease? And in order to counteract the injuries already effected by it, let me urge you, at least, now to send to China the Gospel, that best of antidotes, which will tend more than anything else to prevent the progress of the dreadful evil, and may save millions of our fellow-creatures from temporal as well as eternal death. Permit me further to mention, that as an instrument by which to work, the London Missionary Society has the strongest claims on the support of all those who are anxious to benefit the population of China. It has, as you have already heard, been the first, nay, I believe it has been the only one of all the European Protestant Societies, that has ever interested itself actively for that vast empire. It has for forty long years continued faithfully attached to that cause, notwithstanding the many discouragements it has met with; and though the condition of that cause appeared almost hopeless, the Society has believed and laboured against hope. Now, I ask you, would it be right, would it be grateful in the British Christian public, now that brighter days are dawning, to forget the Society that remained faithfully attached to China during the many gloomy years that have gone by? This Society, moreover, as you have heard, is *prepared* to enter on active labours. Not only has it on the spot a printing press, Chinese types, and all the apparatus for forming a Missionary station, but it has actually there eight devoted Missionaries, all well acquainted with the difficult language of China—a language acquired at the expense of much time and exertion! Will you allow such an immense advantage to be lost, and refuse to labourers so well fitted for their work the means of entering upon it? God forbid!

Again, where can you find a medium more satisfactory to your own minds for the evangelization of China, than that afforded by the London Missionary Society? I doubt not but it is your anxious wish that the Gospel of Jesus should be introduced into that vast empire in all its purity, and divested of all human additions. And in this you are perfectly right; for human additions have been, and ever will be, the bane of Christianity, and *would be so especially among a population so exceedingly superstitious as the Chinese.* Now, *is it needful for me to remind you*

that the London Missionary Society, by its very constitution, aims, and aims solely, at the propagation of the pure Gospel of Jesus Christ, as contained in the Scriptures of truth? And in proof that it actually does so, I boldly appeal to the uniform practice of its Missionaries since its formation, nearly half a century ago. Yes, I fearlessly assert, that the Gospel was never, in our days, preached with greater purity, and more divested of human additions, by any ministers, than it has been by the Missionaries of this Institution. You may, therefore, safely confide in the assurance that they will be the faithful executors of your laudable intentions in this respect. But I have yet a few words to add in my capacity of a Missionary to India; and I am sure that you will not think it out of place, if, on the present occasion, I remember the land of my adoption—the sphere of twenty years' labour in the cause of Christ—the land which, of all others on earth, lies closest to my heart. The remarks I shall offer bear closely on the subject of China. India, that land which contains one hundred and thirty millions, not of strangers, but of your fellow-subjects, is *already* prepared for the Lord, by the most wonderful dispensations of his providence, for the introduction of the Gospel. India, in fact, is already what it is only *hoped* China will once become. India, therefore, has the strongest claims upon your attention for its own sake, and also because if you do not attend to these claims, you must utterly relinquish the idea of your exertions being blessed in China. Need I remind you, that it is only when we faithfully improve the talent intrusted to our care, that God vouchsafes to grant us more. But if we neglect that talent, not only can we have no hope of obtaining more, but even that which was left unimproved is taken away from us. Now India is the talent which was long since intrusted to Britain to improve, and if you neglect it, may it not be taken away from you? At all events, on the supposition of such neglect, what blessing can you anticipate on your efforts in the new sphere opening before you?

India, too, is a most important field in relation to China, on account of its geographical position. Bordering as it does on the celestial empire, India, as being a British possession, cannot but exercise a mighty influence upon it. It is an historical fact, that Buddhism, which is one of the prevailing creeds of China, was originally derived from India. If India, then, in the propagation of erroneous opinions, exercised such a mighty influence upon its neighbouring country, China, what might not be expected from it, if it were filled with the light of truth; if its inhabitants were burning with

glory of the true God, and anxious for the eternal welfare of their fellow-men.

Indeed, it is my firm belief, from a view of the favourable situation, and with merciful views to the heathen, especially China, that God will, under the sway of Britain, mercifully and visibly prepare the way for the immediate reception of the Gospel. Then, only be evangelized, and, seeking, it will mightily contribute to the establishment of the Lord's Kingdom in China and the surrounding regions. I cannot conclude these observations without mentioning to this meeting my own impression, that the Lord, in such vast empires as India and China at the present time, is sending forth his Missionaries thereby to induce his people to leave the unhappy condition of differences which have so long existed amongst them and divided them, on which they have spent so much of a portion of their time and strength. Yes, it appears to me that in making these vast countries the theatre of the Gospel, intends to divert a large portion of his people from mere paganistic interests, and to point them to a far better and far nobler path of exertions. Oh, then, that as in this much-favoured isle, Christ the Head, would now lay aside his private party interests, and earnestly and earnestly seeking, for other things, the conversion of his fellow-creatures, that he would say, "without God and without world!" They would present which would carry everything with which nothing could resist. No doubt, would the smile of heaven to rest upon their native land, would, doubtless, then be kept in possession of those vast regions which the sun never sets; children, with one accord, thus their chief concern to cause the light of heaven to shine upon the nations intrusted to their care, and the blessing of Providence.

Resolution was then put, and carried. The Rev. B. W. NORRIS, on the next resolution, was recorded and reiterated plaudits; whence of which, he said—The which the Directors have in my care, has, at first sight, some equivocal character. I have tried to propose that you should for Missionary efforts,—that you send a most important Mission to extend, and that in circumstances probably will demand much

effort and much expenditure, at a time when your resources, though not diminished, are yet inadequate to the ever-growing necessities of the vast Missions already under your superintending care. Scarcely any one can feel more strongly than I do how necessary it is, that a Society, like an individual, should keep within its resources, and should not contract engagements which it may be very difficult, if not impossible, to fulfil. But, equivocal as the character of the resolution, on the first view of it, appears, I trust the meeting will come to the conclusion, which I desire, if I can, to establish to your conviction—first, that the circumstances under which the proposition is made are most urgent, while the opportunities for action are most inviting; and, secondly, that the resources may be made adequate to the demand. Prudence itself cannot refuse the conclusion we wish to arrive at if both these conditions of the proposition are fulfilled.

That the circumstances are urgent which have called together this meeting, is at once proved by the fact of this large assemblage being convened, and by the knowledge which every one in the assembly possesses of those events which have recently transpired. Yet it must not be supposed that all the circumstances under which we meet are propitious; it must not be imagined that there are no difficulties in the way, or that those difficulties have not, in some respects, been recently aggravated. To one, our attention has been directed this evening, the sale of opium in China, by British merchants. If all the effects which follow the distillation and sale of ardent spirits in this country are found to proceed from the use of opium in that distant land, then it is evident that, if British merchants abroad have carried on the sale of that noxious drug, as British traders at home have carried through this land their own poisonous distillations among the millions of our own country, a noxious influence must have been exercised on the minds of all the reflecting portion of the Chinese with respect to the religion of that people from whom such a trade has emanated. They see the death that follows from the use of that pernicious drug; they see the demoralization resulting from it; and they must have formed prejudices against the character of that people with whom they have become acquainted only through such a medium. In addition to this, they have witnessed the prowess of our arms, impressing them, it is true, with a high degree of respect, and even terror, for the valour which characterizes our forces; but they have also seen the character of our soldiers and seamen, never marked by very strong attention to religious duties; they have witnessed some of those excesses

which always follow in the train of successful warfare, and the reports of these excesses have a thousand times been repeated throughout the vast population, and, in all probability, abundantly exaggerated.

At the same time, it must be remembered with thankfulness to God, that the course of events has, nevertheless, been favourable to that work in which you are engaged in various important particulars. It would be unjust to our countrymen in those regions, if we were to lose sight of the fact, that they have taught the Chinese with whom they have come in contact, that European traders are honourable, and expect those with whom they deal to be honourable likewise. We have given them a specimen of honest trade, as well as of one that is injurious. They have seen with what care a negotiation is carried on, and that we maintain with undeviating integrity the treaties which we form with them. All this is calculated to impress them favourably with the morals of a Christian people; nor is it wholly lost to the cause of religion that our Government, under the conviction that we must not permit the law of nations to be disregarded, and innocent men to be imprisoned, and their property taken, instead of those that are guilty, require that the representatives of the British Government shall not be insulted, nor treaties with nations violated. As the result of that warfare, which doubtless all must deplore, the Chinese have at least seen this, that this nation can be honourable and humane even in victory. I should say that the effect of that warfare is not mischievous only, because as we have learned of the Chinese, by the testimony of all who know them best, that if they are disposed to trample with timidity on the hare, they are also disposed to treat with reverence the lion; and we have taught them that there is a lion-heart, as well as a gigantic spirit, in England. If this impress them with respect for the persons who represent our nation in China, you can see how it will throw a shield in that distant sphere of labour over the character of the Missionary who presents himself among them.

But if the course of political events has not been altogether injurious, there are other effects, alluded to this evening, which distinctly summon you to action in that distant field. The labours of Morrison will never be lost. His Chinese Dictionary smooths the way for the prosecution of Chinese studies to all who come after him, and will save the energy and the time of many a Missionary, and enable him to enter upon his labours far more rapidly than otherwise would be possible. The Bible which Morrison has translated, and given to that people, has already been read by

numbers; and some notion, at least, has been formed along the maritime coasts, of the character of that religion which we are disposed to propagate amongst them. Besides which, the prudent and persevering efforts which this Society has made for the spread of Christianity among the numerous emigrants from their own shores, have manifestly prepared the way for the direct invasion of idolatry in China. The sangai city which planned and founded the Anglo-Chinese college at Malacca will not be fruitless in its result; and those young men who, as students there, may be brought to a knowledge of the truth as it is in Jesus, will one day assuredly be found instruments, as one already has been, in improving the condition of their countrymen. If we can point to such an evangelist as Leang-Ah, already in the heart of China, distributing Christian tracts to hundreds and thousands surrounding him, and then addressing to them the words of eternal life, why should not one hundred Leang-Ahs arise by-and-by, if only your efforts are increased, and your prayers accompany them?

Now when we consider the point to which this question has been brought; the cheering accounts which Missionaries have given, who have tracked every bay of the country from Pechelée to Canton; the curious eagerness with which the natives thronged to receive the books which Europeans gave them; we may imagine that with tenfold more interest than before, they will be perused whenever a Chinese eye rests upon an English tract—a tract that tells him of the religion of England—which tells him of the geographical position of many of its inhabitants, and the character of its institutions. The Chinese may say, These tracts tell us of that mighty people whose cannon we never ventured to meet; who threw down, as by enchantment, the fortresses which we believed impregnable, and before whom Tartar desperation could effect nothing. Will they not listen with wonder to the words which tell them, that those whom they thought were barbarians in the remotest parts of the earth, are a people more civilized, and more to be dreaded than those of the celestial empire?

All this is preparing the way for the introduction of Christianity into China. If what my Rev. friend, Mr. Lacroix, has said, be true, that in India there were incredible obstacles to the entrance of the truth, and the fact of their being overcome were ingeniously made by him the reason why we should concentrate our energies in India, rather than in other parts of the earth, yet remember that the conquests of those obstacles are a proof that similar victories await the faithful soldiers of the Cross.

re. In China there is no caste en- and chaining the minds of men, as ostan. There is no priesthood like amine, for the Bonzes of China are despised as the Brahmins are re-

In China there is no long chain of—lying miracles, it is true, but be- y millions—which have every where statements of the Christian Mis- in India, respecting the genuine which establish the Gospel of

In China there is no reverence for tive faith—a faith handed down remote ages. The time at which ma was introduced is well known. comparatively modern faith; and all oppose to us from remote antiquity, old, heartless scepticism of Confu- hich cannot retain its hold, even small minority of that people. It fore apparent, that the circum- under which we are called to enter el field of Missions are most invit- those eight Missionaries, it may be d, by their long acquaintance, not a Chinese language only, but with asse character and habits, are now, standing as once the army of Israel a the banks of Jordan, and are look- be land of promise, to the ultimate ent of which they have devoted their ad their lives. It is not for those at them forth with this prospect, hem to devote their energies to the ishment of this design, now to tell a this hour of auspicious hope, y must restrict their energies, and ck from those distant fields of la- here hitherto they have wrestled in ad patience with such varied ob-

thing, then, it is obvious, ought to , to improve the advantages which tances have placed in your hands. may be asked whether the time is whether the resources which Chris- al has placed in the hands of the rs are such as warrant them to en- any new undertaking, however ous, or to turn their attention to ids of enterprise, however ripe the seems to be for the sickle. When we er the resources of this great nation, ik how large a portion of that nation ated in Christian Missions, it seems ble to doubt, that with an adequate lge, and with a due conviction, of racter of the emergency, these re- must be placed in the hands of the rs. It was only last year, that upon e mention of the Missionary wants church, the Sunday schools con- with the Wesleyans raised for their ry Institution 4,800*l.*, the mere of those little sums of money which

the tenderness of parents put into their hands for their childish purposes. The mere infantile contribution of young hearts, opening for the first time to the wants of their sable fellow-creatures, gave 4,800*l.* to aid the Society in its need. And is it conceivable, that the thousands, the hundreds of thousands, that are interested in the progress of your Missions, are not able, if a good cause is proved to them, to do far more than this? Why even *this* would justify and enable you at once to enter upon the important Mission. But they can surely do *far more* than this. If I were asked what it was that would justify your Directors in this undertaking, I find the complete answer in this assembly—in your conviction of duty—in your resolution to accomplish what duty dictates. There is answer enough here to satisfy the Directors as to whether or not they ought to proceed in this undertaking. With the advantage which cheap postage affords, you can make the news circulate every day to every part of the empire; this meeting may fill the whole country with a knowledge of the claims of China, and you may make every Christian pulse beat in unison with your own, while you resolve in this hall that your Directors shall not want the means of proceeding in this benevolent and sacred work. Here, then, alone is the answer, as it seems to me, to the question, whether you may, with resources inadequate to the present Missions, yet enter upon a new and costly one without the charge of imprudence? If this be established in the affirmative, then I am prepared to move the resolution which your Directors have intrusted to me, and which I will now therefore read:—

“That this meeting deliberately and heartily approves of the measures adopted by the Directors, for the removal of the Anglo-Chinese College from Malacca to Hongkong, and for transferring the labours of the Missionary brethren hitherto prosecuted in European settlements far distant from China to the island now ceded to Great Britain, and to such of the Chinese cities opened for commerce by the treaty of peace as may appear most eligible for Missionary efforts; and that this meeting, deeply sensible of the inadequacy of the present amount of agency, warmly approves and commends the resolution of the Directors to increase the number of labourers already in the field.”

I must now offer a few remarks on the three topics which this resolution embraces. I have to recommend to you, on the part of the Directors, to remove the Anglo-Chinese College from Malacca to Hongkong. Nothing can be more important than this; and I am persuaded that those I have the honour to address know well the importance of training up that Missionary agency to which Mr. Lacroix has directed our attention. It is not by European agents only that we can hope to line both banks of the mighty inlets to China with villagers be-

believing on Christ, and worshipping God in spirit and in truth. But it is by multiplying Chinese labourers that this great work, if effected at all—and the word of God permits us not to doubt it—must be at last accomplished. If so, nothing can be wiser than, at the present moment, when we have the opportunity, to enter on the work, and establish a broad and deep foundation for Missionary success, by beginning at once to train young men in the Anglo-Chinese College for Missionary service in China. But it is obvious, that our position at Hongkong will be incomparably superior to that at Malacca, which is 1,500 miles distant from Hongkong.

The second point which I am instructed to recommend to you this evening is, that your Missionaries shall be removed from the posts they now occupy at a distance from China, and placed at Hongkong, and those cities opened to European enterprise. And here a thought has occurred to me, mingled with a feeling of regret, which I cannot help expressing. As Mr. Lacroix naturally feels for India, lest some of your resources should be diverted from that interesting land, it is natural to ask ourselves, What do the Directors mean to do with Penang, Malacca, Singapore, and Macao, where Christ has been honoured and preached for so many years by such faithful labourers? Are all these stations to be swept away like a dream? Is nothing to be done for them? I would say, the Society must not think of relinquishing its efforts there, so long as the religious community at home places in their hands resources adequate to the expense. But at the same time, if a sacrifice must be made, no one can question that when one-third of the human race, scarcely known to us but by their crimes and their follies, asks for the humane interposition of England,—if one sacrifice or other must be made, Ningpo, Shanghai, Amoy, Foo-chow-foo, and Canton, must not be left while these more distant places are regarded with greater interest. Here the tide of commerce is setting in; here European population is to be guided; here you are to exercise a sanctifying influence on the European community; here you are to set an example which a whole empire may see. I might almost use the powerful language of Napoleon. If he could say, as his army marched over the plains of Egypt, "Centuries are looking down upon us from the Pyramids;" so may we exclaim to the first Missionaries that shall enter China, "Centuries are looking down from the lofty mountains of the Himalayas, to see what the first evangelists will do, to bring those benighted millions to the knowledge of the Saviour." You approve, then, of the second of the propositions which your Direct-

ors have (it appears to me most v offered to your notice.

There remains a third, which is yet adventurous, and therefore seems to demand still more consideration; it is within two years, ten or twelve men be added to the list. But think a moment and I am persuaded that you will feel you must not shrink even from this necessity. Do you send your Missionaries to labour in a tropical climate, to the acquisition of the most difficult languages; and do you send them to labour and die alone? Are they to have no respite? Is a brother's face never to be seen by them? Are they never to meet in social prayer? Are they never to receive your counsels in the most arduous undertaking that can be set before a brave man? Should there be no division of labour amongst them? These Missionaries have to translate books into the Chinese language, to become expert and fluent in the Chinese tongue, to stand before mandarins and emperors; and they are in Pekin what Morrison was in China when it was said in vain to the Governor "Send him home," because they "We want him here." You must send men in China, who, when our ambassador visits the metropolis of that country go with him, and stand before a monarch in some respects the mightiest on earth, and implore him, as he values his own reputation, not to interpose his mighty arm between his subjects and their salvation. You want men who will do what Verelstam and other Missionaries have boldly done; who will penetrate the interior, and tell the rulers and great council of state, as the emperor of three hundred millions there is a God, to whom they are responsible, and a Saviour who may yet deliver them from condemnation, beseeching by the mercy of Christ, as St. Paul, in chains, besought Agrippa, to believe and turn to the Redeemer and live. For this, it is most apparent, that there be not the same force which is now employed in China, but a much larger one. You want some to translate books into the Chinese language; you want others to conduct the education of their youth, to form a native ministry; you want others who can conduct the labours of the people, and still another class must be occupied in evangelizing those around them; as God blesses their labours, some must be engaged in forming and cherishing Christian churches that have been gathered in the midst of this population, heathenism. Nor can we conceal ourselves that men, the noblest and best, are wanted. You must not take men from Bengal, you must not

from Africa; but if ever you are to finish the work that God calls you to do, you must have new Lacroixs, you must have other Moffats. Many a young man of the same energy, the same charity, the same zeal for the Redeemer, is found among your thousands, or work cannot be prosecuted to its accomplishment. God has not promised to prosper the righteous, though he blesses faith; and we see the grand necessity which this imposes on us, is, that there should be some to inherit the assiduity of you, the devotedness of Milne, and the living virtue which I rejoice to think exists of your Society still contain and to

I am asked, lastly, why is it that I am here, without having shared in your labours, or participated in your conquests, to execute this cause? I answer, because the Chinese, and rejoice in seeing any man that are made to ameliorate their condition, and bring them to an acquaintance with the Saviour. What would you have said of that Jewish cottager, who, when afflicted by sickness, and incapable of aiding his fellow-creature, as he saw the good Samaritan walking on foot, on the way to Jericho, and tenderly watching the poor man whom he had placed on his beast, did he have turned away to execrate the Samaritan for his deed of charity? You would not have thought that that Jewish man was animated by any of the feelings of a man who came to seek and to save the

And such, I conceive must be the case of every man, who, when you are called by Divine Providence, and are willing to go for those in a yet more forlorn condition than the traveller on his way to Jericho, does not bid you God speed. It is not merely to teach the women of China to walk with the grace to which my friend, Miss Child, has so felicitously alluded; it is to give bloom to the emaciated man, which the unnatural practice of consuming opium has deprived of the hue of health; it is to prevent the millions of the East of China sinking into premature old age, by that cruel practice; it is to send every home a mother, with a vigorous intellect and a warm heart, that she may be a blessing to her children, instead of saving them in orphanage before half grown years are accomplished;—it is not to send the women of China to tread on a path with a firm step, but to give them moral dignity, instead of moral degradation and mental imbecility;—it is not to send them to bound with the foot of the Hindoo over their native fields, but to teach them to walk in the road to heaven, and with patience the race set before them, looking unto Jesus. It is not merely

to give to the youth of China an education which shall ameliorate their temporal condition, and to let them enjoy what it is well known the children of Bengal enjoy in many an English school established by Government—the means of obtaining European knowledge and the arts of life; but it is to give to them, through the knowledge of the Scriptures, that acquaintance with immortal and eternal truth, which is to fit them for the enduring bliss of heaven. It is to grapple with every form of evil which now enslaves and torments them, and bring them to that liberty wherewith Christ makes his people free. It is not to say to an arbitrary, despotic Government, that they are no longer to treat these three hundred millions as slaves made for their pastime; but it is to throw open the dungeon doors in which a far worse tyranny has held them, and to give them at last a place among the free-born children of God, when the blessing of Heaven shall ultimately crown your endeavours and surpass your wishes.

Am I asked again why I take an interest in this work? It is because, when the Providence of God has called out a Protestant army to march directly to the invasion of idolatry, and points out the road to victory, I behold one regiment ready for the work; and as I hear the military music, and see the unfurled banners, and watch the gleam of the bayonets as they advance on the road of duty towards the goal of victory, I cannot resist the impulse I feel, as the subaltern of another regiment, to raise my voice and cheer them on. Yes, I must give my comrades a cheer from my heart, and then go back to urge my own regiment to follow as quickly as it can to engage in a warfare that will break no widow's heart, that will throw no gloom over the orphan's home, but bring them undecaying joy in this world and the next. While, however, I should be unpardonable not to rejoice in the prosecution of your labours, permit me, in conclusion, to impress upon this meeting my strong conviction that this must be accomplished without the relinquishment of other spheres of labour on which you have entered. It were not charity, but cruelty—not firmness, but vacillation—to abandon those other spheres of honour and usefulness where you have entered. Our fellow subjects must not be overlooked, because those allied with us in commerce call for our sympathies. Bengal has harvests waving for the sickle on her noble soil. Were Hindooism once uprooted, the whole East would fall before the Gospel. You have, therefore, everything to summon you to encounter the heathenism of China. But there is another army in the field, that has preceded us there. There are hundreds

of thousands now of Chinese converts to Romanism; and these, be sure of it, can never become our allies. Between us and them there is a moral gulf, which is impassable. Never can we hail them as allies; never, till God reveals the light of the Gospel to their eyes, will they welcome us; and therefore, there is a new force with which we must wrestle, if we belong to the army of Christ, and we must requicken all our energies to make recruits. We must not, as our brethren have told us, spend our energies on questions at home which might occupy our feelings and our time; but with one heart and one soul devote ourselves to the great work of endeavouring to reclaim to Christ our Saviour the millions of that benighted world, which is miserable because it knows him not.

The Rev. ARTHUR TIDMAN having read a list of subscriptions towards carrying out the object of the meeting,

The Rev. JAMES SHERMAN then stood forward and said,—I rejoice much to participate in the pleasures of this meeting, and I especially rejoice that the first services in connexion with sending the Gospel to China, in a more advanced form than hitherto, were begun with prayer. I am very happy to tell this meeting that that devotional service was not without its effect upon the people. I trust that a spirit of prayer was awakened on that occasion in the hearts of the thousands then assembled to beseech God that he would pour out his Spirit on the vast empire of China; and, as a spirit of prayer is generally, I might almost say universally, associated with liberality, a few effects of that kind have already followed. I was much struck with the first offering to the cause. It was that of a poor man, who appeared in his working dress, and said, "I have eight half-crowns in my pocket, and good Dr. Burder and Dr. Morison have drawn them out; and I hope God will graciously bless this offering to his cause." The second is that of a poor widow, whose whole income was 80*l.* per annum. She came to me some time ago, and stated that she had saved 10*l.* for her funeral, but she thought it was better to give it to the Missionary cause. But after this devotional service, she came to me, and said, "This is rather a bad season to give, and my stock is low, but if you will accept two sovereigns, I give them with my heart for the cause of China." A servant girl, whose wages are not very large, requested me to accept 10*s.* for the same object. A tradesman, who has regularly contributed 20*l.* per annum to the London Missionary Society, stated his determination in future to make it 50*l.* He added, that he might only live 12 months, and had therefore resolved to leave a legacy to the Institution, but, on reflection, it had

occurred to him that Government take a tenth-part of the money, and he therefore, resolved to become his own collector, and present a donation of 1,000*l.* to the Society. I have, therefore, much pleasure in presenting to the Secretary a cheque for 1,000*l.*, from our kind friend, W. Flinders, Esq.

The Rev. JOHN ARUNDEL announced a fresh list of subscriptions, and

The resolution having been seconded by the Rev. J. CLATTON, was then put and carried unanimously.

The Rev. THOMAS ARCHER then moved:—

"That this meeting, fully aware that it is necessary for strengthening and extending the Society's Chinese Missions must involve considerable addition to its present expenditure, and an expenditure to which its resources for successive years have proved unequal—the necessity of special efforts, to meet the claims of Providence on behalf of Christ, hereby presents its assurance to the Directors of cheerful co-operation in their endeavours to meet the urgency of the occasion, and the magnitude of the enterprise; and, deeply conscious that the concerted plans and the most strenuous exertions are powerless without the accompanying aid of the Holy Spirit, this meeting desires to be enabled with labour and zeal for the salvation of China, to spirit of humble dependence and earnest prayer."

The Rev. ROBERT MOFFAT then stood forward and when the cordial greetings with which he was received had subsided, he said, "I feel persuaded that I am returning to the scene of my former labours, with the benediction of many a warm and faithful heart; and I have to testify to you the deep joy and lowly pleasure which I have felt in the intercourse which I have had with the religious public at home. Much has been accomplished about China, and much remains to be done; much has also been said with respect to India; but I know that no new place has been opened for new enterprises, and no renewed exertions will separate your affections from me. When I return to Africa, I shall, as I have often had occasion to say before, with delight on the many thousands of young in this country whom I have been enabled to address. I have more than stated that the heart of a Christian is something like the world, though not perfectly so round. On one side is depicted Africa, and that will have strong lines on my map; on another part is depicted America, and another we have seen the spots of the Southern Ocean; and on another side are the millions. I now think that that on my heart, India, aye, and Africa, too, is depicted; and though I cannot vocate their claims as they have been vocated to-night, yet I am sure that when separated from you in the wilds of Africa, I shall remember China. I must again express the gratitude I feel to the many friends who have sent me the many letters and gifts in my native land, belonging to every section of the Protestant church."

enlarged edition of a Bechuana hymn-book through the press, independently of numerous other things that call for my attention. I trust I shall be excused by those who expected to hear my voice, or to see a line from my pen, but whose expectations could not be realised. The latter, however, may still expect to hear from me after I have been borne along the blue ocean, and have returned to the sable sons and daughters of Africa. But, whether they hear from me or not, they may rest assured that, while memory holds her seat, I shall never, no never, forget the kindness I have received in my own land. I heartily second the resolution, though I dare not say, Farewell.

The resolution having been put, and carried unanimously, a hymn was sung, after which the Rev. JOHN ARUNDEL pronounced the benediction, and the meeting separated.

ON BEHALF OF THE MISSIONS TO CHINA.

	\$	s.	d.		\$	s.	d.		\$	s.	d.
Manders, Esq.	1000	0	0	John Venning, Esq. Nor-				John Foulger, Esq.	5	5	0
Wilson, Esq.	200	0	0	wich.....	25	0	0	J. Moginie, Esq.	5	5	0
Hankey, Esq. 100	0	0	0	Rev. Dr. Burder	20	0	0	Rev. Thos. Archer, A.M.	5	0	0
the Misses Han-				T. Alers Hankey, Esq....	20	0	0	Rev. A. Fletcher, A.M.	5	0	0
son 50	0	0	0	W. Shippey, Esq.	20	0	0	Rev. Dr. Henderson ...	5	0	0
Thompson, Esq.				Frederick Smith, Esq....	20	0	0	Rev. Dr. Jenkyn	5	0	0
umly (for Scrip-				Mr. and Mrs. Shirley				Dr. Stroud	5	0	0
tions) Education, in the				Woolmer.....	20	0	0	Rev. William Bean	5	0	0
absence of Sab-				Joshua Wilson, Esq.	20	0	0	Rev. Dr. Morison	5	0	0
bath; other Schools. .	105	0	0	Pelham Stone, Esq. per				R. J. Kitchener, Esq. ...	5	0	0
Father, Esq. Man-				F. Smith, Esq.	10	10	0	Rev. W. B. Leach	5	0	0
ner 100	0	0	0	Mr. John Snow	10	10	0	T. Leonard, Esq.	5	0	0
ness Sherman	50	0	0	W. Struthers, Esq.	10	10	0	Mrs. Watson, by Rev. R.			
John Bristolow,				Thomas Wortner, Esq.				Philip	5	0	0
..... 50	0	0	0	per Rev. B. S. Hollis	10	10	0	Mr. Le Geyt	5	0	0
Coombs, Esq.	50	0	0	Rev. John Clayton, A.M.	10	0	0	Mr. G. Yonge	5	0	0
Calville, Esq.	50	0	0	Rev. George Collison ...	10	0	0	Dr. Caldwell	5	0	0
Duffie, Blackburn	50	0	0	Rev. Thomas Lewis	10	0	0	D. Langton, Esq.	5	0	0
son, by Rev. Dr.				Rev. Arthur Tidman	10	0	0	W. Isaac, Esq.	5	0	0
son 50	0	0	0	Rev. John Arundell	10	0	0	T. Dickinson, Esq. Al-			
J. E. Spicer and				Rev. Thomas Jackson....	10	0	0	ston	5	0	0
son 50	0	0	0	Mrs. Schroder, by Do....	10	0	0	Mr. Weston, Thirsk	5	0	0
son, Esq. 50	0	0	0	Rev. Henry Townley ...	10	0	0	Isaac Fletcher, Esq.			
Silver, and Miss				Rev. John Yockney	10	0	0	Southampton	5	0	0
esfeld, Birming-				David Allan, Esq.	10	0	0	J. Copeland, Esq. Abing-			
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Shorrocks, Esq.				John Dyer, Esq.	10	0	0	Paddington Sunday-sch.			
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ner 50	0	0	0	Edward Swaine, Esq. ...	10	0	0	sociation, at the Sa-			
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ford 50	0	0	0	E. Phené, Esq.	10	0	0	kopf.....	5	0	0
son, Esq. Do.	50	0	0	Miss Wontner	10	0	0	Sums under 5/-	9	7	0
Challis, Esq.	25	0	0	Mrs. Layland	10	0	0	Collection at Public Meet-			
quest, F.L.S.	25	0	0	Ladies in Rev. Joseph				ings in Exeter Hall	152	6	10
sonfield, Esq.	25	0	0	Benson's Congregation,							
Piper, Esq.	25	0	0	Chichester, by Mrs.							
S. W. Silver and				Foden	11	1	0				
son 25	0	0	0	Mr. John Burrup	5	5	0				

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SPECIAL MEETING ON BEHALF OF THE CHINESE MISSION.

THE Committee of the Bristol Auxiliary have promptly made arrangements for a meeting in aid of the efforts now in progress for strengthening and extending the Society's Missions, to be holden in the city of Bristol, on Thursday evening, February 9, at which Rev. A. Tidman, Foreign Secretary, and the Rev. A. F. Lacroix, from Calcutta, will attend, as a Deputation from the Parent Society.

ARRIVAL OF MRS. LESSEL FROM INDIA.

It is with peculiar thankfulness we announce the safe arrival, from Liverpool, of Mrs. Lessel and her family, after experiencing a most merciful and extraordinary deliverance from shipwreck, off the coast of Cornwall, during that fearful and destructive storm which occurred in the course of last month. Mrs. Lessel was returning to her native country for the benefit of her health, in the *Jessie Logan*, bound for Liverpool, and had nearly reached the termination of her voyage in safety, when this disastrous and terrific visitation occurred. Intelligence speedily reached London, that the *Jessie Logan* had been cast away at Newcastle, near Launceston, after being abandoned by the crew and passengers, of whose escape it seemed impossible, from the tremendous violence of the storm, to entertain the slightest hope. So entire was the conviction that our friend and sister, Mrs. Lessel, with her children and attendants, had perished in common with their fellow-voyagers, that the Directors felt it their duty to communicate the melancholy tidings to the friends of Mrs. L. in Scotland, and to present, at the same time, those expressions of Christian condolence which on occasion so sorrowful demanded. Scarcely, however, had they performed this painful task, when, to their unspeakable relief and joy, accounts were received from Ireland that the passengers and crew of the *Jessie Logan* had, with the exception of one man, been all saved. When the vessel was nearly full of water, and expected every moment to sink, they were most providentially delivered from their awful situation by the ship *Lynx*, bound from the Mediterranean to the port of Cork, whither they were taken. Mrs. Lessel left Cork with her family by the earliest suitable conveyance, and on the 22nd ult., reached the port of Liverpool. She has since proceeded to Scotland, and the Directors cannot but offer their heartfelt congratulations to herself and her friends on the gracious and timely interposition by which she and her children were rescued from the awful calamity to which they had so nearly fallen victims. The Directors also gladly take this opportunity of acknowledging the kindness which Mrs. Lessel received under her distressing circumstances from friends of the Society and others both at Cork and Liverpool.

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and at 7, Lower Abbey-street, Dublin.

THE
EVANGELICAL MAGAZINE,
AND
Missionary Chronicle,

FOR MARCH, 1843.

PORTRAIT OF THE REV. R. WARDLAW, D.D., OF GLASGOW,
IN THE APRIL NUMBER.

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TO CORRESPONDENTS.

Communications have been received, during the past month, from Drs. Collyer and Clunle: and from the Rev. Messrs. Ely, James, Hinds, Chamberlain, Morris, Weaver, Brewis, Kull, Schofield, Rooker, Jackson, Townley, Roberts, Bulmer, Raban, Powell, Wallace, Pigg, and Arundel.

Also, from James Montgomery, Esq.; W.; E. G. J.; William Elliott; J. F.; T. P. Rosevear; W. F.; A. Subscriber; A. C. C.; A. Harding; Tola; A. Traveller; Q; Arthur Lucas; Devonlan; Veritas; John Tilly; J. S.; W. L.; W. Beck; Carolus; and Vindex.

Our Correspondent, R. H. E., must be aware that we have no means of correcting the evil to which he refers. If a list of preachers is sent to us, we can only print it just as it stands.—Mr. Cook's communication will be attended to in due course.—W. F.'s suggestion will not be lost sight of.—Mr. Salisbury's Memoir of the late Mr. Williams, of Wem, has been received with thankfulness, and will appear in the Magazine for May.—Viator's paper is under consideration.—We hope yet to insert Beta's paper; but the pressure upon us is so great, that he must have patience with us.—W. W. will find that he is mistaken, as the February Magazine contains precisely the same matter as does the January. If he thinks that three sheets and a quarter per month, with a portrait, well executed, to say nothing of our advertisement department, the largest of any religious periodical in the world, are not a tolerably good allowance for a sixpence, he must surely be somewhat exorbitant in his expectations. Is he aware that if we were to give a quarter sheet more, it would be a dead rubbery of £100 from the widows of poor ministers?—We do not agree with Ahquis, as to the propriety of the London Missionary Society entering into controversy with every one who may choose to impugn any part of its proceedings.

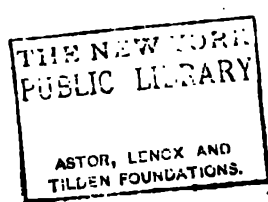
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Thomas Haynes
Bristol

Portrait of Thomas Haynes by Thomas

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR MARCH, 1843.

MEMOIR

OF

THE LATE REV. N. M. HARRY,

PASTOR OF THE CHURCH ASSEMBLING IN NEW BROAD-STREET MEETING-HOUSE.

We are happy to be able to lay before our readers the very interesting account of the late Rev. N. M. Harry, given by the Rev. Caleb Morris, to the bereaved flock of the deceased, in a funeral discourse, distinguished by all those qualities of mind and heart which so eminently characterize the efforts of our esteemed friend and brother. We beg, however, distinctly to state, that the whole sermon is now before the public, and that, irrespective of the charitable design of applying the profits arising from its sale to the benefit of Mr. Harry's widow and orphan children, it is eminently deserving of a wide circulation, as a composition rich in all those appeals which tend to meliorate the heart, and to make Christians more fit for the better country beyond the grave.

The Rev. N. M. Harry was a native of South Wales, and was born in the parish of Lampeter, Pembrokeshire. In early life he became the subject of Divine grace; and in a few years after entered upon a course of study preparatory to the Christian ministry, at

Newport Pagnel, under the judicious care of the Rev. J. P. Bull. After the termination of his academic course, he became pastor successively of the Congregational churches at Banbury and New Broad-street. In the latter sphere he terminated his brief, but useful career, having died, after a short illness, October 22nd, 1842. His funeral took place on the 31st of the same month, at the cemetery, Abney Park, when Dr. Morison, Dr. Smith, and Messrs. Clayton, Berry, and Binney, officiated in the house, in the chapel, and at the grave.

After some very just remarks upon the formation of Mr. Harry's intellectual character, Mr. Morris proceeds in the following manner:—

It was active, observant, and singularly accumulative. It presented a rich and useful combination of native and substantial virtues. Entirely free from any natural or acquired deformity, it possessed a symmetry, agility of action, and effectiveness, rarely to be found. It was certainly endowed with elements of greatness; and these were becoming, every successive year, more

operative and discernible. The growth of his intellectual faculties during the latter years of his life was uncommonly rapid, and was equalled only by the increase of his usefulness as a pastor, and his popularity as a preacher. How delightful to think that his soul has already ascended to a sphere where its advancement will be lasting and illimitable!

I need not tell you, that the mind at whose natural character we have just glanced was a *holy* mind. And *that*, after all, is the chief glory. Through grace, it was freely and fully dedicated to God. God's will was the law that presided over all its affections and actions; God's love was its sanctuary of repose; and God's words its habitual study and delight. Of his consecration to God, the departed gave a very interesting account on the day of his ordination; from which, in his own handwriting, I extract this statement:

"On Oct. 19, 1817, a day ever to be remembered by me, according to the custom of our churches in the Principality, I professed my faith in Christ by publicly uniting myself with the church under the pastoral care of the Rev. J. Lloyd. Since then, I have been subject to various feelings—have had many occasions to mourn over the corruptions of my heart. But though my religious experience has often been of a painful character, yet I feel thankful that it has not been so always. Whatever has been the state of my mind, I have never felt one single desire to return back to the world. I feel it a source of ineffable pleasure to spend and be spent in the service of the Saviour, who died to save my wretched soul. And although I have never been the subject of any rapturous feelings, I have long felt, and do now feel, determined to die at the foot of the cross. In reviewing my life, I have much reason to say—

'Oh to grace how great a debtor
Daily I'm constrain'd to be!'

Our friend made the Bible the guide of his mind and life. His knowledge of it was at once accurate and pro-

found. With its letter, as well as its spirit, he was fully conversant. It is well known that my friend possessed a singularly capacious and retentive memory. That memory was filled with the truths of the Bible. The entire contents of the Holy Writings seemed to have been, in their natural order and form, indelibly written on its broad tablets. To any particular passage he could instantly point. Its location as to book, chapter, and verse—its exact phraseology—its parallels in sound and sentiment—its various connexions,—all these he would give with a readiness that often excited my astonishment and admiration. Nor was his knowledge of the Scriptures merely *verbal*—far from it. The substitution of a technical acquaintance with the dead signs and symbols of the Bible, and of a mechanical recollection of its phrases, for a clear perception of its living realities, was a thing which he always condemned in others, and of which he himself was never guilty. With the evidences and discoveries of Revelation he was thoroughly acquainted. Its doctrinal and ethical truths he delighted to investigate. Its biographical histories he had made of late his special study. As a proof of this, need I remind you of the course of lectures on "Scriptural Characters," which he was delivering? That course God hath broken.

Of dogmatical and polemical theology he was lately less fond than he had been; and I am not ignorant of the cause. Being fully aware that implicit faith in systems, and addictedness to controversy, had done immense mischief in the world, by cramping the energy, prostrating the independence, quenching the charities, and destroying the visible union of Christians, he seemed determined to put in practice what all Protestants profess—to make the Bible the only standard of his theology, and the only rule of his religion. Never did he, notwithstanding, affect to despise books of divinity, nor presume to transfer the infallibility of the Bible to his own interpretations of

Oh, no! He was too wise and humble to do either. And what the length or breadth of his faith, one thing is certain,—that he was very desirous to go to the fountain, not *with* a creed, but *for* a creed. He thirsted for the pure water of life, and loved to drink it fresh at the fountain.

He was a believer in the scriptural doctrines of the Father, Son, and Holy Spirit; in the divinity and atonement of Christ; in the regenerating, purifying, and perfecting influences of the eternal Spirit. These, and the evangelical truths connected with them, he preached, in their theoretical and practical fulness.

As a *Christian teacher*, our departed friend was as well known to yourselves as to me, and perhaps better. He was sound, practical, pathetic, effective; and if it was not his to give revelations of the causes and laws of human work invisibly and harmoniously in the moral universe as would at once strike the eye and fire the heart of man; if it was not his to enchant with images of beauty, nor to shake conscience with thunder; if it was not his to agitate, to their lowest passions, the sublimer passions of the soul by representations of the marvels of nature, or man, or God,—still he made great gifts, and he was faithful in the use of them. His ministrations

of truth were always grave, earnest, devout. His desire was to bring the truth in love, for man's salvation. His direct aim was usefulness. He did not amuse his hearers with speculations and subtle theories; he inflamed them with passionate invective against all denominations but his; nor tempt them to imagine that the kingdom of God is anything else than "righteousness, and peace, and love in the Holy Ghost." The matter of his sermons were selected with judgment, arranged with simplicity, and generally, expressed with considerable force. It gives me pleasure to state that the views of his gifted brother on this point, so fully harmonized

with my own. Speaking of his ministry, he says: "I know not how to draw the lines; but I believe that, in viewing his labours as a circumference, I shall find no difficulty in tracing every line to the centre, and that centre to be—God. I do firmly believe that I have not had the acquaintance of any minister whose aim was more directly to glorify God, than was that of my dear departed brother. His purposes and efforts for the advancement of truth were steady, uncompromising, but without moroseness or petulance. He said but little of his own experience—he was no man of profession. He dealt but scantily in the *display* of his principles. His language was—'Show me thy faith without thy works, and I will show thee my faith by my works.' For evidences of personal religion, his first inquiry was about the visible fruits of a holy life and conversation. And in these himself richly abounded. As a public man, he stood forth before the world; and the public, with a voice not to be mistaken, have passed an honourable sentence on his labours. He was a good textuary, and well understood the conflicting doctrines of the day. But his ministrations had more of the practical than of the theoretical cast; and he seemed tremblingly fearful lest his ministry should lead any one to rest in faith, without being satisfied that that faith was worked by love."

The ministry of our friend, I need not say, was made *very useful*. Not only by his consistent life, private labours, and holy temper, but also by frequent preaching in town and country, he was the means of great good. The morning of his day in Pembrokeshire,—the noon at Banbury,—and the evening in London, were all blessed with tokens of Divine favour. To his extensive usefulness *here*, there are before me now hundreds who can bear a grateful testimony. And may we not confidently hope, that much of the seed of his ministry, hidden as yet in the soil, will hereafter spring up luxuriantly

around the grave of the sower? Oh, may the sunshine and showers of Heaven quickly bring it to pass!

I need not say that the *general character* of your lamented pastor possessed extraordinary worth. Simple and unaffected in manners, address, and attire, so he was inwardly upright and sincere. In the society of his ministerial brethren he was open, communicative, and independent, yet without ostentation. He was ever more anxious to gain than to give instruction. All who knew our brother can bear testimony to the wisdom of his counsel, the warmth of his sympathy, the disinterestedness and extent of his beneficence. But how freely he taxed his limited resources for the benefit of others, was known only to the excellent and endeared companion of his pilgrimage. His works are with God!

Shall I advert to his *devotional temper and habits*? His piety was intelligent, deep, and fervid. It was not his practice to talk much about the vicissitudes of his experience, the winters and summers, the tempests and sunshines, that passed over his soul; yet he would sometimes freely open his heart. He often did so to me. Often, very often, did we pray together in secret. But, O my brother! never again wilt thou kneel by my side, to breathe thy kind intercession for thy friend! Still I rejoice that thy prayers are ended—that thy songs have begun!

In concluding this brief review of Mr. Harry's life and character, many reasons for gratitude present themselves. We should be thankful that he was led to receive the atonement and enter the church in the day of his youth,—that amid earthly vicissitudes and spiritual dangers, he was enabled to stand, to fight, to overcome,—that he so eminently secured the confidence and affection of his ministerial brethren, far and near,—that he was connected with a church so eminent for its faith, piety, and good works,—that he was so blessed in his domestic relations and connexions, — that his last illness,

though short, was sufficiently long to prepare the feelings of the dearest friend of his heart for the bitter trials of separation,—and that at last, when death came, he had served his age according to the will of God, and was ready to depart. Of this I had the highest proofs during my last interview with him, only a few hours before his departure. I said, "You must not let your mind sink. Remember what we preach about death, the soul, and God." "Oh, no," said he, with a smile and deep emphasis, "my mind does not sink." I withdrew. By his request, I was soon recalled. Then, with an earnest look and tone, he said, in his native language, "Dyddanwch fy ngwraig am plant. Gweddïwch drosynt a gyda hwynt."* I signified my assent, and left him with his God. It was the last time! Blessed be God, the tears and trials of his servant are over; the victory is won; the soul is ascended!

And now, brethren, what is the improvement which we should draw from this saddening dispensation? Has it not grave thoughts to offer us? Does it not speak in solemn tones to this church and congregation? Does it not speak to us all? To you who stately attended his ministrations, permit me to say a word. Your minister has been taken from you! He loved you: and you, too, loved him. But he is gone! Yes, he is gone! Do you realize it? He who only a few Sundays ago preached in this pulpit, is now lying cold and silent in yonder cemetery. You will see him no more; you will hear him no more. I said, he sleeps yonder in his bed: surely you cannot mistake my meaning. It is only the earthly, the material part of his nature that is there. Not but that we should reverence *that*; for it was once the house of the soul, and the consecrated temple of its God. The Saviour watches its repose; he will raise it up

* "Console my wife and children. Pray for them, and with them."

st day, and endow it with immortality. But *the man*—the man as essential and indestructible element is not there. The spirit reigns and breathes perfection. And I venture to deny that its reins, and care, and love of you and its sorrowing family—you, his congregation—still remain? I venture to say that its eye is no longer on your path, that its sympathies are no longer around you?

While our knowledge of the affections and present agencies departed in relation to you is faint and shadowy—your duty to him is perfectly clear. Remember him who had the rule over you! I spoke to you the word of those faith follow, considering of his conversation. Connect sense of responsibility with the notion of his virtues as a man, labours as a servant of Christ. He preached eternal truth with power and power. Does that truth live in your hearts, and govern you? Remember him, you who were unbelieving, and seek the Lord, seek him to-day! You who have taken the path of peace, remember him, and return to your house; why, oh why will ye forget him who are hesitating concerning God, reconciliation, and duty,

remember him; “show yourselves men;” let the truth make you free; “lay hold on eternal life!”

And is not this another call upon us, ministers and people, to be more consecrated than ever to the great principles and works of Christianity? Where are Guyse, and Stafford, and Gaffee, formerly pastors of this church? Where are Wilks, Hyatt, Waugh, Burder, Newman, Winter, Orme, Hughes, Ivimey, Rippon, Rowland Hill, and many others, whom we well remember? All are gone—gone to their happy rest! Among them to-day is he who on the first sabbath of the last month joined with you here in commemorating the Saviour’s love. Now he sees and serves that Saviour on high. Oh, my brother! thou art not lost—thou livest with the spirits of the perfect and the blessed. Yes! thou art with Christ, which is far better! Our hearts look for the day when we shall meet thee again, and then shall we be ever with the Lord.

And now, brethren, “being compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus.” Trusting his faithfulness, and leaning on the arm of his might, let us cheerfully tread the way of the desert; for we, too, shall soon be at home!

THOUGHTS ON THE OPENING OF CHINA TO THE GOSPEL.

LESS TO THE CHURCHES OF CHRIST WHO SUSTAIN THE OPERATIONS OF THE LONDON MISSIONARY SOCIETY.

BRETHREN,—The perusal of the report of the late meeting at Shanghai, on behalf of China, has in my heart the desire to address you. I feel as if it would be a privilege to speak towards the best of Masters present at such a time. The state of health, however, will not allow me to dress you with the living voice. But I trust you will not refuse to listen to the words of your missionary, al-

though you do not see him. I know your heart towards a missionary, although I have not been able to elicit its sympathies. I know that it is full of the kindest and the warmest feelings towards him, and that no voice is so welcome to your ear in pleading for missions, as the voice of those who have jeopardized their lives in the high places of the field—of those who tell you what their own eyes have seen,

and their own ears heard, and their own hearts felt, of the sins and miseries of the heathen. This emboldens me to hope that I shall not appeal to you for China in vain. Oh, I *would* speak to you in words worthy of the greatness of the theme. I *would* plead with you for three hundred millions of souls, as one who feels that three hundred millions of worlds could not equal their worth. I *would* speak to you in words that should fall in melting power upon your hearts, kindling and quickening all the charities of souls consecrated to God. But who is sufficient for these things? Oh that the Spirit of the living God may condescend to use my feeble words as one means by which he will rouse the church of Christ to look at, and to discharge her duty to China.

And I am the rather desirous to plead with you for China, allow me to say, that I may give you another proof that the spirit of a missionary cherishes no jealousy—that if for a moment the unholy feeling show itself, the power of the mighty principles which form his character instantly destroys it—that the missionary from Madras can rejoice in the well-earned reputation of the devoted missionary from Bengal, and pray that thousands may wait upon his lips to hear his appeals for India, with all the interest, and more than the interest, and more than the profit of the listening multitudes in Switzerland—that he can rejoice in the labours of a Williams, and in their imperishable record—that he can honour and delight in the eloquent and stirring statements of a Moffat—knowing that Lacroix is his, and Williams is his, and Moffat is his, having learnt of Paul to know the Christian's mighty treasure—that “all things are (his), whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; that all are (his), and (he) is Christ's, and Christ is God's.”

And now he can rejoice, with a deep joy, in knowing that the day of China's deliverance is at hand, To use the *beautiful illustration* of an eminently

honoured servant of Christ, his heart thrills at the clarion of war summoning the sacramental host of God's elect to China. He has heard, amid the stillness of night, the trumpet of an earthly army, and the thrilling march of troops passing by to warfare,—but it was a thrill of dread—of sickening fear for those who might speedily be numbered with the dead—of the shrinking of the spirit from blood, and sin, and mourning, and woe;—but now he exults with a thrill of holiest joy, at the thought of the warfare of faith, and the triumphs of love.

The late events in China are of the highest magnitude. The long-desired time has come—the wall is scaled—a breach is made in it that will never be closed—England has done in China what Portugal did in India, she has demonstrated that she may be conquered; and thus her position is altered for ever. She will no longer stand apart from all the world, despising all nations, and unknown to all; she must henceforth take her place amidst the great powers of the earth. The problem is solved, the amount of her resources is known, the dread of unknown strength is passed away. She is manifestly weaker than England. Her exclusive pretensions must cease; *China is open to the world*—open to the enterprise, the civilization, the religion of Europe. Who does not sympathize in the tremulous and prophetic feelings of Gutzlaff, as he stood by the side of the Imperial Commissioners in the cabin of the “Cornwallis,” and witnessed the signing of the treaty which broke for ever the exclusive pride of China—which met the long yearnings of his heart for her welfare, and which seemed to him an answer to the prayers of years?

Never has the Christian church been summoned to action by a louder voice than that which now sounds in her ear. Never have you, brethren, been placed in a more honourable, a more responsible situation. The Saviour has counted you worthy to give the Bible to China. The results of the labours

of Morrison and of Milne, and their honoured associates, in the Scriptures and the Dictionary, eight qualified teachers and one native teacher, are the rich blessings with which it is your dignity to greet China, in this day of her emancipation. You will now devise measures worthy of such a beginning—of such an honour. The London meeting has pledged the Directors of the Society to send out ten or twelve missionaries in two years, and to adopt other plans which will involve a vast outlay. What does such a pledge call for on your part, if you respond to it? and that you will respond to it I cannot doubt. Cold must be that heart, and timid to extreme that spirit, that stands aloof from such a challenge. The papacy is awake and active—her priests are on their passage. Others are in the country; America is in the field. Her labourers are building at Hong-Kong. Other English societies are resolving, and men are beginning to feel that the peace with China is destined to tell upon the mind of Europe like the discovery of America by Columbus. A continent is opened to us, and more than a continent—a new world; not a world of thinly peopled savages, but a world teeming with human beings, one-third of the human race, in a high state of civilisation, celebrated for their arts and enterprise, a people who have called themselves the heaven of earth. This is the people, and this is the field, to which the finger of God points you; this is the country which He has opened for you; this is the enterprise he sets before you. What does it demand from you?

Not the mere subscription of a moment. Such a crisis cannot be so met. This would be to trifle with the souls of men. A new order of effort is set before you, and a new order of self-denial must meet it. Dr. Alder well said, in the course of his beautiful speech, "I regard the period of the world in which it is our lot to live and act, as being especially the *commence-*

ment of the missionary era of the church." Yes, brethren, all that we have done is only the commencement of the great work that God has given us to do. It is not to be wondered at that we should not at once have reached the elevated standard of the Scriptures. It is now, however, our plain duty to make a solemn pledge of our highest efforts to this noble cause. So many and so urgent are the claims which press upon us, that *we must* rise up to the full standard of devotedness. The income of the Missionary Society is not adequate to her present expenditure. What will it be when that expenditure is increased to the amount of all that China now demands from us? What, then, do the pledges of the late meeting virtually demand from you?

They call for more prayer, and prayers of deeper power, deeper intensity, than you have ever yet offered. This is the fountain-head; everything will depend on your prayers. It has been well said that "prayer moves the hand that moves the world," and it is your prayers that must call into action, and keep in action, all the agency you need. Oh that Christians lived more in their closets! Oh that there were more earthly intercessions for the church! Oh that our prayer-meetings had a larger attendance and deeper interest! Nothing could resist the efforts of churches *given* to prayer. Nothing could be difficult—nothing impossible, to such churches. Men—money—would soon be found for every exigency; but if you do not pray, the Directors may resolve in vain.

Your best men must be given to this object; and one constant subject of the church's prayer must now be, that God may raise up men fit for the work, men full of faith and of the Holy Ghost, men of learning and men of prayer; that our men of highest intellect may feel that there is no field more worthy of the exercise of their talent; that even our noblemen may learn that the employment of a missionary would give new dignity to their titles.

And there must be a new scale for your gifts to this sacred cause. They must be made from principle, and not from mere feeling. You must give with Calvary in sight, remembering the mighty sum that has been paid for your ransom from death; that "you have been redeemed, not with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot;" that "you are not your own, for you are bought with a price;" that nothing that you have is your own, but that it is God's, for whose glory you are to use it. You must travel back into the solitudes of eternity, and meditate upon the depth of that love which led the Eternal Father to give up his only Son to die for you, which consented to the mysterious separation (we want words to express it) of the Father and the Son for you. You must dwell in imagination amidst the everlasting burnings which sin had lighted up for you, but which the love of Christ has quenched. You must rise up to the new Jerusalem which is above, and walk through its golden streets, and listen to the sounds of the golden harps that there wait for you. You must anticipate the records of China's future history, and think of woman elevated and dignified, of infants saved from death, of the horrors of opium eating ended, of a false philosophy abandoned, of idol temples overthrown, of temples to the living God covering the land, of families training for heaven, of the young, the old, the rich, the poor, listening to the gospel's message of mercy, of multitudes of hearts rejoicing in the love of God, of the angels of God passing and repassing from her happy shores, the bearers of tidings of repenting sinners, or the glad attendants to the heavenly throne of spirits freed from this earthly tabernacle. Brethren, think of these things—think of them in your closet—think of them with prayer—*think that twenty souls pass from China into eternity every minute, and that, of these twenty, perhaps ten sink into the blackness of*

darkness for ever. Think, O think of this, till your heart bleeds for their miseries, and then resolve what your gifts shall be.

Methinks I hear the challenge—"Who is on the Lord's side, who?" Who is prepared to deny himself for Christ? to lay everything that he can lay, that he ought to lay upon the altar of devotedness? to consecrate himself, body, soul, and spirit; time, property, talent, energy, a living sacrifice to God? to endure afflictions, privations, hardness, for Christ's sake? Who is prepared to show that his religion is not in word, but in power? that there lives and breathes within him a love to God and man stronger than his love to the world, to himself, to his country, his family, his friends, his home,—stronger than death itself? Who is prepared to listen to the voice of his Master, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head;" and to follow him upon such terms, and, if need be, to go forth, for his sake, a houseless and a homeless wanderer in the earth? Who is prepared cheerfully to meet every lesser form of suffering, treading in the steps of the blessed founders of our faith, who "were made a spectacle unto the world, and to angels, and to men; who became fools for Christ's sake; who were weak and despised; who suffered hunger and thirst, who were naked and buffeted, and had no certain dwelling-place: who laboured, working with their own hands; who were reviled, persecuted, and defamed; who were made as the filth of the earth, and the offscouring of all things?" This was the type of the Christianity of those who planted the standard of the cross in Corinth and in Rome, in Judea and in Asia. Where are the men who have been cast into the same mould? These are the men the time demands. O thou Spirit of power, for whom the Apostles of the Lord waited at Jerusalem until thy baptism had fitted them for the service of their God, come again upon the churches of the Lord;

there are those who wait for thee now, scattered hither and thither in the earth ; they groan under a sense of their own weakness, and long for thy coming. O endue them with thy power, that there may be men fitted to go forth a second time to conquer the

world for Christ. I have done. I only add, that I remain,

Your servant, for Christ's sake,

W. H. DREW,
Missionary from Madras.

Dartmouth, 27th Jan. 1848.

PRAYER MEETINGS.

PRAYER should have a reference to the attributes of God ; and the incidents of Christian experience, which furnish the matter of supplication, should suggest those perfections of Jehovah which most readily meet them.

The observance of this would greatly spiritualize the mind, and prayer so conducted in the presence of others would prove a means of instruction and worship to them.

In this latter respect the advantage is obvious, and the practice can scarcely be too strictly adhered to, especially as the want of something is felt to impart a general interest to social meetings for prayer.

Assembled with brethren to ask for mercies which are needed by all, and which our own particular situation commends, we may not succeed in awakening present feeling in those who join us in the engagement ; nor may we always avoid a manner of entreaty which has more of personal bearing than of common concern : but if there is much adoration, and a sense of our wants is a background for thoughts of God, the most frequently urged petition will engage the affection of all, by bringing Deity before the mind, and ennobling the spirit by the re-acting power of divine contemplation.

Let the many wants we are conscious of teach us what Scripture reveals of God's mercy to careworn souls, and let our desire be true to praise the Lord in what we request, and thoughts will be afforded us which, while they answer an end in our own consolation,

will enrich our fellow-worshippers' souls.

Such prayer can be offered only by those to whom the Bible is familiar, and the beneficial result of so ordering social devotions, will abundantly recommend and enforce habitual scripture study.

With something of this attainment, our petitions will resemble the Psalmist's intercessions. They will be personal, but not selfish ; close, but not exclusive ; and ardent, but not indevout. They will relate much to the man, but they will most adore God ; and while they bring down what is desired from above, they will also bring support to the heart as the blessing speeds its way from the throne of grace ; and,—what is chiefly desired by a faithful and holy soul,—they will praise the Redeemer, by filling it with His unbounded glories. Thanksgiving and prayer so maintained, and continued in, cannot fail of affording permanent social delight. The wants of many are one with those of him who engages verbally in prayer ; and should there be no similarity of circumstance between him who speaks in prayer, and those who join with him in the silence of their souls, an adoring mention of that perfection which is suited to him will awaken adoration in them, and may lead them, by some contemplation of God, to perceive an unsuspected state or condition of themselves.

With such advantages to be gained, and such a duty before them, it will appear to those who are honoured in leading the devotions of the church, that it is incumbent upon them to cul-

tivate and improve the "gift that is in" them, by a deep acquaintance with the oracles of God, by much meditation, and by the habit of turning every personal occurrence into reflection on those things which relate to the *one* Creator, Saviour, and Lord.

These are of universal application ; when expressed, they appeal to the heart, and one feeling reigns in all who spiritually receive them. Then the "righteous rejoice in the Lord,"

then their hearts are knit together in brotherly love, and happy saints go onward with new trust and confidence in God.

Happy and honoured they who to such purpose exercise the gift of prayer, and great the encouragement supplied them to habituate their spirit to such impressive considerations as will aid them in conducting services which have sometimes proved, and should ever be found, the happiest to us all.

POETRY.

CHINA EVANGELIZED :

An Ode,

RESPECTFULLY ADDRESSED TO THE CHRISTIAN MISSIONARY SOCIETIES OF BRITAIN.

"The Lord of hosts mustereth the host of the battle."—Isa. xlii. 4.

LIFT up your heads, ye gates of brass !
Ye bars of iron ! yield ;
And let the King of Glory pass,—
The cross is in the field.

That banner, brighter than the star,
That leads the train of night,
Shines on their march, and guides from far
His servants to the fight.

A holy war those servants wage ;
—— Mysteriously at strife,
The powers of heaven and hell engage
For more than death or life.

Earth's rankest soil they see outspread ;
So throng'd, it seems within,
One city of the living dead,
Dead while alive to sin.

The forms of life are everywhere,
The spirit nowhere found ;
Like vapours kindling in the air,
Then sinking in the ground.

No hope have these above the dust,
No being but a breath ;
In vanity and lies they trust ;
Their very life is death.

Ye armies of the living God,
His sacramental host !
Where hallow'd footstep never trod,
Take your appointed post.

Follow the cross, the ark of peace
Accompany your path,
To slaves and rebels bring release
From bondage and from wrath.

A barley-cake o'erthrew the camp
Of Midian, tent by tent,
Ere morn the trumpet and the lamp
Through all in triumph went.

Though China's sons like Midian's, fill
As grasshoppers the vale,
The sword of God and Gideon still
To conquer cannot fail.

As Jericho before the blast
Of sounding rams' horns fell,
Sin's strongholds here shall be down-cast,
Down-cast these gates of hell.

Truth error's legions must o'erwhelm,
And China's thickest wall,
The wall of darkness round her realm,
At your loud summons fall.

Though few, and small, and weak your bands,
Strong in your Captain's strength,
Go to the conquest of all lands,
All must be his at length.

The closest seal'd between the poles
Is open'd to your toils ;
Where thrice a hundred million souls,
Are offer'd you for spoils.

Those spoils, at his victorious feet,
You shall rejoice to lay,
And lay yourselves, as trophies meet,
In his great judgment day.

No carnal weapons those ye bear,
To lay the aliens low ;
Then strike amain, and do not spare,
There's life in every blow.

Life!—more than life on earth can be ;
All in this conflict slain
Die but to sin,—eternally
The crown of life to gain.

O fear not, faint not, halt not now ;
Quit you like men, be strong ;
To Christ shall Buddhu's votaries bow,
And sing with you this song :

" Uplifted are the gates of brass,
The bars of iron yield ;
Behold the King of Glory pass ;
The cross hath won the field."

JAMES MONTGOMERY.

Mount, Sheffield, Feb. 2, 1843.

THE STORMY NIGHT.

Now the wild winds are abroad,
Ocean, earth, alike are awed;
Gathering clouds portentous frown,
Rain and hail are rushing down,
Darkness adding to the night,
Quenching what remain'd of light—
As the tempest's furious sweep
Agitates the boiling deep,
Anxious vigils seamen keep—
Care may well their hearts assail,
Little can their skill avail;
Death is riding on the blast,
And this hour may be their last.

True—and in the calmest night,
Or the broadest blaze of light
Kindling up the brightest day,
In the house, or by the way,
At some unexpected hour,
We may fall beneath his power—
Ever spread the fowler's snare,
His fell arm knows not to spare,
And his toils are everywhere—
Sometimes, in the night and storm,
We conceive his dreadful form,
But forget he may as soon
Strike the fatal blow at noon.

Gracious God, whose power presides
O'er the winds and o'er the tides,
Thine is both the sea and land,
In the hollow of thy hand
Ocean lies, with all its waves,
'Tis thine arm that kills or saves—
Death to thee is subject made,
Not a sparrow low is laid,
Not a fragile flower shall fade,
Nor a blade of grass be broken,
Till thy will the word hath spoken—
Let thy fear our footsteps guide,
Nothing need we fear beside.

THE UNION OF SAINTS.

John xvii. 21.

Before their gracious Lord withdrew
To heaven, in his disciples' view,
His pleading was on earth begun—
He pray'd that they might all be ONE.

'Twas thus he bless'd *them* ere he rose,
Removed alike from friends and foes;
And yet 'twas not for them alone—
He pray'd that *we* might all be ONE.

See earth and hell with rage combine,
To fight against his cause divine;

But while your even course you run,
Defy them, Christians—you are ONE.

What though his church is scatter'd far,
Where glitters first the morning-star,
Where last declines the evening sun—
The flock dispersed is still but ONE.

Nor time, nor place, nor aught beside,
Nor death's dominion can divide—
The trumpet blast, when all is done,
The family collects in ONE.

THE MISSIONARY HARVEST.

John iv. 35.

The harvest of the world is nigh,
Behold the ripen'd fields;
The promise of a large supply,
The gospel tillage yields.

Pastors and churches, lift your eyes,
The white expansion view;
Earth ready for the sickle lies,
But labourers still are few.

Lo, China's isolated land
Presents unbounded stores;
And India for her faithful band
Your speedy aid implores.

The harvest of the world is come,
Obey the Master's call;
Gather the sheaves with shouting home,
And hail him Lord of all.

THE CONVERSION OF THE JEWS.

Rom. xi. 1—5.

Hath God cast off the chosen seed
Of Abraham his friend?
Is hopeless banishment decreed,
And wandering without end?

Did not his hand a remnant leave
Untouch'd in ancient days;
And shall a remnant not receive
The covenant of grace?

Too hastily the prophet spake,
"Lord, I am left alone!"
And mourn'd and droop'd till his mistake
By God himself was shown.

Of Israel shall we yet despair,
In unbelieving gloom?
No—let us plead in fervent prayer,
Till their deliverance come.

REVIEW OF RELIGIOUS PUBLICATIONS.

MEMOIRS of the LIFE of the Rev. JOHN WILLIAMS, Missionary to Polynesia. By ERENEZER PROUT, of Halstead. Second Thousand. 8vo, pp. 626.

John Snow.

THE life of such a man as John Williams may be regarded as an era in the history of the propagation of Christianity. Raised up by God for the accomplishment of a work destined to tell on future ages, there was much in his early training which indicated the guidance of a Divine hand, and which tended to illustrate the wisdom and sovereignty of Him who prepares instruments for his own work in a way peculiar to himself. He who made Saul of Tarsus "the Apostle of the Gentiles," and the Monk of Erfurth the honoured Champion of the Reformation, brought Williams forth from the obscurity of his original position, gave him almost unexampled control over the minds of thousands of heathen idolaters, drew towards him the gaze of all Christendom, and then suffered him, in profound mystery, to fall a victim to the blind and infuriated rage of a group of untutored savages, for whom, doubtless, he breathed out his dying request, "Father, forgive them; for they know not what they do."

Who could have imagined that the thoughtless youth, who repaired to the Tabernacle instead of the tavern, at the kind solicitation of one who longed for his salvation, was ever to fill such a conspicuous place in the high field of missionary enterprise and toil; or was ever to enlist the wide-spread and glowing sympathies of the Christian world. Decided as were the evidences of his conversion to God, and marked as was his early devotion to the cause of missions, there was nothing in his youthful years which gave promise of the great honour and usefulness to which he afterwards attained. That circumstances and the providence and grace of God made him what he was, must be obvious to every one who calmly traces the steps by which he was so graciously led. We are ready to admit, that he evinced one quality which proved of incalculable advantage to him in his attempts to introduce the arts of civilised life among the heathen, viz., a strong mechanical genius; but we delight mainly to contemplate him as an instrument specially given by God himself to the missionary cause—as one whose eminent qualifications, as a messenger to the heathen world, were developed by the scenes and events by which he found himself surrounded. He was endowed, indeed, by a high measure

of common sense, by great keenness of perception, by a fearless intrepidity in the path of duty, by a presence of mind which rarely forsook him, by a dauntless perseverance in his Master's work, by singleness of heart in prosecuting the grand objects of his mission; but all would have failed to make him what he was if God's signature had not been put upon him and his labours, and if it had not been the purpose of the Eternal to vouchsafe to him a standing in the missionary field which but few of Christ's honoured servants are destined to reach. It is the soundest philosophy, no less than the dictate of piety, to maintain, that John Williams was "a chosen vessel to bear Christ's name far hence to the Gentiles," and to impart to the cause of Christian missions a hallowed impulse not speedily to subside. His sudden removal from the scene of his toil, by the hand of violence, was calculated to rivet all the impressions to which his character and his writings had given birth.

We are not without regret that his memoirs have been so long delayed; but we sincerely believe that the delay has been unavoidable, as there were certain documents in Mrs. Williams's possession, without which the biographer could not have completed his arduous undertaking. We now hail, with much satisfaction, the appearance of a work which thousands, and tens of thousands, are anxious to peruse; and it is gratifying to be able to say, that, from the manner in which Mr. Prout has executed his task, they are not likely to be disappointed; though to realize fully the expectations of the public in reference to such a man as Williams, is by no means an easy triumph of literary skill. The "Missionary Enterprises" produced such an impression upon all grades in society, and upon all denominations in the religious world, that it is now next to impossible to add any thing to it. Mr. Prout, however, has confined himself largely to those points upon which Mr. Williams could not descend; and has taken great pains to make the public acquainted with the actual character of the man whom all have been taught to look to with veneration and love. In the nearer view of a personal inspection, Mr. Williams will suffer no diminution of honour or respect. As we follow him step by step, from the hour of his conversion to that of his untimely death, we are constrained to regard him as a man of high resolves, of single heart, and of never-failing benevolence.

The first chapter of the work gives a

rapid, but pleasing, sketch of Mr. Williams's childhood and youth, of his remarkable conversion in the Tabernacle, by a sermon from the lips of Mr. East, of Birmingham, and of the steps by which he was introduced into the missionary field.

The second, describes his voyage to the South Seas, and records the events which occurred in the first year of his devoted toil at Raiatea. This chapter abundantly shows that all the seeds of Mr. Williams's future greatness were already deposited in the missionary soil.

The third, presents a striking outline of the dealings of God with his servant and with the mission, from the commencement of his second year's labours until the close of 1822.

The fourth, gives an account of the events of Divine Providence which happened to Mr. W. from his first missionary voyage until his second to the Harvey Islands. Here the hand of God is strikingly displayed.

The fifth, describes the scenes of extraordinary and touching interest through which Williams passed from his second voyage to the Harvey Islands until his first missionary enterprise to Samoa. Much that is here recorded the public knew before; but many new facts are brought out to light which pleasingly illustrate the high missionary zeal and devotedness of the deceased.

The sixth, narrates with great fidelity, and with no mean powers of description, the incidents which occurred from Mr. W.'s first until his second voyage to Samoa.

The seventh, continues the missionary history from the second voyage to Samoa until Mr. Williams's departure for his native shores. Here may be seen, in the agonized feelings of his native converts in parting with him, the surprising and just hold which he had upon their affections.

The eighth, sets forth all that happened to Mr. Williams—all that he was enabled to effect for the cause of missions from his arrival in England until his return to the South Seas. Never did any missionary produce, except Mr. Moffat, if even he is to be excepted, such an impression upon the public mind of this country,—an impression eminently Christian and holy.

The last chapter gives us a full view of Mr. Williams's labours from his final departure in the Camden until his lamented death.

The plan laid down by Mr. Prout, in his memoirs, is very judicious, and in the prosecution of it he has brought to his task a sound discretion, and a warm and friendly heart. He evidently well understood the character of his friend, and estimated at the right value services to the cause of missions that can never be surpassed.

We give one extract to our readers, just to show the style in which the work is written, and the correctness of Mr. P.'s estimate of the honoured man whose history he has traced. The passage is selected from the third chapter, where our author well describes the bent of Mr. Williams's mind.

"Mr. Williams's temperament," he observes, "was singularly sanguine. He loved the light. He reposed in the sunshine. Bright visions of the future, and often as bold as they were bright, were continually rising up before him; and upon these he delighted to gaze. Nor did he, even for a moment, doubt the practicability of his schemes. He was always confident that his fond imaginings might be converted into glorious realities. Difficulties which others would have deemed formidable, he could scarcely discern. No man, either in the walks of secular duty or benevolent enterprise, ever exemplified or established the motto more fully, 'Expect great things, and attempt them.' And this was the natural consequence of his character and his history. With a firm faith in God, he possessed unusual self-reliance, and almost endless resources, which would scarcely fail to widen, beyond the reach of ordinary expectation, the range of his desires; and contributed not a little to their accomplishment. Had his previous history been barren of results; had all his efforts hitherto proved vain, these causes alone would have kept him 'steadfast, immovable, always abounding in the work of the Lord.' But this was not the case. Far otherwise. God granted to him success, and that beyond his largest calculations. And he felt its influence. It confirmed his hopes; it braced his arm; it lightened his labours; it prompted him to new and nobler enterprises.

"But sanguine as was Mr. Williams's temperament, it seldom led him astray. His schemes were not Utopian: his anticipations were not extravagant. Had his imagination been as active as his desires and his zeal, these results would have followed; but in this faculty he was deficient. Hence his plans were founded upon a solid basis. They were not the dreams of fancy, but the sober results of thought;—calculations; not creations. His desires and designs were ever regulated by a clear discernment and a solid judgment: often bold indeed, but not adventurous; sanguine, but not speculative. Seldom have ardour and discretion appeared in more happy or harmonious combination." Pp. 99, 100.

This is, to say the least of it, good writing; and, what is more, it is a faithful estimate of one whose memory is embalmed in the hearts of thousands, and whose name will be pronounced with veneration and love as long as time shall last.

and greatly indebted to Mr. Prout for his valuable effort of his pen. He has done his duty to himself, while he has discharged his obligation on the Christian

ADVANCEMENT OF RELIGION *the*
in of the TIMES. By ANDREW
 , D.D. 8vo, pp. 412.

John Snow.

is the very kind of book we have to see. May He whose prerogative bless the endeavours of his servants, ; an instrument of extensive and good to individuals, to families, Christian ministry, to the churches, country, and to the world ! From a tone of piety which pervades the we cannot but hope that it will give rise to the Christian devotedness of

It is eminently practical in all its and suggestions ; and is characterised by a directness and tenderness in its to the heart and conscience, which to anticipate great results from it. It speaks of the beauty of its com- , and of the eloquence which sustains and enlivens every page ; but these we as trifles compared with the noble of spirit-stirring sentiment which runs through every paragraph of the

author first shows that the advancement of religion is an object devoutly to be pursued from an affecting survey of the state of the world, from a consideration of the perfect and exclusive adaptation of Christianity to its condition, from an enumeration of the means now employed for the advancement of religion, and from a due consideration of the facilities supplied by the world at this period for the promotion of the grand object.

Secondly, the author calls attention to the important theme of what is essential to the advancement of religion in individual piety, such as an increase of spiritual life, in a clearer perception and a sense of divine things ;—an increase of piety, in a growing sensibility to the guilt of sin, abhorrence of it, humiliation of it, and a positive taste for holiness ;—the spirit of faith ;—and the love. Then we are directed to the piety which this advanced state of piety may be enjoyed—as, for example, to mark the source from whence improvement is to proceed, we are to ascribe to God our need of such aid ; we are to seek it from our high, our eminent, by meditative piety, by prayer, by hope, by perseverance, by reliance on the freely offered, the gift of the Holy Spirit.

Thirdly, we are reminded of that feature of vital Christianity which consists in seeking the advancement of religion by personal effort. Here it is shown that all life is communicative, — that religion is life, the most excellent mode of life ; and therefore that it is communicative in the highest degree. It is our duty, then, to seek the conversion of men to Christ ; the obligation to this is argued by reference to the plain testimony of Holy Scripture, to the very nature of the Christian profession, to our spiritual relationship, and to the power of admitted sentiment ;—then it is shown that nothing less than the conversion of men must be aimed at,—inasmuch as nothing is effectually done for a sinner till he is converted,—conversion is not *progressive*, but a single act of Divine grace, effected at once. To aim at the conversion of men is the duty of all who are born of the Spirit. Then we are furnished with *directions* for the successful discharge of this duty. It is to be our business ; we are to awe our spirits by the sense of its importance, we are to seize on opportunities as they occur, we are to have special regard to those over whom we have special influence, we are to communicate with individuals privately and alone, we are to mark differences of character, we are to present distinctly to the mind the truth as it is in Jesus, we are to endeavour to bring the sinner to a pause, we are to see to it that our intercourse be eminently Christian, we are to take heed to the whole aspect of our character, and we are to begin immediately. The motives which should impel us, should be a sense of duty, a feeling of personal benefit, a sense of infinite obligation, a review of past negligences, the misery of men unconverted, the blessedness of success, and the grace of our Lord Jesus Christ.

Fourthly, we are led to the contemplation of the advancement of religion in the family. This is shown to be the result of improved personal piety ;—of improved instruction—more affectionate, more frequent, more earnest, more prayerful ;—improved devotion ;—a better improvement of the Lord's day ;—improved example ;—and a commencement afresh in this career of improvement. *The inducements which should incline to this service*, are relationship, vows, influence, the state of relations, the special promises of God, and the benefits arising from success in labour.

Fifthly, the author discusses the momentous question of advancement in religion by the ministry ; by showing that truth, revealed truth, the truth as it is in Jesus, the truth of the New Testament, is the grand subject of the ministry ;—the ministers of Christ must be careful that the truth they publish be scriptural even in manner ;

it must be delivered in its fulness; it must be presented to "men," and more particularly to unconverted men. Then we have the mode in which the ministry is to be exercised. To be persuasive, it must be enlightened, ardent, simple, direct, pungent, compassionate, urgent, persevering, extemporaneous, catholic, and pre-eminently dependent on Divine influence. As to *motive*, the ministry must have respect to our Lord and Saviour, to the awful realities of the coming judgment, to the fact that, many will have to make their appearance at the Divine bar unprepared, to the still more solemn fact that ministers themselves may be unprepared, and to the practical point of personally and vividly realizing these things.

Sixthly. On the point of the advancement of religion in the church, many striking things are brought forward. Religion cannot be advanced in the church without some preparatory process;—such as, thorough conviction of present deficiency and sin,—the sin of heresy—the sin of schism—the sin of uncharitableness—the sin of formality—the sin of worldliness;—profound repentance;—renewed engagement with God;—resolved union among saints;—thorough sympathy with the ministry of the word;—enlarged expectation;—and great prayerfulness.

Seventhly. The author calls attention to the advancement of religion *by* the church;—by the full exhibition of Christian character;—by the devoted exhibition of Christian institutions;—by a supreme regard to the interests of the church universal;—by combined and resolved efforts for the expansion of the church—there must be an aggressive movement on the world—the life of the church must permeate through all existing means—means which have been neglected, or perhaps not recognised, must be employed—there should be a concerted and determined effort to secure more public attention to the claims of religion—special means may be necessary under special circumstances—every Christian must combine in the use of suitable means for the advancement of religion by the church.

Eighthly. We are invited to the important topic of the advancement of religion in the nation. How may this be done? Religion should be preached to the people *as if* it, it should be preserved in a state of perfect separation from the world, it should be identified with our common welfare as a people, and it should be marked by a more direct movement of the church on the masses of the people. The considerations which should constrain to this service, are the state of the country, the benefits which have been conferred on it, its responsibility, the indications of an encouraging description

which exist in the midst of us, and the thought that it is our country that demands our help.

Ninthly. We have the advancement of religion in the world. The sphere is vast. How is its salvation to be accomplished? There is the truth—the truth of God;—there is the human agency,—the labours of the ministry should be more equalized to the claims of the world—the work of converting the world should be effected by the church—intercourse among religious communities and churches should be maintained—the resources of the church should be made to bear upon the masses of the world's population—the church herself should act in masses—the employment of native agency must become general—missionaries must have a more exact and decided preparation—and the efforts of the church to convert the world must be brought more fully under the observation of the world. Finally, there is *divine* agency provided as a means to our object.

Tenthly. We have the certainty and glory of the consummation. We have thus given the outline of the author's plan, which we think is excellent, and will commend itself to all, as something very powerful if not original. May the following spirited appeals of our reverend friend be greatly blessed:—

"O church of the living God, awake, awake! Is not the time actually come, which we were anticipating? When wilt thou awake, if not now? Is it not enough, that thou hast slumbered long already, while thy Saviour has been waiting for thee, and millions have perished without thine aid? Is it not enough, that, by negligence, strife, and carnal indulgence, thou hast been long the scorn, and not the terror, of thine adversaries? Is it not enough, that thou hast wandered long, miserable and disconsolate, in the homeless wilderness? Lift up thine eyes! The land of rest, and peace, and promise, is before thee! Providence calls thee; occasion waits on thee; the wide world solicits thee! Old dynasties and old idolatries, which bathed their heads in heaven, are mouldering at thy feet; and all things invite thee to universal empire and supernal glory!

"O Spirit of the living God! wait not for a dilatory church; but graciously now prepare her for supplementary and consummate grace. Awaken her to a conception of thy mind and sympathy with thy designs. Give her the heart of penitential love and perfect devotedness. Heal all her strifes by the waters of the sanctuary, and pervade all her members as one life—all-seeing, all-mighty, and all-glorious. Show her her vocation, and gird her to its accomplishment. Give the mighty heart and perfect faith, to which conflict is easy, and victory certain. And

last victory is won, and the last conquered, and the world presented viour, let no hand be seen, no word but *THINE!*" p. 365.

THE CYCLOPEDIA: or, Illustrations of Civil and Natural History of Sacred Writings, by reference to the Customs, Rites, Traditions, Stories, and Literature of Eastern Nations. In 2 vols., small folio.

John W. Parker, West Strand.

We have been well acquainted with the value of this valuable companion to the Scriptures has been conducted through its several stages to its ultimate issue. The original editor, who was already dead before the last sheets had passed the press, we had the happiness of knowing for many years; and we can bear witness, from personal knowledge, that he was better qualified for preparing the work for the press, than he who now rests in the dust. He had devoted the best of his time to biblical studies, and made very respectable attainments in the Oriental languages. His reading was of one kind, as he had contracted a taste for those writings which tend to illustrate the sacred text, or to shed light on the natural history, geography, and manners referred to in the scriptures.

In the preparation of this work," he says, "it has been the aim of the editor, to the utmost of his ability, to be a companion to the Bible,—a companion, not in the sense of a master or of a ministering attendant. He of those who consider the word without note or comment, so far as the great doctrines of salvation, as positive, equivocal, or obscure. On the contrary, he believes that, notwithstanding the disadvantages of translation, a translation, and an Oriental dexterity, it is, on an important point, full, unambiguously clear. A distinction should always be made between its history and its doctrine, between its doctrines and its history.

The transparent and vigorous style of the former requires little aid in its labours: *the wayfaring man, though a fool, shall not err therein.* But, in its history and its doctrine, or, in its facts, moral principles, precepts, promises connected with these, the Bible abounds in allusions, geographical, and analogical; and those, which prophecy and its accomplishment, the proper field for biblical interpretation."

A careful examination of this Bible, and a comparison of it with

other similar productions of human industry, we are disposed to give it the decided preference. It not only embraces all the information contained in the older works; but includes, also, whatever modern travel, research, and growing acquaintance with Oriental literature has contributed to the stock of our biblical knowledge. Its hermeneutical character is of a very high order, indicating, in no slender degree, the skill in sacred criticism possessed by the lamented editor.

"The illustration," says he, "of the Holy Scriptures must be considered an object of paramount importance to every devoted Christian. The varied stores of information which have been accumulating for ages in the numerous works relating to the civil and ecclesiastical history of ancient empires, the interesting and valuable researches of modern travellers, particularly those relating to Egypt, have for this purpose been carefully examined, and the results placed before the inquirer, combining and condensing at the same time the works of numerous writers on all subjects within the range of biblical investigation.

"In duly estimating the importance of critical and philological research, in clearing away some of the obscurities of the Scriptures, the editor considers the Bible in its structure, spirit, and character, to be essentially an Eastern book; and, therefore, the natural phenomena and moral condition of the East should be made largely tributary to its elucidation. In order to appreciate fully the truth of its descriptions, and the accuracy, force, and beauty of its various allusions, it is indispensable that the reader, as far as possible, separate himself from his ordinary associations, and place himself, by a kind of mental transmigration, in the very circumstances of the writers. He must sit down in the midst of Oriental scenery, gaze upon the sun, sky, mountains, and rivers of Asia,—go forth with the nomadic tribes of the desert, follow their flocks, travel with their caravans, rest in their tents, lodge in their khans, load and unloose their camels, drink at their wells, repose during the heat of noon under the shade of their palms, cultivate the fields with their own rude implements, gather in or glean after their harvests, beat out and ventilate the grain in their open threshing floors, dress in their costume, note their proverbial or idiomatic forms of speech, and listen to the strains of song or poetry with which they beguile the vacant hours. In a word, he must surround himself with, and transform himself into all the forms, habits, and usages of Oriental life. In this way only can he catch the sources of their imagery, or enter into full communion with the genius of the sacred penman."

On these sound principles is the "Bible Cyclopædia" constructed; and we are constrained to bear this deliberate testimony re-

specting it, that it is one of the best helps to the biblical student that has issued from the press in modern times.

THE HISTORY OF ENGLAND. *By the Right Honourable Sir JAMES MACKINTOSH, LL.D., M.P., and the late WILLIAM WALLACE, Esq. Continued by ROBERT BELL, Esq.* In ten vols. royal 18mo.

Longman and Co.

We regard it as nothing short of a calamity to the literature of our country, that Sir James Mackintosh only lived to complete the three first volumes of this invaluable History. Not that we would wish to detract from the credit of those gentlemen, who were employed by the Publishers to carry forward and complete his admirable design; but, because we have a settled conviction, arising from intimate acquaintance with Sir James's vast resources, that no man of his times was so well qualified as himself to write a constitutional History of England. The fragment he has left behind him is one of the most precious documents in our language; and we can never examine its contents without a feeling of sadness coming over our spirits, while we reflect on the loss sustained by the death of one so eminently fitted, by his patient research, and acute philosophical penetration, to unravel the mysteries of our national records. His masculine intellect, sound moral feeling, and love of liberty; combined as they were with great constitutional calmness, with a deep insight into the principles of human conduct, with immense stores of well-digested knowledge, and with opportunities of intercourse with the first spirits of the age, distinctly pointed to him as the individual best qualified to furnish a History of England which should abide the test of ages, and rescue this branch of our literature from the just obloquy into which it has fallen. But the behests of Divine Providence had otherwise determined, and we have only now to express our gratitude to God, that the deceased was enabled, before he left our world, to prepare so valuable a sketch of some of the most difficult and agitating portions of English history, in which he was called to express his deliberate opinion on all the great questions of civil and religious liberty, and to lay down certain model principles, which all wise and upright historians will be compelled in future to regard. Our author has well said, "that the characteristic quality of English History is, that it stands alone as the history of the progress of a great people towards liberty during six centuries; that it does not appear reasonable to lose sight of this extraordinary distinction in any account of it, however compressed; that the statement offered here, short as it must be, may much facilitate the right understanding

of more recent controversies and changes; and, lastly, that a writer, however much he is to curb his peculiarities, and guard against his most frequent faults, must at the same time bear in mind that there are some parts of every extensive subject for which nature and habit have less fitted him than for others." This is Sir James Mackintosh's excuse for entering with less minuteness than some other writers, into "the history of our government and laws;" but his readers, best able to judge of the value of his labours, will be thankful that he reserved himself for the more ample development of those portions of our national history, which it required all the philosophical penetration of his well-disciplined mind, fully to disentangle from the sophistry or falsehood in which they have been involved. It is indeed matter of congratulation, to all the lovers of constitutional freedom, that, from so able a pen, we are furnished in the three first volumes of this work, with a rapid but accurate sketch of our national history from the period of the Celts to nearly the close of the reign of queen Elizabeth. The two points upon which Sir James Mackintosh has put forth his strength are the careful threading out of the rise and progress, and consummation of our national liberties, and the magnanimous defense of the Puritans, as agents employed by Divine Providence in preserving to us all that was most dear, both in religious and civil freedom. He has not always shown that he quite understood them; but, upon the whole, he has done them ample justice. The views, too, advanced by our author, in reference to the Protestant Reformation, both as it respects the event itself, and the leading actors concerned in it, are highly creditable to his sense of justice, and to his sound discernment of those questions of history involved in this mighty revolution of human opinion.

It is gratifying to us to be enabled to add, that the remaining seven volumes of this history, which carry us down as far as the death of George II., have been written with commendable accuracy, and with as careful an adherence to the plan laid down by Sir James Mackintosh as might have been expected from authors by no means equal in depth or research to the lamented projector of the work. But we cannot take leave of this History of England without expressing our settled conviction that no other history extant will bear a fair comparison with it in the assertion of great principles.

THE SERVANT OF THE AGE: A Discourse occasioned by the death of the Rev. Nephew Morgan Harry, Minister of New Broadstreet Meeting House. By CALEB MORRIS, of Fetter-lane Chapel. 1843.

Ward and Co.

The substance of this Discourse was delivered before the bereaved church, on the

in morning after the funeral of the
ed Pastor. Its appearance from the
has been delayed by causes which
who know the author must greatly re-

We feel peculiar pleasure in the pub-
a, and that for several reasons. As the
with her numerous family, will enjoy
ceeds of the sale, whatever they may
confess to no common interest in
tensive circulation. The Dissenting
es of the metropolis, and not a few in
vinces, need not be told that our de-
brother was a "faithful minister," and
kman that needed not to be ashamed."
affected and fervent piety, and sterling
ty, he united ministerial qualifications
any means to be despised. He has
smoved in the midst of his days and
glory. Multitudes followed him to the
and mourned his departure. But
a spirit of no common sorrow was
ned through an extensive circle of
and acquaintances, the most bitter of
the lot of his sorrowing partner and
spring—but feebly conscious of their
Dependent in very great measure on
nerous aid of such as have learned
eep with those that weep," we must
ly desire the success of every effort to
ute to their temporal comfort.

It is not as a means of obtaining pe-
r supplies, even for the sorrowing and
ed, that we chiefly rejoice in the pub-
of this Discourse. It has claims, as
aders will be prepared to expect, far
and higher than those derived from
cumstances under which it was
ed, and the *secular object* which will
ined by its wide circulation. *As a*
ree, it is not to be classed with the
f such publications incessantly issuing
ne press. It contains thoughts of a
nd a compass not often presented
he pulpit. It is the production of a
vidently accustomed to take inde-
t and philosophical, as well as scrip-
tures of God, and providence, and
The subject was wisely chosen to turn
nder and solemn sentiments of a
ing audience into a channel of manly
telligent action—teaching them how
well, by instructing them how to
their course," and accomplish their
s, as inhabitants of earth, as members
mighty, moving population of the

The leading thoughts are, *how* and
e should serve our age, and these are
ussed, as to guide and goad the mind
o common success, in relation to the
tious interests of our race. The ten-
of the whole is *profoundly practical*,
an impression, not weak and tran-
but wide and deep, because wise.
athor's own mind must have been
ly affected by his theme, and he has

succeeded, and will succeed, we doubt not
in solemnly affecting the minds of many
others.

Our space will not permit us to do more
than present one extract, and this sermon is
not of the class to abound with independent
passages suitable for citation. The one we
furnish will show how evangelical is the
basis on which the great service enforced by
our author is made to rest. Having quoted
Phil. ii. 15, 16, he illustrates the necessity
of sonship as a qualification for this service.

"What, then, is it to be the sons of God?"

This matter, on account of its intrinsic im-
portance, and its bearing upon our subject,
merits our deepest consideration. The
primary and essential ideas involved in
God's paternal relation are, *causation* and
likeness. These two principles are im-
pressed upon every part and form of being
throughout the universe. The whole crea-
tion is not only an effect, but a type of God.
Everything rests upon him, and resembles
him. In their dependence on the Great
Father, all creatures are equal; but in de-
grees of similitude to him, they widely vary.
Matter is from God; and matter, in the very
fact of its existing, as well as in the gran-
deur, power, and beauty which it exhibits, is
a likeness of him. It not only proves that
he is, but reveals, though dimly, what he is.

'The invisible things of him from the crea-
tion of the world are clearly seen, being un-
derstood by the things that are made, even
his eternal power and godhead.' Mind is of
God; and mind, with its mighty and myste-
rious power to think, to will, to love, to
commune with the infinite and the eternal,
is yet a brighter, fairer, image of him who is
the Father of spirits. Moral excellence,
holy truth, righteousness and love, are of
God; and a mind vivified by the breath of
their power is as perfect a likeness of him-
self as his skill can produce. Now this last
aspect of the Divine paternity infinitely
transcends all others in glory. It was to
disclose this that the blessed gospel was
given. Causation, superiority, physical pre-
servation, and dominion, are not the charac-
teristics of God's fatherly relation which the
New Testament so freshly, so tenderly un-
folds. Oh no; but unquenchable love to
our nature, compassion, deep and tender,
for its guilt and sorrows, intense solicitude
for its growth and education, and a fulness
of grace to work out its true perfection.
'GOD IS LOVE,' pure, necessary, self-dif-
fusing, ever-flowing love! 'In this was
manifested the love of God towards us, be-
cause that God sent his only-begotten Son
into the world, that we might live through
him. Herein is love, not that we loved
God, but that he loved us, and sent his
'Son to be the propitiation for our sins.
Behold, what manner of love the Father

hath bestowed upon us, that we should be called the sons of God !' And the scriptural idea of filiation beautifully harmonizes with this affecting view of God. For what, according to the Bible, is it to be his child? Clearly something more than to be the work of his hand, the conscious offspring of his mind, the subject of his moral government. All this he is; but he is much more than this. He is a partaker of the Divine nature; and that nature quickens, brightens, perfects his own. He is created anew. He is born of God, and partakes of his moral essence; he reposes in the bosom of his love; he communes deeply with his perfections, and walks in their light; he adores his glorious character, and aspires to imitate it; and, feeling himself to be one of the forgiven, justified, adopted, sons of God, he wishes all the world to share his blessedness."—pp. 11, 12.

We earnestly recommend this Discourse to our readers, pleading self-interest as well as charity. In making it their own, they will kindly serve an afflicted family, and they will secure a great mental and moral benefit to themselves.

THE FALL of MAN; THE ATONEMENT; DIVINE INFLUENCE. Three Lectures, lately delivered in Holloway Chapel. By A. J. MORRIS. pp. 72. 1843.

Jackson and Walford.

This able pamphlet will, we doubt not, accomplish its author's design. It contains three Lectures, delivered in the ordinary course of his ministrations, by Mr. Morris, formerly of Manchester, but now of Holloway. The lectures are upon three of the most important doctrines of the Bible, and are at once full, clear, fresh, and nervous. Preached as they were, they ought not to be regarded as either polemical or confessional. They are neither a challenge to controversy nor a declaration of faith. They assume that the audience professed a certain creed; and seek rather to enlighten and confirm their attachment to that creed, than to exhibit it fully, and excite hostility to other flags. They are such sermons as an original teacher and masterly defender of the gospel might be expected to deliver to his people, when deeming it desirable to call their attention to the chief articles of their faith in regular succession. We are not surprised that Mr. Morris's hearers should have desired to possess these sermons as a brief manual of important truths. To them, a recommendation of their pastor's lectures would be needless; but we heartily commend them to those ministers who desire, for the use of inquirers, what we have often desired, such a statement of the truths discussed as is neither prolix nor lifeless, neither petulant

nor affected. All customary buyers of sermons also, whether for devotional reading, or for the sake of introduction to the minds of the more eminent living preachers, we unhesitatingly refer to Mr. Morris's Lectures, assuring them that, with very few exceptions, they will find but little superior in the class to which they belong. The estimate we have formed of the author's mental force and furniture, and of his intelligent and free devotion to evangelical truth, impels us to hope that he will favour us with something more than a rudimental discussion of the great doctrines of our holy religion.

HISTORY of the REFORMATION in the SIXTEENTH CENTURY. By J. H. MERLE D'AUBIGNE, President of the Theological Seminary, Geneva, and Member of the Societé Evangélique. Translated by DAVID DUNDAS SCOTT, Esq., author of the "Suppression of the Reformation in France." With Notes from the Netherlands Edition of the Rev. J. J. LE ROY, of the Dutch Reformed Church. Illustrated with Portraits. 2 Vols. 8vo.

Blackie and Son, Glasgow; and Warwick Square, London.

This beautiful edition of D'Aubigné's great work is now complete, in two volumes, with highly-finished portraits of most of the men who acted a distinguished part in opposing or forwarding the interests of the Reformation. The Notes of the Translator, and of the Netherlands edition, are of incalculable value, as they explain many circumstances otherwise very obscure to the unlearned reader. We trust nothing will occur to prevent the publishers from completing their design, in laying the whole work of D'Aubigné before the public, when it shall have seen the light. They will, of course, take steps to see that this shall be done. Their edition is so perfect, and so valuable, on account of its pictorial illustrations, that we should exceedingly regret if, by any unforeseen circumstances, they should be prevented from executing their purpose.

NOTES, EXPLANATORY and PRACTICAL, on the NEW TESTAMENT. By ALBERT BARNES, Minister of the Gospel, Philadelphia. Vol. IV. 12mo. The Epistle to the Romans.

Blackie and Son, Glasgow; and Warwick Square, London.

We have had occasion to notice, with approbation, in a former number, Messrs. Blackie's edition of "Barnes on the Gospel, and on the Acts of the Apostles." They are certainly the best that have appeared in this country; and we are now happy to introduce to our readers a fourth volume, con-

taining the Epistle to the Romans, an invaluable specimen of clear and practical exposition of a difficult portion of Holy Writ. One most invaluable feature of this edition is, the able refutation which it contains, in a series of notes, of Mr. Barnes's erroneous views on the subject of imputation. In these notes the old-fashioned theology is nobly defended.

A DISCOURSE on the STUDIES of NEW-FORT PAGNELL COLLEGE, delivered October 26th, 1842. By the Rev. JOHN WATSON, with the other proceedings of the Morning Service, and an Appendix, containing the History of the Institution. Svo. pp. 48.

John Snow.

We cannot but feel a lively and deep interest in the continued prosperity of this Institution, which has raised up so many useful ministers of the everlasting gospel; and which, at small cost, has done noble service to the Congregational cause. In the history of this College, many circumstances have occurred of a very pleasing character: one of the most gratifying of which has been, that from its commencement in 1783, members of the same family have successively, up to a recent date, sustained the office of Tutor, with credit to themselves, and advantage to the public. Seldom have three generations followed each other in such honourable and devoted service. The founder of the Institution was the Rev. W. Bull, the friend of Cowper; the Rev. T. P. Bull, his son, entered into his labours; and, from 1831, the Rev. Josiah Bull, the grandson of the founder, was associated in the tutorship with his honoured father.

Another remarkable circumstance connected with this college is, that it owed much of its early success, not more to the zeal of the Rev. W. Bull, than to the disinterested and catholic spirit of the Rev. John Newton, who saw and deplored the state of his own church in his day, and who gave all the assistance in his power in building up this non-conforming school of the prophets.

The pamphlet before us contains Mr. Newton's correspondence with Mr. Bull, on the subject of the foundation of the college; and it is a striking instance of the triumph of Christian principle over the narrowness of party feeling.

Seldom have we seen a more interesting tract than the one before us. The Preliminary Discourse, by Mr. Watson, is a very able sketch of the course of Theological study, through which he proposes to conduct the young men in the college, now under his care; and those who do him the justice of perusing what he has written, will regard him as well qualified to occupy the

responsible post to which the Committee have appointed him as Tutor of the Institution.

The report of a public meeting then follows, at which the students of the College presented an elegant clock, and a copy of Marsh's Michaelis, to their late revered tutor, the Rev. T. P. Bull. The addresses of Mr. Piper, the Rev. T. P. Bull, and the Rev. Josiah Bull, on the occasion, are replete with noble sentiments and Christian feelings.

The Appendix contains the correspondence of the Rev. John Newton, to which we have referred, and a list of the ministers educated in the college.

We wish prosperity, in the name of the Lord, to this unpretending, but excellent Institution.

SERMONS preached at Park Chapel, Chelsea. By the Rev. JOHN C. MILLER, M.A., Lincoln College, Oxford; minister of Park Chapel; and formerly curate of Bexley, Kent. 12mo. pp. 360.

Hamilton, Adams, and Co.

The Author of these discourses is an honour to the Established Church; no less on account of his catholic spirit, than of his varied talent and sound learning. Young in years, he is, nevertheless, mature in Christian wisdom and experience; and exerts an influence over a wide and respectable circle, most beneficial to the souls of his fellow men. "A workman that needeth not to be ashamed," he has won for himself the confidence and love, not of his own church only, but of every pious non-conformist in the parish in which he is called to labour in the Lord's vineyard. He knows how to hold what he deems to be truth, in love to others, who differ from him in minor details, but with whom, he yet feels, he is "one in Christ Jesus."

The sermons before us, without being controversial, are able defences of "the truth as it is in Jesus." They are pointed appeals to the heart and conscience; not dry details of mere orthodoxy, but glowing exhibitions of those life-giving doctrines which never fail, as applied by the Holy Spirit, to convert souls from the error of their ways, and to build up God's children in faith and holiness.

We can perceive, since the appearance of Mr. Miller's first volume of sermons, that he has made a happy advance in what may be termed *ministerial tact*. Adhering firmly to the same evangelical platform of doctrine, he has acquired a greater power of dealing successfully with the diversities of human character, and Christian experience. There is a fulness of experimental truth in this volume, which cannot fail to make it accep-

table to those who love to expatiate in the inner sanctuary of the Christian temple. The subjects are well chosen; the outline of thought is natural, simple, and logical; and the spirit that pervades the whole is that of a man anxious to win souls to Christ, and to conduct the sheep of Christ's fold into green pastures, and beside the still waters.

We earnestly recommend the volume, as pre-eminently fitted for the reading of private families.

1. A CELESTIAL ATLAS, containing Maps of all Constellations visible in Great Britain, with corresponding Blank Maps of the Stars, systematically arranged for communicating Practical Knowledge of the Seasons. By J. MIDDLETON, Teacher of the Use of the Globes and Astronomy.
2. A COMPANION TO THE CELESTIAL ATLAS; containing a Series of Lessons on the Constellations, a Dissertation on the Fixed Stars, and Convulsions of the Heavens, with Descriptions and Views of remarkable Double Stars and Nebulae. By J. MIDDLETON.

Whittaker and Co.

The Author's object in preparing his Celestial Atlas and Companion has been to furnish an easy method of acquiring an intimate and correct acquaintance with the fixed stars; such as would enable any person, with a moderate degree of attention, to distinguish not only the Constellations but every star to about the fourth or fifth magnitude.

His plan is to exhibit on five maps all the stars and constellations visible in Great Britain, not in an inverted position as they are drawn on celestial Globes, but precisely as they appear in the heavens. On four of the maps, each bearing the title of one of the seasons, may be seen the constellations which are respectively visible in spring, summer, autumn, and winter, while the other map contains those constellations which are always visible; having the names of the seasons on its four sides, as a direction to the position in which it must be held to show the situation of the stars at any season. These five maps are arranged on the right hand pages of the Atlas, and opposite to each is a corresponding map of the stars only, represented white on a black ground, just as they appear in the sky.

The Companion is divided into three parts. The first, which is the most important, (page 7) consists of a number of lessons on the constellations. At the commencement of each is a direction as to the quarter of the heavens in which it may be found in the respective months when visible. Then follows an enumeration of the principal stars as distinguished by Greek letters, and the parts of the constellations in which they are placed.

These are required to be first found on the maps containing the names of the stars, &c. and afterwards on the blank maps opposite, from which the transition to the sky is easy and natural. This list of stars is followed by notes describing the peculiar conformation of the stars, short directions by which they may be recognised in the heavens, notices of double, quadruple, and variable stars, nebulae, &c.

The second part of the Companion (page 67) treats of the nature, number, distance, &c. of the fixed stars; of variable, double, treble, and quadruple fixed stars, nebulae, &c. with questions at the end of each chapter to adapt it to the purposes of instruction.

The third part consists of conversations on the heavens. To devise a plan for recognising the fixed stars has been a desideratum in all ages: this has been attempted several ways. Catalogues of them have often been made. The first on record is that of Hipparchus, at Rhodes, 120 years B. C. The one most used in England was formed by Flamsteed, the first astronomer royal, who was installed into that office, 1676, the year in which the observatory was completed. Catalogues have been formed in modern times containing from 50,000 to 100,000 stars. Another method very frequently has been by verbal descriptions of the peculiar conformations of the stars. A third plan has been by the construction of maps and celestial globes.

Many of the Atlases now extant possess great merit both for their accuracy and beauty of delineation, but we are not aware of any publication on this subject well adapted to the purposes of instruction by which a knowledge of the heavens may be systematically taught as a knowledge of the earth by Geography. This the author has attempted in the publication before us, after the adoption of a similar plan successfully for nearly twenty years. It has been his object not only to enable a person to know each constellation and star, but while doing this to exhibit a correct view of the present extent of our knowledge of the sidereal heavens; to describe in plain language the important and interesting discoveries of Dr. and Sir John Herschell in this department of science, and to direct any one in possession of a good telescope to many interesting objects for investigation.

Though Mr. M.'s Atlas has been constructed so as to be peculiarly adapted to the use of schools, it will be found to answer all the purposes of celestial Atlases in general.

WORKS RECENTLY PUBLISHED.

1. *National Distresses and National Sins*. Being the second of a series of Discourses for the Working Classes. By J. C. GALLAWAY, A.M. 12mo. 2d. Ward and Co.

is a most reasonable and appropriate tract time, which we sincerely hope will obtain circulation, corresponding to its great ex-

6 Poetical Works of John Milton. With a, and Critical Remarks on his Genius and s. By JAMES MONTGOMERY. And one l and twenty engravings, by John Thomp- 18. and T. Williams, O. Smith, S. Luton, m Drawings by William Harvey. 8vo. 2 Tilt and Bogue.

soms of Tilt and Bogue's splendid editions oets; with its rich embellishment, and l critique, by James Montgomery, it will upplant all other editions. We hope to leutgomery's memoir of Milton next month.

ion without Uniformity. The addresses d at the meeting for union at Craven on January 2, 1843. Revised by their Reprinted from the Congregational Ma- Ward and Co.

tract will do much good, if widely circu- contains many fine sentiments, expressed ng spirit.

7 Voices of Christ to the Churches considered, aree of Twenty-one Lectures, Expository tical, on the 2nd and 3rd Chapters of the l Revelation. By EBERHESER MILLER, the Universities of Edinburgh and Glas- re. Jackson and Walford.

8 History of China, Pictorial and Descrip- ion the earliest period to the present time. CORNER, Author of "Questions on the of Europe," "the Historical Library," &c. l Co., Threadneedle-street. Part I. 1s.

6. The Sea hath spoken. A Sermon, preached November 27th, 1842, in Ebenezer Chapel, Shad- well. By the Rev. E. E. ADAMS, M.A., formerly Chaplain to Seamen at St. Petersburg. Published by request, under the direction of the British and Foreign Sailors' Society, London. Ward and Co.

7. Ecclesiastical Administration in Westminster. Letters to the Dean and Chapter of Westminster, exposing the evils connected with their domains; including the brothels in the almonry; the manage- ment, ecclesiastical and financial, of their West- minster Estates; and the prohibitory clause in their leases, for the suppression of dissent. By a Parishioner, printed from the Patriot newspaper. 8vo. pp. 60. J. Snow.

This is a sad, but we have reason to believe, faithful exposure! Alas! alas! that such things should be.

WORKS PREPARING FOR PUBLICATION.

1. In one vol. 8vo; price, to subscribers, 7s. 6d.; to non-subscribers, 9s.; *a Hebrew Grammar*, con- taining a copious and systematic development of the Etymology and Punctuation of that Language. By SAMUEL RANSOM, Classical and Hebrew Tutor in Hackney Theological Seminary.

2. In a few days will be published, *the Essay of D. Diodati "de Christo Græce loquente."* Edited with a Preface by the Rev. O. T. DOBBIN, LL.B., of Exeter.

This volume is extremely rare. Pfannkuche and Hug, who wrote on a kindred subject, could never obtain a sight of it. There is probably not a single copy of it in America.

OBITUARY.

MRS. BABAN,

Late of Holloway, Islington :

passed to a Lady in the South of France.)

January, 1843.

MADAM,—The interesting fact of ring spent many of your early years se almost maternal care of this de- and beloved relative, point you out as st proper individual to whom this and obituary should be addressed. is needful here to say, that various tances, beside painful afflictions, have everted the fulfilment of the task igned to the writer. It shall be a narrative, illustrated by facts and in- ; and let them speak for themselves. shment and vain-glory, you know, ways abhorrent to the feelings and x of this worthy lady; and if such s might occasionally intrude, they ecked by the solemn inquiry of the addressed to the Corinthians,— have you, that you have not re- " And then the revenue of praise e cheerfully offered—"yet not I, but e of God which was with me." Be then, to bear these two points in d the narrative shall proceed.

F. Buzzard's mortal career com- at the village of Barton, Bedford-

shire. Her parents and other relatives were all most respectable. She was the youngest of four children, a sister and two brothers, who have also filled respectable situations in society. Unforeseen and painful circum- stances soon after led Mrs. B. to retire to Ampthill, a small town in that county, her native place. Here Miss F. B.'s early indi- cations for *teaching*, as well as aptitude in learning, were developed; yet her advan- tages were but scanty, closing with a brief period of boarding-school education. But her quickness in learning, and her modest, unassuming manners, procured her much esteem from her friends. Take the following characteristic incidents in proof of this. To oblige a beloved relative, she speedily got Psa. 119 *memoriter*, and said it to him, without scarcely missing or misplacing a word. On her going to Bedford, she saw the late amiable Dr. Parker, a maternal relative, who, on observing a swelling tumour near one of her cheek-bones, advised its removal; and most kindly offered to take the fair patient into his house, that he might not lose her after the somewhat dangerous opera- tion. On herself and friends consenting, she shortly after underwent the operation magnanimously; and, at the doctor's re- quest, lay many hours almost motionless,

evinced through the whole affair an invincible heroism and self-command. The hæmorrhage being thus stayed, the wound healed, the cicatrice alone remained, to remind her at once of her physician's surgical skill and of God's goodness in her recovery. And at the expiration of *nine* weeks the doctor dismissed his patient, without fee or recompense; she overwhelmed in gratitude for his skill and generosity; and he commending her fortitude and agreeable manners. The family owe this passing record to departed skill and benevolence.

The next incident in Miss B.'s life was her apprenticeship at a fashionable milliner's in a county town. Here, after two or three years' diligent application, and occasionally much *night work*, her fine constitution rapidly gave way, till her mother, alarmed by a neighbour, fetched her home, when her medical uncle, who attended her, declared that she would have been irrecoverable in two or three weeks, had she not thus been promptly removed. The cupidity and the immodulations in such houses are an outrage on all respectable society. But some time after her recovery, she filled various situations in a ladies' school in the country; with a brother in town; and with another party: and being ever industrious, ever anxious for self-improvement, she was always a favourite, and afforded her friends much satisfaction. Let young female readers here take a lesson from these early traits of character. In this sphere of gay life her previous moral habits were endangered, from the circumstance of her being much flattered for her fine singing and dancing, for she had been complimented by the late Lord Holland and other gentry for these acquirements; but, probably, the influence of revered relatives, and her attendance on the ministry of the late Dr. Stafford, in Broad-street, might be blessed in rescuing her from many youthful temptations, by which many a respectable female has been involved and undone.

Miss F. B.'s next movement in life was in her return to her maternal home; and here, with a beloved mother, and a dear, but blind old grandmother near at hand, a Christian of more than sixty years' standing, she spent several very happy years of her life; for now her religious career commenced. Favoured in a constant attendance on the ministry of the Rev. W. Coles, Baptist minister, of Maulden and Ampthill, she became deeply sensible of the value of personal piety and devotedness to God. In her case the work was a progressive one, but from the first marked by much simplicity and humility. Here she renewed her acquaintance with a distant relative, a young person of great conversational powers, and a sheer enthusiast on the subject of *adult* immersion. Hence, from her persuasions, and

her own warm attachment to a revered pastor, Miss B. was, like many young *female* converts, *hurried* into the water, as the most undoubted evidence of her love to Christ. But in after life she acknowledged the imprudent haste of the early convert. And from her invariable and voluntary adhesion, in subsequent life, to the Independent worship and communion, she gave a lasting proof of the sobriety of her more enlightened judgment. As for strict and *exclusive* communion, she considered it as the very *popery* of a party, and a schism in the body of Christ. In this sphere she became incidentally acquainted with her future partner in life, then a student in Newport Pagnel Academy. After preaching at Ampt-hill, one Sabbath evening, he inquired of the venerable pastor, who that young lady was who had sung so *melodiously*. He accordingly told him, and added, "you will see her shortly, as she generally calls in upon us to wish us good night." Miss B. and a young friend, therefore, soon made their accustomed call; and though the interview was a short one, mutual impressions were then felt; and the old gentleman soon after this told Miss B. that he believed a gracious Providence had designed that Mr. R. and herself would become man and wife. And though subsequent movements, and the absence of all correspondence, seemed to be opposed to it, yet the venerable pastor ever retained his opinion and his wishes; and in four or five years he lived to congratulate them on their happy union; proving, as he facetiously remarked, "in this respect, at least, I am no false prophet." Led on by her ardent young friend before alluded to, they made a *singular* attempt to convert a large party of soldiers that were soon to embark for the continent, on some of the desperate engagements with the armies of Buonaparte. They sent to town for a sufficient number of the tract called "Pray and Fight;" and having obtained the consent of the officers, they took an occasion one morning, at the roll-call, to go round and give to every soldier one of these tracts. Jokes and jeers were abundantly poured out upon these young ladies, by the men whom they so courageously attempted to prepare for those awful and sanguinary wars that so abortively awaited them. It is hoped that some serious results followed this extraordinary effort of female zeal.

You know, dear Madam, that the happy union of Mr. and Mrs. Raban took place about the period of your birth, and that, a day or two afterwards, your mamma presented you to Mrs. R. as a future pupil of hers, and which, in due course, you became; but how surprising that almost at the very moment that Mons. D. led you to the sacred altar, your endeared relative was in

the solemn act of committing her spirit into the hands of her God and Saviour. May your union prove as happy, and be as long extended, as hers! You are aware that Solomon says, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord: and that a prudent wife is from the Lord." Brought into correspondence and intercourse, through the recommendation of kind friends, Mr. R. found that he was not mistaken in the object of his regard; and, after much prayer and serious conference, the union took place; and from that auspicious day to her last, the development of sound sense, of high principles, and of exemplary conduct, was ever beautifully manifest.

With much calmness and self-command, with uncommon industry and perseverance, she uniformly exemplified the character of "a virtuous woman, whose price is far above rubies. The heart of her husband doth safely trust in her; she will do him good, and not evil, all the days of her life." The latter part of this description shall have the following illustration: In the following spring after their marriage, Mr. R. had a severe affliction, that brought him to death's door. On his recovery, a friendly physician, who often had heard Mr. R. preach, and witnessed his too zealous exertions, and knew also the Antinomian spirit that prevailed among some of his principal hearers, united with Mrs. R. in urging her husband to give up his charge at Wallingford. He promised to comply after a few months' more trial and consideration; and Mrs. R. solemnly pledged her word that, having commenced a ladies' establishment, she would employ all her energies to make him an *Independent Itinerant*, and be no more troubled by his Antinomian opponents. In the following year he accordingly resigned, assisting his worthy companion in her profession, and found plenty of sabbath employment in supplying the pulpits of his esteemed brethren at Oxford, Reading, Abingdon, Henley, and the adjacent villages; and through the successive kindness of many estimable friends, Mrs. R. kept to her *pledge*; and ever after, whether the labours of her partner were more or less stationary, pastoral or occasional, she enjoyed the high satisfaction of making him as entirely *independent* of the people as if he had a fortune at his command. And if any party dared to whisper anything against so disinterested a labourer, they were sure to be reminded by her of *his* independence, and of *their* ingratitude. Indeed, she was remarkable for her own subsequent attachment to the ministries of the Rev. Messrs. Brown, Harris, Spencer, &c., to the end of life; and, according to her opportunities, none could be more punctual, more con-

sistent, or more happy, in her attendance in the house of God. In numerous instances could she say, with Jacob, "This is none other than the house of God, and this is the gate of heaven."

Let us recur next, dear Madam, to her *domestic* character. Here her good sense, constant economy, and varied talent, shone forth with much order, cleanliness, and propriety. In directing her servants, by her own manual services,—in teaching some to read, to spell, and to write; in other cases, to brush, to scour, or to cook and conserve, they were sure, if not mere dolts, to improve under her skilful management. She rewarded them, too, according to their merits, and the periods of their servitude, which, in various cases, extended to *seven, ten, or more years*; and she seldom had occasion to refer to the term of "a month's notice or wages," because her constant aim was to confide in her servants, and to make them easy and happy. In this respect many a lady might copy her example with great advantage. Though often in her kitchen, she scarcely ever went there to *scold*; and never did she condescend to *tattle* to her neighbours about their conduct. She would teach or reprove them, but never backbite them; and invariably on their leaving the family, she would give them a *true* character, whether for or against them. The reader will therefore infer, that regularity, peace, and comfort, were the constant inmates in Mrs. R.'s establishment. Numerous as the family sometimes was, such a character, for many years, that establishment obtained. You will remember, also, her great attachment to the brute creation; her cats, dogs, ponies, and poultry were all sure to find a happy home under her fostering care; but she was always afraid of cows, though so useful and gentle as they are. Many pleasing instances of this treatment, and of the facility with which she taught them all but human actions, might be recorded; but space in this brief memorial forbids further detail: but never did her anger more show itself, than when she observed any brute in the street, or on the road, maltreat any of God's poor defenceless animals.

The writer will now take you and the reader to review Mrs. R. as the governess in her school-room. Here, as you remember, she displayed singular talent, address, punctuality, industry, and impartiality. She had no favouritism, even among her nieces, or towards those pupils whose parents paid very handsomely: the half-boarder or the orphan, especially, if well-behaved, often found an apologist in their kind governess. On her removal, and re-commencing her establishment at St. Alban's, her sphere of usefulness was greatly enlarged, though she

had shared many tokens of sincere friendship at Wallingford. Inhabiting the spacious house and premises that were built by Mr. Stone, the mason who re-built St. Paul's cathedral, she found ample scope for the indulgence and culture of her natural industry and scholastic attainments. By her quickness and tact, she could generally equal the services of two teachers, superintending the whole school with admirable ease and spirit. An early riser, when in health, she was frequently in the habit of calling her servants, teachers, and pupils to their respective duties, employing or amusing herself, after her private devotions, in adjusting the school-room, or in gardening, in the summer; or in rubbing tables and chairs, for exercise, in the winter. What a striking example to all her family: surely most of them never can forget that example. Her attachment to her home, with its manifold duties and pleasures, would employ her daily attentions by the half-year together, (for she was no goosy,) invariably watching over the health and improvement of her numerous family. And here it is proper to remark, that from her medical skill, and the prompt use of her medicine chest, she could sometimes tell her friends that she had not had occasion to call in her medical attendant during the whole year past. Yet in obstinate cases, she was ever prompt to call in that attendance. Add to which, her fearless and excellent nursing, both by day and night; served to ward off, or hasten the cure of, disease: and the saving to herself and her friends, in this respect, proved a source of mutual satisfaction. In one instance she nursed and medically treated an intimate female friend, through a most serious attack of *scarlatina*, and unknown to her family, except to her husband and a servant. In the school-room, as you must recollect, her varied talents were often tested, in being competent to do *two things at once*. And she could, with great facility, employ the pen, the needle, the pencil, the crayon, the worsted, the knitting or netting needle, as either might be required; and nothing came amiss to her. Then, again, most of her letters to her relatives and friends, unless very important, were truly school despatches, and written, too, as she was hearing her pupils read to her. And those letters were all well written, were sensible, and correctly punctuated too; and often amounting to four, six, or seven, in an afternoon and evening. Her gait, her sitting at the work or dinner-table, her excellent carving, and her general and minute superintendence, have often been admired. In fine, wherever she was, or however employed, she was a complete mistress of all the proprieties of life; and her lady-like manners gave an

irresistible charm to the whole of her accomplishments. Mrs. R.'s amusements with her pupils out of school-hours were always of an agreeable and interesting character: in the garden or the fields; in the school-room or the parlour, she was always the familiar friend, and the kind counsellor: hence their invariable attachment to her personal worth. Can the success which followed her exertions in many cases be doubtful? Witness, then, in the progress of life, many worthy wives and mothers, and at least *three* interesting young ladies, who have married clergymen, and who have left their native shores to promote the great objects of the Church Missionary Society, in Ceylon and India.

As a relative, friend, and neighbour, Mrs. R.'s example is worthy of record in this place. Sincere, frank, hospitable, and generous, she was ever happy in entertaining her own and her husband's relations, and in rendering them any service in her power; and in their temporal or spiritual prosperity, she would ever express a lively interest. And she retained this affectionate regard to the latest period of her valuable life; for when her last illness had begun, she certainly hastened it on by a journey of fifty miles, to see her surviving sister, in the cherished hope, that being, as she said, "probably her *last* visit, it might be a blessing to her." And, on her husband asking her, in her last final hour, "Shall I give your *dying* love to all your relatives and friends, she emphatically replied,— "Yes, do, do!" She was never backward in attending to the claims of friendship and good neighbourhood. In becoming the treasurer of a ladies' Bible association, or in the institution or support of a lying-in, or Dorcas society, her counsel, her pen, and her needle were always in readiness at the call of duty and friendship. And whenever a servant, or a poor neighbour, stood in need of her domestic medicine, it was promptly and generously given. And on one occasion, a lady of rank was found as her correspondent when pleading on behalf of the poor; for whether she addressed a countess or a cook, it was always in appropriate language.

Mrs. R., as you well know, dear Madam, was a conscientious yet liberal Dissenter, often going with, or sending her teachers and pupils to the parish church. Had she been a formal, or a feigned adherent of the church, from the patronage that her seminary received from three or four influential clergymen, on her first going to St. Alban's, there is no doubt of her being in the high road to fortune and to fame; and had she preferred a *dance* with her pupils (though she would dance sometimes with them in the

: evenings, to the last year of life) daily devotions, her applause had been unbounded: and cheerily as she to sing with you, or hear you sing, piano, she knew and observed the of all things,—“a time to dance,” time also “for the hour of prayer.” did she appear more in her element then, in addition to her husband’s services, (which she always spoke of as a pleasure,) she could call in the aid and prayers of her regular pastors. were often interesting seasons to her family. Her hospitalities to them, other occasional visitors, if not costly, all pure expressions of gratitude, and good will. Yet, from intuition, observant habits, she could, from the glance or the manners of most persons come into her society, describe their chief or prominent traits of their character.

Though she never studied Lavater, natural love of physiognomy was real. Hence her frequent cautions to her son and her servants against many a man, or a fellow with a petition; and her suggestions been attended to in the case of a well known Jewish swindler at St. Alban’s. She would have been early stopped in her career of deception and fraud; though she was there under the sanction of many Evangelical clergy, one of whom had admitted him into the church. Her errors and failures of your dear relation, were not notorious, but common in the parlour, the school-room, and venerable old premises. Of her occasional failings, nothing shall here be said: and though sometimes stern and firm in maintaining her authority in school, her known integrity seemed to justify her measures. Her building, and improving the preacher’s love of fruit trees, (rather than shrubs, and flowers, were, perhaps, expensive a kind. Yet her prudent care, in rescuing her partner from difficulties brought on him by his dissipated and benevolent exertions; and in freeing their estate, to a considerable extent, delightfully proved to him, that his wife is from the Lord!” Another action, shall I call it? of this amiable woman was, that, having so much sound sense in her composition, she had no reliance for the mass of modern poetry. Of that of Watts, of Young, Cowper, Montgomery, formed the exception. She admired was of the sober and unimpassioned kind. Hence, she often gave effusions of the family bard, in the festive holiday and birthday versifications. On one occasion, being previously much fatigued, yet hastening quickly up the stairs, she merely grazed the periosteum of her

right leg, from which she suffered much for several years. She consulted the most eminent surgeons of the metropolis. And once, on her way to Brighton, she sent for the rough, but skilful Abernethy. Aware of his aversion to female volubility, she was almost silent at the first interview: yet, after listening to him about his patients and his book, she softly said, “Sir, I have read your book.” “What! you have read my book; then why not stop me before this?” “Because, Sir, I liked to listen to your sensible observations.” This was enough ever after to secure his most polite, most humane attention and skill.

In the early part of the year 1838, Mrs. R.’s establishment was singularly visited with the small-pox, through one of her young ladies, while walking out with the rest one morning, having smelt some unpleasant effluvia, remarked instantly that she thought she should have the *small-pox*: and she accordingly had it, with several others, in rapid succession. Though in no instance fatal, through medical skill and good nursing, Mrs. R. concluded that (as in other instances) it would put the finishing stroke to her establishment at St. Alban’s. Thus premonished, she determined, with the full consent of Mr. R., to move from their beloved residence; and by the counsel of a long endeared female friend, she fixed on a house in Loraine-place, Holloway. Here, though much encouraged by her former, and recently acquired friends, she found that her heavy expenses, with some losses, afforded her no adequate remuneration. But many proofs might be adduced, to prove that during this residence of more than the two last years of life, she became more weaned from the world, more alive to personal, family, and public means of grace, than at some former periods, when indulged with the gleams of outward prosperity.

And now, my dear Madam, the writer will give you a brief view of the *death-bed scene* of this admired relative. The calmness of her mind—the almost minute preparation—the deep humility—the holy fervour of her spirit in uniting with her affectionate husband in reading appropriate scriptures and in prayer, during the last fortnight of life, gave to him the certain presages of the approaching dissolution; and which came on rapidly during the last few days. And though several dear friends tried every agreeable effort to rally her spirits, accompanied by the remarkable bounty of two gentlemen at a distance, and aided by most excellent medical and surgical skill;—yet all was in vain! “The time of her departure was at hand!” And she was daily in a devout state of preparation for “her final hour;” and that hour pre-eminently “gave glory to her God.” On

the last solemn morning, her ever-faithful and kind servant apprised her anxious husband, that she could not long survive; and he, and a dear friend, who was hastily summoned, were soon convinced that death was near. At his suggestion, the young ladies, the boarders, were called to take their last farewell of their endeared governess; when, as she took each of them by the hand, she said to them most impressively, "Prepare to meet thy God—prepare to meet thy God!" The scene was overpowering; and many tears were shed by all but herself. After this, she expressed some hesitation and timidity at the scene before her; yet assuring Mr. R. that as far as she had known the path of duty, she had followed it: and he, giving her full credit for her sincerity, rejoiced to know that her entire dependence was in the merits of her Saviour's righteousness and death, and who was her "all in all." "Yes," she said, "*He is all, and is all!*" At length, as life was ebbing apace, she stretched upward her dying arm, and exclaimed, "One smile from Jesus, 'tis all I want—one smile from Jesus!" And he replied, "Still be clinging to Jesus, and you will find 'Christ is in you the hope of glory!'" and may the Lord Jesus receive thy spirit;" when he retired to the adjoining room to pour out his whole heart's desire that this might be instantly realized. And from the great placidity imprinted on her countenance, he had no doubt that *the smile* of Jesus was granted, as a clear indication, that she should that day be with him "in paradise." For, as Mr. Newton beautifully says,

"In vain my fancy strives to paint
The moment after death,—
The glories that surround the saint,
When yielding up his breath!"

Mrs. R. died, as you are aware, in the morning of Sept. 24th, 1840; and was buried near a kind Christian friend, Mrs. Elliot, (the worthy wife of the missionary of that name, late of Demarara), in the Abney-park cemetery. And her tablet contains this brief but expressive memorial of her uncommon worth:—

"This record be on all impress'd,—
The memory of the just is bless'd."

And blessed,—let us all unite in saying,—
"Blessed be the Father of mercies, and the God of grace," for the rich variety of favours, natural and intellectual, moral and spiritual, with which he endowed the departed saint! And may it be the happiness of the writer, the relations, the friends, and the pupils of this gifted woman, to follow her, "as she followed Christ."

In the full ardour of such a prayer for yourself, your spouse, and your infant offspring, believe me to remain,

My dear Madam,

Ever affectionately yours,

Madame D—,
Pau, Lower Pyrenees, France.

MRS. MARY PHILLIPS,
Late of Haverfordwest.

Mrs. Phillips was descended from pious ancestors, who suffered for the sake of a good conscience in times of persecution. One of these was the vicar of Amroth, in the county of Pembroke, in the reign of James the First, and is spoken of as "a good old Puritan, who suffered for not reading the Book of Sports." But of his son, the Rev. Peregrine Phillips, much more is known, as of him an extended account is given in the third volume of the Nonconformists' Memorial. In consequence of the Act of Uniformity, in the reign of Charles the Second, this pious clergyman resigned the livings of Langum and Freystrup, in his native county, because he could neither profess to believe that of which he seriously doubted, nor engage to do that which appeared to be inconsistent with the duty he owed to his Divine Master, contrary to the express commandments of Christ, and to the nature of spiritual religion. On giving up his preferment in the established church, he cast himself and his family on the providence of God, took a farm of Sir Herbert Perrott, called Dredgman Hill, near Haverfordwest, and fitted up the largest room in his house for a place of worship. There he preached on Sunday mornings, and frequently in Haverfordwest on a Sunday afternoon, where he was instrumental in laying the foundation of the church assembling in St. Thomas's-green, of which the Rev. W. W. Fletcher is now the stated pastor. The conduct of Mr. Phillips in exercising his ministry contrary to law, subjected him to repeated prosecution and pecuniary loss. At one time several of his cattle were taken from him by order of the high-sheriff. At another time he was committed to prison in the middle of harvest, when his temporal affairs were under the necessity of being left to the care of his wife and servants. After being confined in the jail at Haverfordwest about two months, he was discharged in consequence of sickness, conveyed to Dredgman Hill in his landlord's carriage, and remained at home for some time dangerously ill of a fever. After this he was again committed to prison under the Conventicle Act, and was repeatedly fined for holding meetings, and preaching in his own house. Under all his trouble, Sir Herbert Perrott was a powerful protector, and kind friend to him; and, through the favour of Providence, the family and descendants of Mr. Phillips were never forsaken, nor any of them under the necessity of begging their bread. Ever since his time, some of them have always been members of the church which he originally formed at Haverfordwest. The father of Mrs. Phillips was one of its elders; and by him she was trained up in the fear of God, and in the practice of religious duties. Sh

received into church-fellowship, much esteemed by the members of the congregation, long under the ministerial care of her-in-law, the Rev. John Bulmer, in 1840, and where at the 75th year of her age, Jan.

Her funeral sermon was preached by her brother-in-law, at Rugely, on the Sunday, when it was his happiness to hear her as follows: "I never knew anything that she thought to be and I believe that her prevailing was, 'to have a conscience void of ward God, and toward men.' She remarkable for a meek and quiet spirit. never bear contention, and would suffer wrong than be engaged in thus she adorned the doctrine of Saviour, until called from the earth to that above. When respecting the state of her mind, and that she was not unhappy, and merely from weakness and oppression lungs, her disease being that of the chest. To her sister she said,

I can say that my Redeemer said that he will stand by me; for I committed myself to him without regret and many a time.' To him I used to look by faith and prayer, attained what Dr. Young mentions, the fulfilment of his wish,

The promise of eternal life,
A glorious smile in death.'

readers of this account be careful those who have lived and died in of the gospel, committing the of their souls to Christ in well- knowing that 'He abideth faithful,' not deny himself."

THE REV. THOMAS BENNETT.

Long-trying and faithful servant of

God died very suddenly, and unexpectedly, on Sunday evening, October 16th, 1842. Mr. Bennett had complained of being unwell the whole of the day; but as he had preached in his own chapel in the morning, and in a village in the evening, with his usual energy, his illness did not excite any apprehension. After returning from his village preaching in the evening, he complained of being worse, but expressed a hope that he should be better after a little rest. For this purpose he reposed on the sofa, but had been there only a few moments, when, without a struggle or a groan, his spirit took its flight to higher worlds. Mr. Bennett had been a faithful minister of Christ for half a century, and the pastor of Hatherlow chapel, near Stockport, twenty-three years. His remains were interred at Hanover chapel, Stockport, and his funeral sermon was preached by the Rev. N. K. Pugsley, both at Hatherlow, which had so long been the scene of his ministerial exercises, and at Stockport, where his remains are deposited, until the resurrection of the just.

THE REV. CHARLES TREVEAL.

On the 26th of September, 1842, died the Rev. Charles Treveal, aged forty-seven years. He had been successively pastor of the congregational churches of Buckfastleigh, Devon, and of Cawsand and Mervagissey, in the county of Cornwall. The people with whom he was ministerially associated will long remember his character and labours among them with universal respect and affection. His end was peace, and afforded many pleasing incidents which discovered his sense of the preciousness of Christ's blood and righteousness, as the foundation of his own hope, and his lively solicitude that others, both at home and in heathen lands, should know and love him too.

Home Chronicle.

VAUGHAN AND THE LANCASHIRE INDEPENDENT COLLEGE.

Let us heartily congratulate the committee of this rising Institution upon their election of the Rev. Dr. Vaughan, of Manchester, as its President and Theological Tutor. A more judicious choice they scarcely have made. The studious and solid attainments of Dr. Vaughan, as they are with bland dispositions, and a deportment, point to him as eminently qualified to take charge

of the education of a portion of the rising ministry. The appointment will involve a great sacrifice of feeling to his attached flock; but we trust they will be graciously provided for by the great Shepherd and Bishop of souls, and that they will have grace given them to acquiesce in an arrangement which has such important bearings upon the ministry of the Congregational Denomination. We hear that our reverend friend will enter upon the duties of his new sphere about the end of May or the beginning of June. May the

presence and smile of his Divine Master attend his steps; and may "a good minister of Jesus Christ" be raised up to instruct, and edify, and comfort the people among whom he has long laboured, with equal happiness and success!

CLAIMS OF THE ORPHAN.

To the Editor of the *Evangelical Magazine*.

SIR,—I feel assured that your readers will not be displeased at my reminding them of their duty to the widows and fatherless children connected with the various churches of our land: that they *ought* to be especially the objects of their care and solicitude, I presume no one will question; that they are so, to the degree which their necessities demand, few will believe. In order to realize this more fully, let any of the pastors of our churches look around them, and they will at once perceive that many a necessitous widow claims their Christian sympathy and regard; and on the other hand, let the members of those churches do the same, and they will instantly recall to mind many a faithful pastor who has departed to his eternal rest, leaving no other legacy to the church but his family, in the full confidence that the church will sustain them. Your valuable magazine has been the means of doing much for the widow, but the churches must take charge of the orphan;—shall these be neglected? shall it be said that the church is careless and indifferent to those who have been emphatically denominated "God's poor"—who are said to be the objects of *His* care and special solicitude? The following extract from the last report of the Orphan Working School, City-road, is so good on this point, that I transcribe it:—

"Among the numerous objects of Christian beneficence which claim our sympathy and support in the present day, none seem of greater importance than those especially intended for the benefit of the Orphan and Fatherless child: they have a claim upon our regard, both as *philanthropists*, and as *Christians*. Who can look calmly at the distress and painful anxiety into which that family is plunged whose head has been taken from them by death? Whatever may be the circumstances of the family, they are the subject of painful solicitude when there is a young family to bring up and provide for; but how much is that difficulty increased when the opportunity of making a provision for such a time has either been neglected, or never known? The common feelings of our nature dictate that something must be done to relieve their necessities. But when we consider our duty as Christians, the claims upon us are of a higher

order. It is not enough to say, 'Be ye clothed, and be ye fed; pure religion and undefiled before God and the Father' teaches us 'to visit the widows and the fatherless in their affliction'—to provide for their necessities—to take care they are not thrown destitute upon the world—but especially, that they are taught those blessed truths which can make them wise unto salvation.

"Such were the objects contemplated by the founders of the Orphan Working School, an institution which has seen EIGHTY-TWO ANNIVERSARIES, and received under its fostering care 1129 CHILDREN, many of whom have risen to important stations of usefulness and honour."

For the mode of affording them relief, I am at once directed to those noble Institutions which adorn and bless our country—OUR ORPHAN SCHOOLS. I should be sorry to say one word in disparagement of any other, they are all of great value in a religious and moral point of view; but still, as a conscientious dissenter, I cannot help stating, that I most of all approve of the Orphan Working School; and for this reason I think it deserves the countenance and support of all dissenters: all the other Institutions of this kind may be considered as connected with the Established Church, but this not at all so. Its committee are all dissenters—the children go to a dissenting place of worship—the teachers at the schools are dissenters—most of the governors are dissenters, and there is nothing in the entire management which would not commend itself to dissenters generally. With respect to education, the children are well taught—the boys in reading, writing, geography, grammar, arithmetic, &c. &c.; the girls, in addition, are trained to household and domestic duties, and by preparing most of the clothing of themselves; and the boys are also made expert with their needles. In a religious point of view, their education is thoroughly based on those truths of the Bible which are able to make them wise unto salvation. They receive, in fact, a sound, useful, evangelical education, and not merely a cramming of the memory with long, tedious, and useless tasks, which are only to be forgotten. I was present at the annual examination of the boys a few weeks since, when they were well tested, and their ready and proper answers proved that it was an education they were receiving of the heart as well as of the understanding. Among the dear orphan children in the schools, I was happy to learn that several are those of some of our most devoted pastors; the orphans of two more (Jones and Wiggery) were elected in November, and others are about to be brought forward; among them is a child of the beloved Jameson, of whom an interesting account has lately appeared in

the papers of the Baptist Home Missionary Society. Here, then, is a *home* for the orphans of our pastors, our missionaries, our deacons, our church members, our friends; for who is there who may not to-morrow have to lament the loss of a friend, and bless God for such an institution as this? Its managers want funds for a new building they are about to erect for *double the number of children*, at present on the establishment, and shall we not give it to them? the Lord loveth a cheerful giver. Do they want men to carry on the work? shall they not be sought out? "Whatsoever thine hand findeth to do, do it with all thy might." We do not want objects of compassion, for it is recorded that 112,000 orphans were relieved by the parishes and unions of our country last year! and a chaplain of a county gaol informs me, that of all the prisoners who have been under his care, no less than *two-thirds* of them have been either orphan children, children who have been deserted by their parents, or illegitimate children! This awful and appalling statement ought to quicken us in our exertions for these distressing objects of compassion. Unless we take them by the hand, they are driven out as the associates of the profane, the vicious, and the profligate, until they are as bad as the most depraved. It is for us, then, as true *Christian patriots*, to do all that we can to *prevent*, as well as to *rescue* them from this degradation: in so doing, we shall prove ourselves true Conservatives, and be effecting more for the regeneration of our country, than all the police and military forces the government can muster.

Commending these remarks to your especial attention, and that of your readers,

I am, &c.,

A FRIEND OF THE ORPHAN.

NOTE.—It will be well just to mention, that any minister preaching on behalf of the Orphan Working School, is entitled to as many votes as there are children to be elected, for every guinea they shall collect, at the following election. That payment of one guinea annually constitutes an annual governor, and ten guineas at one payment, a governor for life. Children are admitted between the ages of 7 and 11, either by election, or on the payment of 100 guineas. Candidates not succeeding at one election, have their votes carried to their credit at the next election.

MEMORANDUM.

The Rev. John Arundel acknowledges to have received from S. & M. R. Liverpool,

* What a striking illustration of this is the case of the late Mr Harry: he who was the friend to the orphan, has now left his orphans destitute, and his widow needing assistance.

the sum of ten pounds, which he has appropriated thus:

London Missionary Society,—for China.....	£3	0	0
Irish Evangelical Society	3	0	0
Religious Tract Society,—for China	2	0	0
City Mission	1	0	0
Christian Instruction Society.....	1	0	0
	£10	0	0

Jan. 1843.

PROVINCIAL.

LANCASHIRE INDEPENDENT COLLEGE.

We understand that the Committee of this important Institution, have unanimously resolved, "That the expenses of the board of the students in this Institution, in all cases where neither the candidate nor his friends are able to provide for them, be derived from other sources than the ordinary funds of the College; and for which sufficient provision is intended to be made." But, in explanation of the above resolution, the Committee deem it right to say, that, besides the assistance which particular churches are expected to render to young men recommended by them, steps are about to be taken in order to the formation of an Education Society, in connexion with the College, whose funds they hope will prove sufficient to meet every eligible case brought before them, *not otherwise provided for*.

THE PROSPERITY OF THE WORK AT HOME.

To the Editor of the Evangelical Magazine.

DEAR SIR,—The glorious spread of Divine truth, the enlargement of the borders of Zion, and the conversion of precious souls, is heart-cheering to those who feel interested in the present and eternal welfare of the multitudes around them. The glorious gospel of Christ which conveys light, truth, peace, and joy, yea, the great salvation! is winning its widening way,

"And sinners, freed from Satan's chains,
Own Him their Saviour and their Head."

Blessed be God, not only do our cities and towns hear the "voice of the turtle," and abound with their holy temples for prayer and praise; but, numbers of our villages resound with the sound of the gospel trumpet: "the people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

We can look over them with feelings of holy triumph, and clasping our hands, cry out, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

The triumphs of the Cross shall spread throughout the length and breadth of this land, until the Prince of Darkness shall quit

his every stronghold; and light and life be disseminated all around.

The Lord, in his abundant mercy, hath sent the gospel to the inhabitants of this benighted village,—a village containing 1600 souls; here, in the last 18 months a neat chapel* has been built, which will accommodate about 300 persons; a minister settled, a sabbath-school established, and a church formed—few, but pious. To God be all the praise! Amen, and Amen.

I am, dear Sir,

Yours respectfully,

in the Gospel of Christ,

JOHN B. BISHOP.

Curry Rivell, Somerset,
Dec. 12th, 1842.

CHAPELS.

Neath, Glamorganshire.

Our readers will be gratified to be informed that several religious friends at Neath, belonging to the Independent, Baptist, and Countess of Huntingdon denominations, feeling the severe grievance of being without any place of worship of their own, in which the service was conducted in the English language; and considering that many English residents absented themselves from the house of God, who would attend if such a facility were afforded them, agreed together, about a year ago, to meet in a room for preaching and prayer. The neighbouring ministers most cordially co-operated in the arrangement, and the blessing of God appeared to attend it. The room was soon found to be too small for the congregation desirous of assembling; and the mayor of Neath liberally assisted in obviating this inconvenience, by allowing the use of the Town-hall, gratuitously, for several months. Finding the congregation still increasing, it was resolved to build a chapel, to accommodate 350 persons, the estimate for which is 770*l*. About two-thirds of the amount has been subscribed, in various sums, from sixpence to one hundred pounds, chiefly by persons residing in the neighbourhood. One of the largest subscribers is a churchman, who also granted a piece of land in an eligible situation, for the erection of the chapel. The building is now in progress, and will be completed in the spring; until which time the use of the Welsh Baptist chapel in Neath has been kindly permitted; the church and con-

gregation usually assembling there, having most handsomely, and not without some inconvenience to themselves, altered the time of their own service, in order to allow two English sermons on the Sabbath. It might have been apprehended that some difficulty would arise from the union of the three denominations mentioned; but it has been quite otherwise. All felt the painful position in which they were placed, and were convinced that neither of the three could separately overcome the obstacles. Mutual deprivations led to mutual co-operations; and every one was pleased to forget that he belonged to a party, when the recollection might have frustrated the benevolent plan. The result has proved, as it always must, that the exercise of Christian charity, concord, and union, and the exhibition of forbearance without any compromise of principle or of sentiment, are productive of delight and benefit, which party-spirit cannot feel or communicate. It was most readily conceded that the pastor of the church should be a minister of the same denomination as the majority of those hearers who were members of some Christian church, and were desirous of connecting themselves with this cause. The Baptists were found to predominate; but ~~whichever~~ denomination had proved to be the ~~most~~ numerous, neither satisfaction on one side, nor regret on the other, would have been manifested or felt; as the triumph of party was not coveted by a society which originated in mutual want, and sought only the general good. The case is a peculiar one, and has, perhaps, more than an ordinary claim on the kind assistance of those who love the Saviour, and desire to cultivate Christian union. It may be at present a singular case; but it is hoped that it will not long continue to be such, as there must be many situations where a similar combination is desirable. The friends of the cause are desirous of being almost singular in another respect; and that is, having the whole of the cost of the chapel subscribed before the building is completed. The case is strongly recommended by about a dozen highly respectable ministers of the three denominations. If the reader have the ability and the disposition to assist this effort, his contribution will be most thankfully received by the Treasurer, Mr. W. H. Buckland, Cadoxton Place, Neath.

Trowbridge Tabernacle.

On the 16th November, 1842, the congregation worshipping in the above place had the delightful gratification of opening a complete set of new school-rooms, and celebrating their seventy-first anniversary. In the morning, the Venerable William Jay preached a sermon that will never be for-

* The above chapel is in debt about £212. Donations towards its liquidation will be thankfully received by Thomas Thompson, Esq., Poundsford Park, near Taunton; and by the Rev. Messrs. T. Luke, Taunton; J. H. Cuff, Wellington; J. Bishop, Bridgewater; W. H. Griffith, Chard; S. S. Wilson, Shepton Mallet; W. Skinner, Bruton; E. Faltridge, South Petherton; J. Taylor, Fulwood; J. Smith, Oakhill; and J. B. Bishop, Curry Rivell.

gotten by those who heard it. At the close, the preacher alluded, in the most impressive manner, to Mrs. Turner, the foundress of the Tabernacle, and the first Christian who discovered him at his native village, Tisbury, and introduced him to the Rev. Cornelius Winter. He said, "If Trowbridge Tabernacle had never been built, in all probability he would never have been known, either as a writer or as a preacher." The place was crowded.

In the afternoon, upwards of five hundred persons took tea in the new school-room, after which the teachers presented to Mr. Haden, the senior manager, as a testimonial of respect, a richly-bound copy of Bagster's Comprehensive Bible, with massive silver mountings and inscription.

In the evening a public meeting was held in the Tabernacle, Thomas Thompson, Esq. in the chair. An overflowing audience was addressed by the Rev. Messrs. Owen, of Bath; Harris, of Westbury; Jackson, of London; and Wm. Stancomb, Esq. and Sam. Salter, Esq., &c.

At the close of the meeting, the managers and teachers presented a handsome silver medal, struck for the occasion, to their pastor, the Rev. Thomas Mann. In these new buildings, ample provision has been made to carry out the admirable suggestions of "Jethro." Including an improved entrance to the Tabernacle, the Building Committee have expended more than 1000*l*. There was no collection at the opening, and no debt is expected.

— ORDINATION.

Mr. Joseph Gage Pigg, B.A.

On Tuesday, 29th November, 1842, Mr. J. Gage Pigg, B.A., of Highbury College, University of London, was ordained to the pastorate of the Congregational church assembling in Queen-street chapel, Wolverhampton. The Rev. T. East, of Birmingham, preached the introductory discourse; the Rev. S. Barber, of Bridgnorth, proposed the usual questions. J. Barker, Esq. stated, on behalf of the church, the circumstances which had led to the invitation. The Rev. T. R. Barker, Classical Tutor of Spring Hill College, Birmingham, offered the ordination prayer; the Rev. E. Henderson, D.D., Ph. D., Theological Tutor of Highbury College, delivered the charge to the minister; and the Rev. J. A. James, of Birmingham, preached to the people. The Revs. F. Watts, Theological Tutor of Spring Hill College, Birmingham; J. C. Gallaway, A.M., West Bromwich; John Hill, A.M., Gornal; J. Hammond, Handsworth; W. Ferne, Brewood; S. Jackson, Walsall; J. Dawson, Dudley; W. H. Dyer, Shrewsbury; J. Alsop, Birmingham; and — Webb, VOL. XXI.

Wolverhampton, (Wesleyan,) likewise took part in the services of the day.

— RECOGNITION.

Rev. T. G. Lee.

On Wednesday evening, Jan. 18th, the Rev. Thomas Gardner Lee, who has, for some time past, successfully laboured in Chorlton Town Hall, was publicly recognised as the pastor of the Independent church assembling in New Windsor chapel, Salford, Manchester. The Rev. James Gwytha read the Scriptures and prayed; the Rev. James Griffin delivered the introductory discourse, on the nature, character, and government of a Christian church; the Rev. Dr. Halley proposed the usual questions, and received the most satisfactory replies: after which he affectionately commended the newly-elected pastor and his charge to the special blessing of the Great Head of the church. The Rev. Richard Fletcher then addressed them both on their respective duties and responsibilities, from Heb. xiii. 17; and the Rev. John Birt concluded with prayer. The attendance was excellent, the whole service peculiarly appropriate and impressive; and there appears every reason to hope, that the cause of God will revive and prosper again, in this interesting sphere for unwearied exertion and devoted zeal.

— REMOVALS.

Rev. A. Morton Brown.

The Rev. A. Morton Brown, late of Poole, having accepted the invitation from the church and congregation at Highbury chapel, Cheltenham, commenced on, and has continued his labours, since the 8th Jan. last, with the most encouraging prospects of success. It is really gratifying to find, that the vacant pulpit has so happily and speedily been supplied by a man of Mr. Brown's endowments, and energy, and zeal; nor is it too much to say, that the increasing satisfaction which is already the result of his services, induces the hope, that a cause over which its friends have watched with such anxious solicitude, is destined to experience still brighter and happier days; and, like the cloud of a span long, which was seen arising in the Mediterranean sea, or like the stone out of the mountain, which was hewn without hands, multiply and increase, until prosperity, and happiness, and joy fill the whole place.

Rev. John Elrick, A.M.

The Rev. John Elrick, A.M., of Falkland, Fifeshire, has accepted a cordial invitation to become the pastor of the Con-

gregational church assembling in Zion chapel, Northallerton, Yorkshire, Mr. E. commenced his pastoral labours in his new sphere, on the 25th December. Before going away, he received a present of valuable books, and a letter of a very gratifying nature, with the following suitable inscription:

"On the Rev. J. Elrick accepting of an invitation from the Independent church at Northallerton, several of the inhabitants of Falkland, not members of his church, but belonging to various bodies of professing Christians, anxious to testify their admira-

tion of him as a preacher, and of the unwearied zeal which he has displayed, for the spiritual and temporal necessities of this town since he came to reside amongst us, presented him, before going to England, with a collection of valuable standard works, consisting of Baxter's works, Fuller's works, and other valuable books. Whilst we present Mr. Elrick with the tribute of our esteem, we unite in wishing he may be long spared to render the same invaluable services in that part of his Master's vineyard to which he has been called, as he has done in the town from which he has removed."

General Chronicle.

ENCOURAGEMENT OF IDOLATRY BY THE GOVERNOR-GENERAL OF INDIA.

It is with feelings of intense pain and disapprobation that we refer to the late absurd and injurious proclamation of Lord Ellenborough, in his high and responsible office as Governor-General of India. In the political affairs of India we very rarely interfere; but when the interests of Christianity, and the success of our missionary operations, are seriously menaced by the representatives of the British Government in that country, we feel it to be our duty to express a decided opinion, and to call upon the friends of the gospel throughout the empire to appeal without delay to Parliament, to interpose its authority in checking measures which, if allowed to pass without animadversion, might settle down into inveterate custom.

The late proclamation of Lord Ellenborough, in reference to Somnauth, is such an instance of gratuitous recognition of heathen idolatry, as could never have been looked for from any sober-minded man, in the present state of public opinion, both in Great Britain and India. It betrays such a lamentable want of sound policy, and of real principle, that it might well be left to its own fate, were it not that every Hindoo, from the highest to the lowest caste, will interpret it as an express sanction of his religion, on the part of the British government.

At a time, then, when by the determined protest of the religious world, the Government of India had been induced to abandon the Pilgrim tax, and in other ways to withdraw the guilty sanction it had long yielded to the abominable rites of heathenism, for a Governor-General to lend his aid, in so fantastic a manner, to the cause of idolatry, is an occurrence deeply to be deplored and condemned. What steps the Government at home may finally adopt in reference to this

sad event, it is not for us to predict. Lord Stanley complained of the "*taste*" of the proceeding; but his Lordship is greatly mistaken, if he imagines that an affair involving such consequences, will be looked upon by enlightened Christians in this country as a mere matter of defective taste. The view taken of the subject by Sir H. Inglis, which did him great credit, was the more correct one, and that which will obtain among all who are really concerned for the honour and advancement of the Christian faith throughout our Indian possessions. We wish to express no opinion on the question of recalling Lord Ellenborough; but we most earnestly advise that a general demonstration be made by pious Churchmen and Dissenters of the intense anxiety which his Lordship's conduct has awakened, and of the necessity of the Government at home disavowing all approbation of his late proclamation, and doing what it can to counteract the injurious effects which it is fitted to produce upon the native Indian mind. The opinion of enlightened missionaries, the best testimony that can be obtained, is, that one such proclamation will do more harm to the cause of Christianity in India, than the labours of years will be able to repair.

We are glad to find that our Missionary Societies have begun to move; and we do trust that Congregational petitions will be prepared and forwarded to both Houses of Parliament, without a moment's delay. Let the same energy be displayed as in the case of Lord Sidmouth's obnoxious bill, and then, whether Lord Ellenborough is recalled or remain in office, we may assure ourselves that no such demonstrations will be made by his Lordship in future. By a no less determined course, can the Christian public prevent the recurrence of such unhappy manifestations of human vanity and thoughtlessness.

FRENCH EVANGELICAL SOCIETY.

We have much pleasure in announcing to our readers who are concerned for the advancement of true Protestantism, and the spread of evangelical religion in France, that a Committee of Correspondence has been formed in London, for the purpose of aiding the French Evangelical Society in its most important labours. Since the formation of that truly valuable Institution, in 1833, to the month of August last year, the agents it has employed have propagated the gospel in more than 70 central localities, situated in 46 departments. The places of worship opened by the Society have been frequented by more than 7000 adults, and the Schools by more than 9000 children. Further particulars may be expected next month. In the meantime, information may be obtained from, and contributions remitted to, the Rev. T. James, 7, Blomfield-street, Finsbury-circus, who has kindly consented to act as gratuitous Secretary to the Committee.

LETTER FROM THE REV. R. MOFFAT,
FROM THE DOWNS.

MY DEAR SIR,—Will you allow me to express, through your valuable Magazine, the extreme regret I feel that diversified and incessant occupations, which continued to the moment of leaving my native land, entirely prevented my making such acknowledgments of the kind liberality of the Christian public, and even of many individual friends, either personally or by letter, as my heart would have dictated, but for which, through this medium, I now desire to return my warm and grateful thanks. If by the mercy of our God we are borne across the stormy billows, and permitted to revisit the shores of Africa, our comforts will be abundantly increased amidst its barren wilds, and our spirits will be cheered by the remembrance of the sympathy and affection which we have experienced from friends at home, the deep impress of which can never be erased from our minds while life shall last.

I remain, my dear Sir,

Yours, in the bonds of the gospel,
R. MOFFAT.

Dorset, Feb. 3, 1843.

LECTURES CONCERNING THE JEWS,
At the Scotch National Church, Regent Square.

We are much gratified to find that this course of lectures, in which we feel a lively interest, appears to take deep hold of the public mind. Those already delivered have been numerously attended, and the Lecturers have treated their several subjects in a manner indicating deep sympathy for the seed of Abraham, and extensive acquaintance with the testimony of Scripture respecting their past, their present, and their coming destiny. May we be permitted earnestly to urge the

attention of Christians of all denominations in the metropolis to this course of lectures? We are satisfied that they will reward the little sacrifice of time involved; and we would remind our brethren in Christ, that the subject of the conversion of the Jews has been too much overlooked by many who firmly believe that they will be gathered in with the fulness of the Gentiles. Surely, when the churches of Christ in London feel as they ought to feel on the subject, there will be no sanctuary large enough to contain the numbers disposed to listen to a scriptural account of God's ancient people, so peculiarly separated to this day from all the nations of the earth.

The following are the subjects to be discussed during the present month; and if pastors would kindly read from their pulpits a weekly notice of them, the Scotch National Church would be crowded with attentive hearers, and special benefits might be expected thus to accrue to a cause which all true believers in the Messiah must wish to promote.

Friday, March 3. *The Present Condition of the Jews*—the Rev. J. BENNETT, D.D.

Friday, March 10. *The Conversion of the Jews*—the Rev. E. HENDERSON, D.D.

Friday, March 17. *The Obstacles to the Conversion of the Jews*—the Rev. R. M. HERSCHELL.

Friday, March 24. *The Encouragements which Christians have to undertake the Conversion of the Jews*—the Rev. J. C. BURNS.

Friday, March 31. *The Obligations of Christians to labour for the Conversion of the Jews*—the Rev. H. F. BURDER, D.D.

Service at seven o'clock.

MAURITIUS.

EXTRACTS OF A LETTER FROM DAVID
RATSARAHOMBA,

To a Friend at Walthamstow, dated Mauritius, 8th October, 1842.

DEAR MADAM,—I write a few lines to inform you, that I am very sorry on account of not having written to you before, as I desired very much to have done. I wrote within a month after our arrival at the Mauritius to you, but I wished to change it, and I was not able to finish another letter until now. I hope you will pardon me for not having done it before. I can assure you that it is not from having forgotten you already, and your kindness to me when I was in England, and was kindly made welcome at your house: it shall never be forgotten by me. Now I write to you, not to give the news of my arrival here, for I have no doubt you have heard of it from Mr. Freeman. Since I left

your favoured land, I have been pretty well. On board the ship we were very comfortable: the captain was very kind to us; we had family worship. Nothing happened, except the two masts got broken in the night, when we were upon the mighty deep; and God in his tender mercies brought us in safety.

The object of our coming here is, to visit our fellow countrymen, and talk to them in their houses, and persuade them to come to the chapel, and ask them if they would like to learn to read; some of them learn, and some answer, that they are rather old to learn; and some of them go to the chapel on Sundays. And after some months, Mr. Johns thought he had better place a teacher in the country, for there are Malagasy there; some are come to this island to work for hire, and some have been in this place a long time. I am placed in this district (Grand Bay). I am quite a stranger to this place. I do not know any religious people near me, except a schoolmaster and his wife; his name is Mr. Benait, and they are very kind to me. My little house is near the road, where I can see the Betsimisarakas as they pass, that they may come to my house, and I talk to them, and ask them if they would like to learn, and some say that they would like to learn very much, but are afraid of the Queen of Madagascar on their return. And I endeavour to persuade them, and explain the object for which I desire them to learn, that it is good for them to know the word of God and Jesus Christ whom he has sent; and some of them learn, and some of them wish to learn handwriting, so I teach them that. I talk and read to them. Sometimes I have a greater number than at other times; on Sunday sometimes very few: and the Malagasy who have been here a long time I could not persuade to come to my house on Sunday, so I am obliged to go to them in the evening, to read and talk to them, where they come together to drink and dance. A few of them come now and then, but they are not so many as the Betsimisarakas. Some Sundays past, early in the morning, I went up to Mr. Telfair's estate, to read to the Malagasy there, and pray with them who assemble. The only estate I am advised to go to is Mr. Telfair's, because others are rather jealous of it. He is an English gentleman, and is very kind to me. I often go to his estate, about three miles' distance, for in this country I cannot find so many kind friends as I have seen in England. I live in this little house only myself; and there is a man lives near me and cooks for me; often I cannot find him to cook, for he goes where he likes, because I cannot afford to pay him entirely as a servant, on account of the money. Now I am learning the French language, perhaps in some respects I may do more good. It is

about three months since I have been here. I am sorry to say there are many in this place careless about their souls; for an instance—On Monday last, while I was writing in my house, there was a Malagasy man came in my house for the first time, with a swollen face, for he had been fighting because he was drunken, and had been beaten by some one the day before he came. I talked to him, and after some time, I asked him what he thought about the body and the soul after death? He answered, "I do not know, I do not think any thing, but to die is all." I put several questions, but he could not get the idea of his soul. "Do tell me about it if you can," said he; so I read in Gen. and Ecc., when God made man, and about the returning of the dust and the soul. And he listened to me very well; and I told him about Jesus Christ. "I will come again, for I never heard that before," said he; and I hope he will think deeply about it.

I received your kind letters, they gave me both joy and sorrow,—sorrow, because I am far away from you,—rejoiced at having received your handwriting, by which means you expressed your kind feelings towards us. And I was glad that you are well. I am very much obliged to you for it. How are you and Mr. H. and Miss M. H? I hope you all are well and happy. May the Almighty God keep you from every evil. I read the Magazine, and saw what you and our kind friends at Walthamstow have done for the Malagasy; we are very much obliged to you all for what you have done. May the Lord bless you all. Our friends Rafaravavy and Joseph are gone to the other part of Madagascar, to teach there; and the reason that I did not go with them is, the state of Madagascar, and also other reasons; so I preferred to remain here till Madagascar re-opens, and do what I can here to be as a faithful servant, while I am doing my duty as a native teacher.

Now our Christian friends in Madagascar are crying for deliverance, and Mr. Baker, and Mr. Le Brun, and Mr. Kelsey, have been so kind as to sign some papers, which are to be given to the Christians, that they may give them to the captains who go to Madagascar, that they may take them in their ships which come to Mauritius; for these gentlemen are to pay 25 dollars for each Christian after their arrival, and they have sent twenty for the first time, and we are pleased for that.

Mrs. Johns is sometimes not well, but getting better now.

I am sorry in not being able to write to your relatives. Please give my respects to them.

Believe me to remain, dear Madam,
Your affectionate and obedient servant,
DAVID RATSARAHOMBA.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



PREACHING IN THE WILDERNESS.—(See page 142.)

PREACHING AT MACOSSANE, IN SOUTH AFRICA.

Our readers will be gratified by the following extract of an instructive work* of Missions, recently published by M. Arbousset and M. Daumas, of the Paris Evangelical Missionary Society. The passage derives additional interest from the fact, that the country it describes constitutes a part of the extensive and noble field which has long engaged the attention and energies of our brethren : Griqua Town and Kuruman ; and, in which, on the return of the Rev. Robert Moffat and his new associates in labour, the operations of the Society will be continued on an enlarged scale and with renewed vigour :—

After travelling three leagues in a northerly direction, from Kuening, which is situated at the foot of the Blue Mountains, we arrived at Macossane, a town governed by the Chief Mota, a younger brother of Sekoniela.

This town, which stands on a large and elevated plain, is composed of several distinct groups of habitations. The distant view is bounded by an amphitheatre of mountains. At the foot of the plain flows the rapid Tlotse, which may be regarded as the second source of the Caledon River. The eye reposes, on all sides, upon rich and fertile valleys, fields of millet and Indian corn, and numerous flocks and herds.

This would be an excellent locality for a Missionary station. The population is considerable ; and the town itself, with its environs, offers a sphere sufficiently ample for the activity of two or three Missionaries, who could have nothing to fear from any opposition on the part of the Chief. Mota is a mild and benevolent man, and much beloved by the Bechuanas, who rally round him with ardent attachment.

Mota had formerly heard the Gospel preached at Merabing ; but to his people it was almost entirely strange. They gathered about us in a circle, and listened with profound silence, and the most fixed attention. It was under the vault of heaven, and by the light of the moon, we held our solemn meeting. (See page 141) The service having been opened by a song of praise, followed by prayer, a sermon was preached on those fine words of the royal prophet, in the eighth Psalm : " O Lord, how excellent is thy name in all the earth ! who hast set thy glory above the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ; what is man, that thou art mindful of him ? and the son of man that thou visitest him ? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

The discourse was concluded with some reflections on the work of redemption by the ministry of the Son of man, whom God for a season made lower than the angels, and whom he has crowned with glory and honour.

The next morning, when we set out, the Chief Mota and his people manifested their regret at not having amongst them a man of God to instruct them in the Christian faith.

* Account of an Exploratory Journey to the North East of the Colony of the Cape of Good Hope.

RESTORATION OF THE GATES OF THE TEMPLE OF SOMNAUTH.

THE Directors have noticed with deep regret the following recent Proclamation of the Governor-General, addressed to the Princes, Chiefs, and People of India:—

MY BROTHERS AND MY FRIENDS,—Our victorious army bears the gates of the temple of Somnauth in triumph from Afghanistan, and the despoiled tomb of Sultan Mahmood looks upon the ruins of Ghuznee. The insult of 800 years is at last avenged. The gates of the temple of Somnauth, so long the memorial of your humiliation, are become the proudest record of your national glory, the proof of your superiority in arms over the nations beyond the Indus.

To you, Princes and Chiefs of Sirhind, of Rajwara, of Malwa, and of Guzerat, I shall commit this glorious trophy of successful war. You will, yourselves, with all honour, transmit the gates of sandal-wood through your respective territories to the restored temple of Somnauth. The Chiefs of Sirhind shall be informed, at what time our victorious army will first deliver the gates of the temple into their guardianship, at the foot of the bridge of the Sutlej.

MY BROTHERS AND MY FRIENDS,—I have ever relied, with confidence, upon your attachment to the British Government. You see how worthy it proves itself of your love, when, regarding your honour as its own, it exerts the power of its arms to restore to you the gates of the temple of Somnauth, so long the memorial of your subjection to the Afghans.

For myself, identified with you in interest and in feeling, I regard, with all your own enthusiasm, the high achievements of that heroic army; reflecting alike immortal honour upon my native and upon my adopted country.

To preserve and to improve the happy union of our two countries, necessary as it is to the welfare of both, is the constant object of my thoughts. Upon that union depends the security of every ally, as well as of every subject of the British Government, from the miseries whereby, in former times, India was afflicted: through that alone has our army now waved its triumphant standards over the ruins of Ghuznee, and planted them upon the Bala Hissar of Cabool.

May that good Providence, which has hitherto so manifestly protected me, still extend to me its favour, that I may so use the power now entrusted to my hands, as to advance your prosperity and secure your happiness, by placing the union of our two countries upon foundations which may render it eternal.

(Signed) ELLENBOROUGH.

The following extract from the *Friend of India* will explain to our readers the true character of the facts referred to in the Proclamation:—

When the Governor-General speaks of the "despoiled tomb of Sultan Mahmood," looking down upon the ruins of Ghuzni, we naturally ask, whether the despoiling of tombs, and the ruin of cities are actions of which a civilized and a Christian Government has reason to boast? To many, indeed, it will appear, that the original removal of the gates in a barbarous age was open to less censure than their restoration, under such circumstances, in an age of civilization. But is it becoming the head of the British Government to pay that homage to an idol, which is implied in the pompous conveyance of these gates from Ghuzni to Somnauth? A Christian will naturally ask, whether this homage is the return of gratitude which we are offering, as a Government, to that gracious Providence, to whose goodness we have been pre-eminently indebted for the rescue of our prisoners and the success of our expedition? Even if the highest political object was to be secured by thus associating our name and influence with the degrading institutions of idolatry; if the salvation of the empire itself hung upon this transaction; it may well be asked, whether we are at liberty to seek that object by endeavouring to re-establish an idol temple, which in its palmy days was the most filthy brothel in India, and where five hundred courtizans were daily employed in dancing before the image?

But whither are the gates to be conducted? The temple of Somnauth is in ruins. The little that remains of it has been converted into a Mahomedan mosque. Not only has the remembrance of the temple been utterly lost, but the temple itself has ceased to exist as a Hindoo sanctuary; and there is literally no building at Somnauth, to which the gates can be affixed, excepting a Mahomedan mosque. When the gates have been transmitted with all honour through Sirhind, and Rajwara, and Malwa, and Guzerat, to what establishment of priests is the sacred deposit to be given? There is not a Hindoo Brahmin there to welcome them back. The whole population of the town is Mahomedan. The Proclamation speaks of a "restored temple." Who is to restore it? Is it intended that the

British Government shall be at the expense of turning a Mahomedan shrine into an idolatrous temple, in order that it may serve as a monument of its victories in Afghanistan? Will the Governor-General procure a fresh idol, and set the Brahmins to re-consecrate the defiled gates?

The appended Petition, on the subject of this Proclamation, has been presented by the Directors, to both Houses of Parliament; and it is desirable that the friends of the several Missionary Institutions throughout the country should adopt a similar mode of expressing their disapprobation of an act so repugnant to the principles of our common Christianity, and so disastrous in its tendency to the spiritual interests of the Hindoos. The Directors are assured the measure they have adopted will elicit the cordial sympathy and support of the friends of religion generally; and they cherish a strong hope that, through the prompt interference of the Legislature, stimulated by the force of public opinion, the serious evil which they deprecate may be mercifully prevented.

The Petition of the Undersigned the Directors of the London Missionary Society.

Humbly sheweth,—That your Petitioners are entrusted with the direction and management of an Institution formed in London in the year 1795, “for the sole object of spreading the knowledge of Christ among heathen and other unenlightened nations;” and that, for the accomplishment of this benevolent and sacred design, the generous contributions of the Members of the Society now exceed £80,000 per annum.

That, in addition to extended operations in the islands of the South Pacific Ocean, Africa, and the West Indies, the Society has prosecuted Missionary Labours in India for more than five-and-forty years; and that it has at present in that Country (including the Honourable Company’s Territory, and the Protected States,) 51 Missionaries, 273 European and Native Assistants, who occupy upwards of 120 Stations, and that with these there are connected nearly 500 schools, in which instruction is gratuitously afforded to many thousands of the native population.

That, encouraged by the measure of success which, under the blessing of God, has attended the various labours of the self-denying and devoted Agents of the Society, your Petitioners confidently anticipate, from the unrestricted application of the same scriptural means, the gradual improvement of the natives in knowledge and in social habits; and the ultimate triumph of the Christian faith over the absurdities and abominations of idolatry.

That your Petitioners, deeply sensible of the serious obstruction to the propagation of Christianity in India, which heretofore existed in the connexion of the British Government with the idolatrous rites and ceremonies of the natives, have regarded the various measures adopted by her Majesty’s Government, and the Honourable the Court of Directors of the East India Company, for the removal of this evil, with pleasure and thankfulness.

That, under the influence of these feelings, your Petitioners have read with the deepest regret, and the most painful apprehensions, the Proclamation of the Right Honourable the Governor-General of India, addressed to the Hindoo chiefs and people, in which they are congratulated in the strongest terms, on the victorious removal, by the united British and Native army, of the gates of an ancient idol temple, from the tomb of a Mussulman conqueror at Ghuznee, accompanied by directions for the transmission of “these trophies with all honour, to the restored temple of Somnauth.”

That while your Petitioners abstain from pronouncing on the *impolicy* of these measures, and while they are unwilling to condemn the *motives* of his Lordship the Governor-General in adopting such proceedings, they entertain the strongest conviction that, *by the native population of India*, they will be regarded as expressions of the highest honour, from the Representative of a Christian nation, to their false gods; and that, by their direct tendency, they will operate as a formidable obstruction to the labours of the Christian Missionary, by strengthening the prejudices of the Mahometan, and confirming the blind confidence of the idolater.

Your Petitioners, therefore, most earnestly pray that your (Right) Honourable House will adopt such measures as may be best calculated to counteract the influence of these *ill-judged* measures, and to prevent the recurrence of proceedings so dishonourable to our character, and so injurious to our influence as a Christian Nation.

And your Petitioners will ever pray, &c.

MISSIONARY LABOURS IN THE BECHUANA COUNTRY.

In the early part of last year, the Rev. David Livingston, accompanied by two members of the native church at Kuruman, proceeded on a journey to the interior of the Bechuana country, with a view to the furtherance of the Gospel among the barbarous and benighted tribes scattered over those extensive regions. The narrative of his arduous labours, transmitted under date of July last, the interesting passages are selected, describing his visit to one of the most numerous interesting tribes, to whom his efforts were directed at this period:—

My route to the Bamangwato skirted the desert which flanks the Bechuana country to the westward; and, as the sand is very fatiguing, when within 40 or 50 miles from that people, the oxen were made to proceed farther, and I had to travel on both oxen and wagon, and perform it on foot. But I had not the least reason to regret having done so, for the (Sekomi) was evidently pleased that I rested myself on his bounty, without any appearance of distrust. Indeed, I had been ten minutes in his command while sitting, surrounded by hundreds of his people, he began to show satisfaction by feeding me with the flesh of a rhinoceros, and some other things which they consider dainties. He then led me to the house of his mother, presented me with a large elephant's tusk, and food; and, as we became better acquainted, he frequently and emphatically said, "You have come to us just like a lion, and, 'if you had brought your prey, I should have detained you at least an hour, looking at you.'"

He has a large number of people under him: in the town alone I numbered upwards of 1000, which considerably exceeds what has been able to count in any other Bechuana town in the country. But they are small, and cannot contain many individuals each. The one in which I lived was as large as any in the town, and of us could not sleep in it without disturbing each other, unless we put out our heads. The population is sunk in the very state both of mental and moral degradation: it would be difficult, if not impossible, for Christians at home to realize anything like an accurate notion of the mass of that darkness which shrouds their minds. I could not ascertain that they had the least idea of a future state; though they have some notions which might be connected with a belief in its existence, I have not met one who could connect necessary links together in the chain of reasoning, so as to become possessed of a definite idea. Indeed, they all confess they never think of anything connected with death, and do not wish the introduction of that subject.

Their conceptions of Deity are of the

most vague and contradictory nature, and the name of God conveys no more to their understanding than the idea of superiority. Hence they do not hesitate to apply the name to their Chiefs. I was every day shocked by being addressed by that title; and, although it as often furnished me with a text from which to tell them of the only true God, and Jesus Christ whom he has sent, yet it deeply pained me, and I never felt so fully convinced of the lamentable deterioration of my species before. It is, indeed, a mournful truth, that "man has become like the beasts that perish."

The country abounds with lions, and so much are they dreaded by the natives, that a man never goes out alone. The women have always some one to guard them when they go to their gardens, and they always go in companies to draw water, for the sake of the protection which numbers give. Nor are these precautions unnecessary. For a time I could not believe it. But the earnestness with which the Chief reproved me one day for going a few hundred yards from the town unattended, and the circumstance that he always sent an attendant, if at any time he saw me going out afterwards; together with the fact, that a woman was actually devoured in her garden during my visit, and that very near the town from which I had frequently walked so far, fully convinced me that there were good grounds for their fears and precautions. It was most affecting to hear the cries of the orphan children of this woman. During the whole day after her death, the surrounding rocks and valleys rung and re-echoed with their bitter cries. I frequently thought as I listened to the loud sobs, painfully indicative of the sorrows of those who have no hope, that if some of our churches could have heard their sad wailings, it would have awakened the firm resolution to do more for the heathen than they have done.

In some countries the light which the Gospel once shed has gone out, and darkness has succeeded. But though eighteen centuries have elapsed since life and immortality were brought to light, there is no certainty that these dark regions were ever before visited for the purpose of making known the light, and liberty, and peace of the glorious Gospel. It would seem that

the myriads who have peopled these regions have always passed away into darkness, and no ray from heaven ever beamed on their path. And with whom does the guilt rest, if not with us who compose the church militant on earth? My mind is filled with sadness, when I contemplate the prospects of these large masses of immortal beings. I see no hope for them except in native agents. The more I see of the country, its large extent of surface, with its scattered population, and each tribe separated by a formidable distance from almost every other, the more convinced I feel, that it will be impossible, if not impolitic, for the church to supply them all with Europeans. Native Christians can make known the way of life: there are some in connexion with both this and the church at Griqua Town, who have done it effectually. Others, too, are rising up, who will soon be capable of teaching; and if their energies are not brought into operation by taking up the field now open before us, I do not see where the benevolent spirit springing up among the converts of the two missions is to find an outlet.

I may, perhaps, be permitted to relate an incident which seems to indicate that even the darkest minds feel the need of a something to speak peace to their troubled thoughts. On one occasion, Sekomi having sat by me in the hut for some time, in deep thought, at length addressed me by a pompous title, and said, "I wish you would change my heart! Give me medicine to change it, for it is proud, proud and angry, angry, always." I lifted up the Testament, and was about to tell him of the only way in which the heart can be changed, but he interrupted me by saying, "Nay, I wish to have it changed by medicine to drink, and have it changed at once, for it is always very proud, and very uneasy, and continually angry with some one." He then rose and went away. This seemed to me the more remarkable, as we had not then

spoken to either him or his people on the necessity of a change of heart.

Another incident, which also happened amongst the Bamangwato, gave me some encouragement to hope that even itinerating by native Christians may, by the divine blessing, be productive of good. Late one evening, as I was sitting on one side of the hut, a young man, having a most intelligent expression of countenance, came in with a present of food, and said, "I once carried the gun of Sepamore (a member of the church here) when he was in this country hunting; and I asked him what he thought about God." (Here he gave me a surprisingly correct account of the Supreme Being.) "But," added he, "What do you say?" Most gladly I confirmed what he had heard, and added a little more to his stock, by telling him of "Jesus and the resurrection." This may have been all curiosity. But it may please the Holy Spirit to operate by even these small portions of truth, and lead some, though unknown to us, into the regions of everlasting glory. And if so, our itineracies will not be in vain.

I was much gratified by the hospitality shown by the Bamangwato to myself, and the two natives who accompanied me. We came among them without any thing to insure us a good reception; and, after living for a fortnight, entirely on the bounty of the Chief, when we left he sent thirty of his people to guard us, and carry the presents he had given both to myself and people, safely to the wagon. Four of his men he instructed to proceed with me to Kuruman, and bring him back a faithful report of all the wonderful things I had told him. They are, an under Chief of his, and three servants. I wish and pray that I may be useful to them, so that when they return they may tell not only of the strange customs of the "Makuas," but also of the "wonderful works of God."

SOUTH SEAS.

SAMOAS.

(From Rev. W. Harbutt, Upolu, Jan. 24, 1842.)

With respect to our missionary labours, we have abundant reason to thank God and take courage. Many are the tokens of his favour which we have enjoyed since we came amongst this people. Before entering on details, I shall give a brief account of the station in which we reside, and of its former condition. A short time before the *first visit* of Mr. Williams to the islands, *Atua*, then the most powerful division of *Upolu*, became involved in war; and the

two remaining divisions, named *O-le-tua-masaga* and *Aana*, combined with the powerful chiefs of *Manono* and *Savaii*, ravaged the whole of this beautiful district; whilst a fleet of canoes, belonging to *Tonga*, which happened to be here at the time of the war, went round the coast, and laid waste the whole of the villages on the seashore. The inhabitants were driven to their strongholds in the mountains, where they resided more than six months. Many af-

alls are often given of the cruel-
ed, and the sufferings endured, in
of this war, which ended by Atua
Tbi lalo, or conquered district.
a who was the cause of this war
xcellent man and a useful teacher.
n heard him refer to the suffer-
ed by the people before the
se messengers of peace. One day,
g with him along the shores of the
a visit to a distant part of my dis-
marked, "Had it not been our
o have the gospel, we dared not
his;" alluding to our passing by a
district inhabited by the Malo, or
It is a pleasing fact, that many of
al warriors on both sides, in that
struggle, are now teachers, and
to strengthen each other's hands
k of the Lord. I have beheld,
sure I shall not attempt to de-
altitude of men who once met
in the deadly struggle, now
gularly around the sacramental
; is the Lord's doing, and it is
in our eyes."

r the brethren in the *Dumnottar*
ed, and had been settled in their
tions, Messrs. Heath and Mills
this part of the island of Upolu,
arly period of their labours, an
ative teacher, named Mamoe,
in the village where I now
that time there was not one in-
all the district who even pro-
ve left heathenism. But a dif-
was soon, with gratitude and
eld; and when the *Camden* ar-
on her first voyage, a very large
eady for opening, and was dedi-
l by our late brother Williams,
ed on the occasion from the
ill fill this house with my glory."
rrived here in July, 1840, we
d congregation assembling in
here we now reside, besides a
r of smaller congregations in
of the district.

ler my charge at present, thirty-
teachers, and more than forty
racing a population of nearly
extending along a space of
iles. Such being the extent of
and the number of inhabitants,
y be seen the amount of la-
d is not small. Each of the
ied above preaches once, many

of them twice, every sabbath-day, besides
one or two sermons in the course of the week.
I wish I could introduce a few of these de-
voted men to their friends in England, and
let them plead their own cause. I think
there would be little difficulty in realizing
the long desired 100,000l.

Our services are exceedingly well at-
tended, and frequently an interest, which I
never saw exceeded in any country, is visible
in the countenances of the people. On sa-
cramental occasions our spacious chapel is
crowded; and whilst gazing on the great
mass of immortal beings, frequently not
fewer than 1,200—sometimes nearer 2,000
—met together for the holiest of purposes;
and, remembering their condition but a
few years ago, I have felt overwhelming
emotions, more especially on rising in the
midst of the vast assemblage to deliver the
heavenly message; and when I have seen the
subdued, but sometimes intense, interest
with which it is listened to, I have felt that
I would not exchange situations with the
mightiest monarch upon earth.

Our church is enjoying many marks of the
Divine favour. We commenced this year
with 189 in communion, and 132 can-
didates. When we remember that only
seventeen months have passed since the
church was formed, with no more than
fifteen members, and those chiefly teachers
and their wives, who had come from other
districts, and resided in this division of the
island, it will be manifest we have abundant
reason to thank God and press forward with
courage and joy. There is a spirit of inquiry
in every village, which, under God, must
lead to good. Numbers are asking, "What
must I do to be saved?" I have no doubt
many may be influenced by motives which
the eye of Omniscience detects as unworthy,
—yet it is not for man to judge. It is a
source of joy to behold such numbers coming
forward and asking the way.

I have thus attempted a general account
of our proceedings in the station where it
has pleased God to cast our lot. We have
yet much to do, but we have also much to
encourage us. May we press forward, and
never weary in the good work of the Lord.
Let the churches at home remember us
more frequently and more fervently in
their supplications before the mercy-seat of
heaven. O beg of them to pray constantly
for the infant churches in Samoa, and also
for us who are labouring amongst them.

NEW HEBRIDES.

will be gratified to find, by the subjoined communication, that two
sionary brethren from this country, have commenced their labours in

the last island which was visited by Mr. Williams, previous to his lamented death in November, 1839 :—

(From Rev. Messrs. Turner and Nisbet, Tanna, July 7, 1842.)

AFTER long but unavoidable delay, it is at length our privilege to address to the Directors our *first* letter from Tanna. We left Apia on the 6th ult., and after calling at Rotumah, arrived here on the 30th. We had not long cast anchor, when our teachers came off, and, upon the whole, their report was as favourable as we expected. Since the *Camden* was last here, the people have assisted them in building a house; have frequently brought them food; and in other ways have shown them kindness. Many of them, too, have assembled and listened to the instructions of our teachers, but none have yet given up their heathen customs. The teachers say, and we little doubt its truth, that any attention of the people to them proceeds more from the hope of getting some presents when the vessel comes, than from any other motive. They have been a good deal annoyed by the pilfering habits of the natives; and we, too, have already seen that we must not leave any thing exposed. We do not, however, much wonder at this, in the present state of things.

On the day after our arrival, we landed without the least hesitation or alarm, and after giving instructions to assemble the principal Chiefs about the bay, we walked several miles inland. The people every where seemed as happy as they were surprised to see us. On our return, we found the Chiefs assembled in the house of our teachers. We told them our object in coming to them, and received their assurances that they were anxious we should live among them; that they would attend upon our instructions; make our persons and property sacred against war or violence of any description; and give us opportunities of procuring for our subsistence whatever the island produces. Indeed they seemed willing to meet our wishes in every proposal. We fear, however, it is merely with a view to obtain property, and the honour of having white men among them; but the Divine blessing upon our efforts can soon lead them to seek after the "pearl of great price." Poor creatures! they are in a very degraded state; but naked, painted, savages as they are now, we look upon them with the deepest interest and compassion. We do not forget that, like ourselves, they are beings destined for eternity, and that multitudes of them may yet shine in our Redeemer's crown. For this we seek to spend and be spent among them.

On the morning of Sabbath last, we had

our first religious service in Tanna. Upwards of two hundred people assembled, including the principal Chiefs, around us. We were glad to see several, to whom we have been giving presents, come clothed; many of the women, too, were present, and it was pleasing to see the order observed by all. The most of them were armed with bows, clubs, &c. They are accustomed to go about constantly in this way. We and our brethren, Heath and Slatyer, addressed them, and we trust that our simple yet earnest declaration of the love of God in Christ Jesus was to some extent understood and pondered.

As to the other parts of the island, we know almost nothing. Our teachers have never been above a day's journey from this place, and the people here seem ignorant as to them. All, apparently, have been long living jealous of each other, and few tribes unite and have intercourse with other tribes, except for war. We trust, however, that the Gospel of peace will soon open a way round the island, and bind into one happy union all its population.

Before reaching this place, we were driven about several days off Erromanga. One morning we hoisted a white flag, and stood close in to the fatal Dillon's Bay. On observing a crowd of natives on the very spot where Williams fell, it was proposed to lower the boat and make for the shore, with a view to show some kindness to any who might swim off, or launch a canoe. But as we got near, all ran off to the bush. As our main object was to get to Tanna, we did not delay or hazard a second landing. Many, many, were our prayers for this land of martyrs' blood, as we stood and gazed, with the most indescribable feelings, upon its shores. We hope that the day is not far distant when, by means of Tanna or Nina men, we may obtain a landing for ourselves on this long-to-be-remembered island. Since we came here, we have been told by Naurita, a Nina Chief, who has friends at that part of Erromanga where our teachers were left, that his friends there have been wondering why the teachers were taken away; that they were sorry for it; and that they wish to receive others. He has promised, too, that if we send other teachers, he will get some of his friends at Nina to go with them, and see that their object is understood, and that they are well attended to by his other friends at Erromanga. Naurita has of late rather decreased in the estimation of our teachers here; still what he says of Erro-

favourable: the door is not to be
d hopelessly shut, and you may
red that we shall lose no time in

devising and putting into execution some
plan for its evangelization. The Lord
guide us!

SPEECH OF A RAROTONGAN CHIEF.

meeting of the Australian Auxiliary to the London Missionary Society, Sydney, in August last, the following speech was delivered by Makea, Chief of Rarotonga, then upon a visit in the colony with his respected
re Rev. A. Buzacott, who acted as interpreter on the occasion:—

ad daughters, and those amongst
are chiefs and members of the
your attention I crave while I
wa to you a little speech. I think
not despise me in consequence of
r, but will have patience while
something of what God has done
ad my people. I wish to make
ne of the evils which formerly grew
land. The evils of which I wish
rat are wars; then of cannibalism;
a plurality of wives which prevailed
I; and the way in which God has
sed to remove these evils. I do
n dwell upon them, because they
abolished; but to make known
w God was pleased to send his
n, who came with the word of life
ad, and said, "This is the word of
though we did not know what was
it. After Papeiha, Mr. Williams,
w dead, arrived among us, and
was abolished; but not the evils
with it: they still remained, and
tised secretly in a very great de-
then Mr. Williams arrived, he ex-
ore fully the love of God in send-
was Christ; still we were in partial
as to these great and wondrous
When the teachers explained more
rue God, some of the people said
deceiving us, that Jehovah was a
and that their gods of wood were
; but now these things are more
ealed to us, and we have aban-
gods of wood and stone. You
d what I have already said, that
we formerly worshipped were de-
at it was not soon that we could
he evil things connected with idol
and had it not been for the power
h, these things would still remain:
r has operated not only in an
anner, but in showing us the evil
are, and in leading us to abandon
sarnes. I hope you will bear with
I endeavour to explain the means
loyed, in causing the good word
our land, and in destroying the
h remained.
ople had embraced Christianity in
knew little of its power; but they

have been visited by affliction, and these
afflictions have been great, and they have
been sanctified. After Mr. Williams left
us, God was pleased to make Mr. Buzacott
an instrument of explaining more fully the
love of Christ in dying for sinners—this has
been the means. Here I stand before you
as a Christian, and to what are we to attri-
bute it—to your love? to your compassion?
No, it is in consequence of the love of God
—the mercy of a Saviour—that I have been
made a Christian, and stand before you this
day as an evidence of what the work of God
has been among us. You are well ac-
quainted, dear friends, with that passage of
the word of God, spoken by Paul, and
which well applies to us, "We were once
darkness, but now are we light in the
Lord." Formerly we had bad gods; we
were bad men; had bad clothes, bad bread,
bad water, and lived in bad houses; but
now we know the true God, and have good
clothes, good food, good water, and good
houses to dwell in. You are white—you
know the good God, and have good clothing,
and everything good—these all follow in
the train. But, though we are of a dif-
ferent colour, God does not look at that.
He has not prepared heaven for one colour
only—we shall not be rejected in conse-
quence of our colour—God is no respecter
of persons—He looks at the heart. Why
is it that you have not understood the com-
mand of Jesus Christ, "Go ye into all the
world, and preach the Gospel to every
creature." England has sent the Gospel
and missionaries that have taught us re-
specting the true and living God, and by
this means we have become his professed
people. Who has observed the command
of Christ—who has obeyed it among you,—
"Go ye into all the world?" How is it
that none from Sydney have been sent—
that none from the church here have been
qualified for this great work? Why leave
it to ignorant natives, such as myself? We
may do very well to go before, to prepare
the way, but missionaries are wanted. At
every land we come to the door is open:
every one is saying, "We want to know
what is the word of God:" let them not
die for want of help.

I have one little word more for you, and shall then have done. I am much delighted to look upon your faces; I have seen something which neither my father, my grandfather, my great-grandfather, nor any of my ancestors, have seen; they all perished in darkness, and only saw evil, such as killing and eating each other; but in consequence of knowing Jehovah as the true God, I stand before you, and see this beautiful house—these beautiful lights—which your hands have made, and behold these friends who make my heart rejoice. I have only one little word more to say, that is, I commend you to God and the word of his grace. Do not forsake the word of life—do not follow that which leads to death; but every one of you seek that which leads to life—and again I commend you to God, now and for ever.

Previously to sitting down, Maken's attention was called to the money lying upon the table, in reference to which he observed:

This is what I have to say—these are the subscriptions from the churches at Rarotonga—it is very little; but we have not money as you have—what we get we are happy to give. Mr. Williams told us something about what the people of England did: how they collected money for the Society to send forth the Gospel: when we knew this, our desire began to grow for other heathen lands who knew not the true God; and, therefore, having been told how we might set to work, we planted some land, and sold the produce. This is the result—the sum amounts to about 90%.

THE OPIUM TRADE IN CHINA.

THE following resolution of the Board of Directors of the London Missionary Society was read by the Chairman, at the Special Meeting on behalf of China, held at Exeter Hall on the 17th of January, but was inadvertently omitted in our last number:—

“Resolved,—That the Board being deeply convinced of the multiplied evils that have arisen from the opium trade with China, and being painfully apprehensive that the continued importation of that drug into the Chinese empire by British merchants would be highly derogatory to our national character, and a most formidable obstruction to the progress of Christian Missions, will promptly use means for obtaining from their Missionaries, and others, such information as may guide them in the adoption of the best means with a view to aid in the suppression of that evil.”

SPECIAL MEETINGS ON BEHALF OF CHINA.

THE Directors are gratified to find that the efforts of the metropolis, for the introduction of the Gospel to China, have been very cordially responded to by friends in the country; and they rejoice to state that they continue to receive from various quarters the most encouraging assurances of sympathy and support in their endeavours to promote this sacred and commanding object.

On Thursday evening, the 9th of February, a special meeting on behalf of China was held in the new Public Room, Bristol. Though capable of holding seventeen hundred people, the place was crowded to excess; and so lively was the interest felt on the occasion, that great numbers were unable to obtain admission. W. D. Wells, Esq., presided; the Rev. Messrs. Crisp, Jack, Tidman, Davis, (late of Taunton,) Roper, Lacroix, Haynes, Lucy, and Gregory, addressed the audience. Seldom has a meeting been held at which the sentiments advanced have met with a more cordial response: this applied especially to the speeches of the Deputation from the Parent Society, Messrs. Tidman and Lacroix, whose powerful allusions to China and India called forth the strongest sympathy. The Chairman allowed his name to be announced for 50% towards this special effort; other considerable sums were mentioned, and measures are in progress which, it is hoped, will make the total amount in some measure worthy of the grandeur of the object contemplated.

At Reading, Leeds, and Edinburgh, public meetings will shortly be held; and, in several other parts of the country, private efforts on behalf of the Chinese Missions are in progress.

Anniversary Sermons in May.

NOTICES.

Our Directors have great pleasure in announcing to the Members of the Society, that they have engaged to preach, at the Anniversary in May next:—

Rev. E. H. ABNEY, Vicar of St. Alkmund's, Derby.

Rev. ROBERT VAUGHAN, D.D., of Kensington.

Rev. A. F. LACROIX, Missionary from Calcutta.

TO THE AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies in London and its vicinity are respectfully requested to meet at the Mission House, Blomfield-street, Finsbury, on Wednesday, the 29th instant, at twelve o'clock at noon, to pay their subscriptions, and the amount of their respective collections, &c.

The Rev. JAMES SHERMAN is engaged to preside and to deliver an Address on the occasion.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House on or before Friday, the 31st instant, the day appointed for closing the accounts. The lists of contributions should be forwarded to the Mission House on or before that day, in order that they may be inserted in the Society's Annual Report for 1843.

TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their contributions, so as to be received at the Mission House on or before Friday, the 31st instant, together with correct lists of subscribers of ten shillings and upwards, *alphabetically arranged* for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

They are also requested to mention the number of Reports and Abstracts, respectively, that will be required for Subscribers, and how many of the *latter*, at seven shillings per hundred, will be wanted for circulation, to be stitched up with their own Local Society's lists of Subscribers and Officers. The Abstracts are printed in an octavo form for that purpose, and the Directors recommend to the Auxiliaries the purchase and circulation of them on the principle of economy.

JUVENILE MISSIONARY MEETINGS.

At the public meeting of the Sabbath-school and Juvenile Associations, held last year at Exeter Hall, considerable inconvenience was experienced, owing to the distance of the place of assemblage from many of the localities to which the young people belonged; and also from want of room to receive the vast numbers who attended on that deeply interesting occasion. To remedy these disadvantages, the Directors, at a subsequent period, resolved on the adoption of means for holding the future meetings of their juvenile friends in *different parts* of the metropolis; and it now affords them great pleasure to state that, by the kind concurrence of the ministers and officers of the several places of worship deemed most suitable for the purpose, they have been enabled to make arrangements for the following meetings, to be held on Tuesday, the 18th of April:—Central District, at Rensbury Chapel; Eastern District, at Sion Chapel; Western District, at Craven Chapel; Northern District, at Spa-fields Chapel.

The Directors hope that, for the Southern District, the use of Surrey Chapel will be granted, but they have not yet received a final answer to their application for that place of worship.

Further particulars will be communicated in our next number.

APPOINTMENT OF THE REV. J. HANDS, AS AGENT OF THE SOCIETY IN IRELAND.

THE Directors are gratified in being able to state that their esteemed brother, the John Hands, has undertaken the Acting Secretaryship of the Hibernian Auxiliary Missionary Society, by the cordial invitation of the Committee of that Institution. Hands attended to take leave of the Board on his departure for the sister-cour Monday, January 23, and left for Dublin the same day.

The accession of Mr. Hands to the office which he now occupies was recognised Local Committee, in the following Resolution :—

At a Meeting of the Committee of this Auxiliary, held this day, February 3rd Thomas Figgis, Esq., in the Chair, the Rev. John Hands, (who has been co with the Parent Society thirty seven-years, twenty-eight of which he has in its service in India,) was received as Gratuitous Acting Secretary to this liary, and General Agent of the Parent Society for Ireland. It is request all communications on the business of this Society be henceforth made to its office in "The Society House," 7, Lower Abbey Street, where he will attendance daily from 11 to 3 o'clock.

THOMAS FIGGIS, *Chair*

DEPARTURE OF REV. R. MOFFAT AND FRIENDS.

ON Friday evening, January 20, a valedictory service on occasion of the departure Rev. Robert Moffat, and his Missionary associates, for South Africa, was held at street Chapel, Walworth. Rev. Dr. Campbell read the Scriptures and prayed; as George Clayton addressed the departing Missionaries. After prayer, by Rev. J. Blaney, Mr. Moffat gave his farewell address, and the service was concluded with an from the Rev. J. Sherman, particularly directed to the large assembly then present prayer by Rev. Thomas Jackson. Rev. John Arundel assisted by giving out the selected for the occasion.

On Monday morning, January 30, our Missionary friends, including Mr. an Moffat and family, Mr. and Mrs. Ashton, Mr. and Mrs. Inglis, and Mr. Gill, t with Miss E. Hone, appointed by the Ladies' Society to South Africa, embarked at l Bridge, in the *Royal Sovereign* steamer, specially engaged for the purpose, and pro in company with several of the Directors, and a numerous body of the membe friends, of the Society, to Gravesend, where, after another special service, they ex in the ship *Fortitude*, bound for Cape Town, and sailed the same day. On reach Downs, however, they were unable to proceed any further, owing to contrary wind in that exposed situation, they suffered a detention of several days; during wh weather was extremely boisterous and unfavourable. But we are thankful in beh to state that they sailed finally, on Saturday, the 4th of February, with a fair wi every prospect of a speedy and comfortable passage.

Messrs. Ashton and Inglis have been appointed with a view to the extension Gospel in the Bechuana country; and Mr. Gill, also, after fulfilling a temporary e ment at Cape Town, will probably take up his post in connexion with one of the M north of the colony.

ARRIVAL OF MRS. SEWELL FROM INDIA.

ON Saturday, Jan. 28, Mrs. Sewell, wife of the Rev. James Sewell, of the Bangalore Mission, arrived from her station, *via*

Madras, in the *Samarang*, Capt. F son, on a visit to this country, with to the restoration of her health.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1841-42.—Tahiti, Mr. A. Smee, March 4. Mr. E. Buchanan, Feb. 23. Rev. W. Henry, Jan. 18, March 1. Rev. J. Davies, Dec. 27. Rev. C. Barff, Jan. 10. Rev. D. Darling, Jan. 18 and 20. Feb. 26. Mr. J. Johnston, Dec. 21. Rev. A. Simpson, Dec. 24. Elmeo, Rev. W. Howe, March 9. Rev. Messrs. Jesson and Howe, May 28. Huahine, Rev. C. Barff, March 16. Rev. E. Thompson, March 11. Raiatea, Rev. G. Chartet, Feb. 8 and 28, March 22. Mr. J. Johnston, March 2.

Borabora, Rev. J. Rodgerston, Dec. 24, Jan and 29. Rarotonga, Rev. C. Pitman, M Rev. W. Gill, Jan. 12. Aitutaki, Rev. H June 19. Savali, Rev. A. Macdonald, Ma 24, and 27. Rev. G. Pratt, May 19, 24, Rev. G. Drummond, Jan. 17. Rev. C. Feb. 9, May 12. Upolu, Rev. W. Day, 1 June 1. Rev. G. Turner, Feb. 16. Rev. V butt, Jan. 24, March 16, April 27. Rev. W April 14, June 2. Rev. E. Wines, May 1

May 24. Mr. J. B. Stair, May 26, Aug. 12, Rev. T. Heath, Dec. 31, Feb. 22 and 23. Tutuila, Rev. A. W. Murray, May 11. atyer, March 9. Tanna, Rev. T. Heath, July 1. Messrs. Turner and Nibbet, July 1. Mr. J. C. Williams, Jan. 30. Rev. Dr. 11 21, May 3, June 21, Aug. 12, 22, 27, 29. atyer, Aug. 20. Rev. A. Buzzacott, Aug.

GANGES, 1841-42. — Macao, Dr. Lock- 121, Aug. 11 and 23. Tinghae, Rev. W. June 20. Malacca, Rev. Dr. Legge, April Sept. 1. Singapore, Messrs. Dyer, Stro- Keasberry, Aug. 4 and 11, Sept. 2. Rev. asberry, March 14. Penang, Rev. A. July 1. Rev. T. Beighton, Aug. 3, Sept. 1, Nov. 2. Mrs. Beighton, Sept. 1. Ba- r. W. H. Medhurst, July 5, Aug. 1. Mr. g, July 1. Nanking, J. R. Morrison, t. 11. Hongkong, J. R. Morrison, Esq.,

NDIES, 1841-42. — Calcutta, Rev. J. A. Sept. 17, Oct. 18, Nov. 17. Rev. W. Sept. 15. Rev. M. Hill, Nov. 18. Rev. Dec. 12 and 17. Rev. J. Campbell, Dec. ampore, Rev. T. L. Lessel, Sept. 13. aterson, Oct. 13. Benares, Rev. J. Ken- t. 1, 4, 11, and 15. Rev. J. H. Budden, Rev. D. G. Watt, Nov. 16. Mirzapore, C. Mather, Sept. 16, Oct. 18, Nov. 17. dien, Oct. 15, Nov. 19. Ootacamund, Rev. Oct. 1. Madras, Messrs. Smith, Ward- Whitehouse, Sept. 23. Rev. J. Smith, Vinagapatam, Mrs. Porter, Nov. 1. Mr. mston, Nov. 18. Belgium, Rev. W. Bey- 27. Bellary, Rev. W. Thompson, Oct. 14. Rev. J. S. Wardlaw, Nov. 24. Ban- ov. E. Crisp, Sept. 23, Oct. 19, Nov. 23. rter, Sept. 22. Rev. J. A. Regel, Nov. J. Sewell, Nov. 21 and 22, Dec. 24. My- C. Campbell, Oct. 21. Salem, Rev. J. er, Nov. 17. Combaconum, Rev. J. E. Sept. 3. Coimbatore, Rev. W. B. Addis, Oct. —. Nagercoil, Rev. J. T. Pattison, Mrs. Maul, Oct. 15. Rev. J. O. White-

house, Nov. 16. Neyoor, Rev. C. Mead, Nov. 17. Quilon, Rev. J. C. Thompson, Nov. 21. Trevan- drum, Rev. J. Cox, Nov. 15.

MEDITERRANEAN, 1842. — Corfu, Rev. J. Lowden, Oct. 21.

SOUTH AFRICA, 1841-42. — Cape Town, Rev. Dr. Philip, Aug. 29, Nov. 4 and 5, Dec. 9. Mrs. Philip, Sept. 9 and 10, Nov. 19 and 21. Paarl, Rev. G. Barker, Sept. 7. Caledon Institution, Rev. H. Calderwood, Oct. 10. Rev. H. Helm, Aug. 12, Nov. 1. Facaltadorp, Rev. W. Anderson, Dec. 1. Uitenhage, Rev. W. Elliott, Aug. 12. Theo- pollis, Rev. R. B. Taylor, Aug. 11. Kat River, Rev. J. Read, Oct. 7, Nov. 9. Caffreland, Rev. G. F. Kayser, July 31. Rev. R. Birt, Oct. 11, Nov. 1. Griqua Town, Rev. J. Hughes, Aug. 10. Messrs. Wright and Hughes, Oct. 7. Lekatlong, Rev. H. Helmore, May 16. Borigelong, Rev. H. Helmore, July 12. Philippolis, Rev. G. Schreiner, June 23. Rev. P. Wright, Oct. 25. Lattakoo, Rev. D. Liv- ington, July 3 and 18. Messrs. Hamilton and Edwards, Aug. 12, Sept. 30. Rev. W. Ross, July 5. Bethany, Rev. G. Schreiner, July 13 and 25, Sept. 8 and 30.

AFRICAN ISLANDS, 1842. — Mauritius, Messrs. Le Brun and Johns, July 15. Rev. D. Johns, June 24, July 21. Mr. E. Baker, Oct. 18.

WEST INDIES, 1842-43. — Demerara, Rev. J. J. Freeman, Oct. 13, Dec. 29 and 30. Rev. T. Henderson, Oct. 11. Rev. C. Rattray, Oct. 13, Nov. 14, Dec. 13. Rev. Messrs. Scott and Rattray, Oct. 11. Rev. E. A. Wallbridge, Jan. 3. Berblce, Rev. J. Roome, Sept. 2, Oct. 5, Dec. 26. Rev. E. Davies, Sept. 26 and 30, Nov. 14, Dec. 27 and 30. Rev. J. Waddington, Sept. 24. Rev. S. Haywood, Sept. 24. Rev. J. J. Freeman, Nov. 11, 12, 24, and 30, Dec. 1 and 15. Rev. J. Dalgleish, Dec. 15 and 28. Rev. Messrs. Haywood and Dalgleish, Dec. 28. Jamaica, Rev. J. Vine, Sept. 26. Rev. W. Slatyer, Oct. 15, Nov. 10, Dec. 2. Rev. E. Holland, Oct. 11 and 25. Rev. W. Alloway, Sept. 23. Rev. R. Jones, Oct. 26, Dec. 7. Rev. W. Hillier, Oct. 3. Rev. T. H. Clark, Nov. 1. Rev. R. Dickson, Oct. 24. Rev. G. Wilkinson, Nov. 15. Rev. B. Franklin, Dec. 16. Rev. F. W. Wheeler, Dec. 20.

MISSIONARY CONTRIBUTIONS.

From the 1st to the 31st of December, 1842, inclusive.

£ s. d.	£ s. d.	£ s. d.
sell, Esq.; part	Kingsland Aux. Male Br. 6 18 0	Belper 44 15 2
adowment fund	Peckham, Herbert Dalton,	Heage and Fritchley ... 13 13 9
mas Scott Cabell,	Esq. per Rev. Dr. Colli-	For M. R. Hunt, in
hed died April 15,	yer 10 10 0	Mrs. Maul's School.. 2 0 0
ged 12 years.....100 0 0	Well-street, Oxford-street,	Marpool 5 13 6
ith Halford, dec.	J. L. by Miss Eggbrecht,	Derby 96 18 6
F. Halford, Esq.	for the Nat. Girl at Be-	Wirksworth 16 19 3
rent. Consols.....100 0 0	nares, Elizabeth Sarah	Ilkeston 4 2 6
by Miss Nisbett,	Bedfordshire.	
Bechuana Mis-	Roxton..... 27 0 11	Less exps. 41. 16s. 5d...181 11 3
..... 1 11 6	For N. Tea. H. Winzar	
	For Nat. Girl at Nager-	Belper, per Mr. H. Lomas,
ownlow, High-	coil..... 2 5 0	for the Infant School
or the Bechuana	For Wid. and Or. Fund	Teacher, at Chapelton,
Book..... 2 10 0	411. 4s. 8d.	Jamaica..... 10 0 0
ownlow, ditto .. 2 10 0	Maulden Juv. Soc. moiety	Bakewell, J. Taylor, Esq. 1 1 0
51.	of Subs. for a Nat. Boy	Derby, Victoria-st. Sun-
H. Cuff, for H.	at Mirzapore, to be	day-school, for the Nat.
md and E. Cuff,	called John Bird..... 2 2 6	Girl, E. Gawthorn 2 10 0
school at Trevan-	Berkshire.	
..... 4 10 0	Reading, Legacy of the	Devonshire.
Cuff, for ditto ... 1 0 0	late Rev. A. Douglas,	Exeter, Rev. J. Bristow,
51. 10s.	per Mr. C. Poulton..... 10 0 0	for the Chinese Mission 50 0 0
rt Clothing Soc.	Cambridgeshire.	Kingsbridge..... 11 17 0
a. James Spicer,	Cambridge 52 12 8	Tiverton, F. S. Gervis, Esq. 1 0 0
donary purposes	For the Chinese Mission	Ditto for China 1 0 0
tion with Rev.	521. 18s. 8d.	Dartmouth, on account... 30 0 0
Stat..... 5 0 0	Derbyshire.	Plymouth, Devonport &
ing and friends,	Aux. Soc. per J. Harrison,	Stonehouse, for Bechu-
a, for School at	Esq.—	ana Hymn Book..... 25 11 2
..... 5 0 0		

£. s. d.		£. s. d.		£. s. d.				
Essex.		Bassaleg	1	7	0	Worcester, per Rev. E.		
An Essex lady, for the		Maesleach	0	17	2	Lake	2	17
education of a Girl in		New Inn, near Pont-y-				Yorkshire.		
India, to be called Mar-		pool	15	14	6	West Riding Aux. Soc. per		
tha Prickett	10	0	Cwmbrane, ditto	2	16	W. Stanciliff, Esq.—		
Chelmsford, Ann & Paul			Mount Zion, Mill-st.			Bradford Branch, on ac-		
Knight, for a Bechuana			Newport	2	3	count	303	5
schoolmaster	12	0	48l. 12s. 7d.			Burly in Wharfedale ...	13	18
Gloucestershire.		Notfolk.				For Nat. girl, M. Clap-		
Cheltenham, Mrs. Jacob,		Narwich, Rev. R. Govett,				ham	2	5
for a Boy at Calcutta,		jun. curate of St. Ste-				Churwell	15	0
to be called Nathaniel		phen's	1	0	0	Cleckheaton	40	8
Pearce Jacob	3	10	Northamptonshire.			A Friend	20	0
Hampshire.		Northampton.—				For Nat. Tea. Isabella		
Havant	24	18	Commercial-street	54	10	Scott and William		
For Native Tea, William			King-street	16	9	Scott	20	0
Scamp	10	0	Less exps. 4l. 6s.	66	13	For school at Benares ...	10	0
34l. 18s. 10d.			Creton	11	10	Dewsbury	21	0
Per W. Tice, Esq.—	25	9	Old, additional	5	6	Gomersall	18	12
Christchurch	10	0	Shropshire.			For Nat. Tea. James		
Ripley	35l. 9s. 1d.		Newport, on account	15	0	Burnley	10	0
Finch Dean, J. Cannings,			Somersetshire.			Halifax, Square Chapel	18	0
Esq. and Friends	20	0	Wellington, Mrs. Parmin-			Sion Chapel Vestry,		
Southampton.		ter, for Nat. Boy R. Par-				Class of girls	1	15
For Schools at Surat ...	163	11	minter	2	5	For Native Girls, S.		
For do. at Berhampore ..	12	0	Bristol Aux. Soc. per R.			Wheatley, J. Hodg-		
For School at Four			Ash, Esq. on account 1,000	0	0	son, E. Haigh, H.		
Paths, Jamaica	4	4	Poundsford Park, Miss			Pridie, and E. P.		
Less exps. 6l. 8s.	182	12	Thompson, for the Chi-			Nicholl	15	15
* Including 100l. pre-		Warwickshire.				Heckmondwike Upper		
viously acknowledged.		Aux. Soc. per W. Beau-				Chapel	26	15
Hertfordshire.		mont, Esq.—				Edwin Firth, Esq. (D.)	10	0
Aux. Soc. Bishop's Stort-		Erdington	4	0	0	Lower Chapel	6	12
ford	86	6	Gornall	25	0	Holmfrith, half-year ...	5	9
For Nat. Female Tea.		Uttoxeter	29	10	4	Huddersfield, Rams-		
Rebecca Bird	10	0	Armitage	13	10	den-street, for Native		
Braughing & Puckeridge		Cannock	6	0	0	Fenn. Teacher, Mary		
Buntingford	20	10	Handsworth	15	10	Ellis	10	0
Hadham	6	2	Mrs. Haywood, for			For Nat. Girls at Quilon,		
Hertford	40	6	Nat. Boy, William			S. E. Williams, E. At-		
Hitchin	37	14	Morgan Haywood ..	5	0	kinson, and F. Wrig-		
Legacy of the late Mrs.			Boys and Girls Sun-			ley	6	0
Kimpton	5	0	* day-school, for Or-			For Nat. Girl at Penang,		
For Native Schools ...	2	1	phans at Bellary ...	10	0	E. E. Greenwood	1	4
For Mary Wayne, at			For Widows and Or-			Highfield Chapel	23	17
Nageroli	2	10	phans' Fund	2	0	W. Oldfield, Esq.		
For Schools at the Navi-			Rugeley	6	16	Spring Vale ... (D.)	10	0
gators	2	0	Wednesbury	12	13	Knottingley	23	19
Baldock	7	14	Burton-upon-Trent ...	21	10	Moriey, Rehoboth Cha-		
Red Hill	6	5	151l. 12s. 4d.			pel	19	7
Wymondley	5	14	Coventry Branch, per			Pateley Bridge	1	0
For Native Schools ...	3	13	Rev. J. Sibree, on ac-			Peniston, Thurston, &		
Sawbridgeworth	19	3	count	60	0	Stockbridge	10	6
Ware, Old Meeting	14	11	Worcestershire.			Skipton	12	12
New ditto	6	3	Aux. Soc. per R. Evans,			Wakefield, Zion Chapel	41	15
Less exps. 9l. 10s.	274	18	Esq.—			Mr. J. Hattersley,		
Kent.		Broadway				Notton Grange	5	0
Chatham, on account	41	2	Bromsgrove	8	10	Upper Mill, Saddle-		
Lancashire.		Dudley				worth	32	18
East Aux. Soc. on account	57	19	For Nat. Teachers, J.			Hopton, Token of gra-		
Lincolnshire.		Dawson & J. White-				titude for providential		
Louth	40	9	house	20	0	care	5	0
Middlesex.		Kidderminster				Interest, in consequence		
Harrow Mr. Blake and		Redditch				of the Treasurer's ab-		
children	2	7	Stourbridge	28	0	sence from home ...	10	10
Monmouthshire.		Worcester				773l. 15s. 11d.		
New Bethel	10	14	For Widows and Or-			for Mrs. Dyer's School.	1	4
Jerusalem	3	6	phans' Fund	8	0	York, the ladies of Salem		
Pen-main	3	0	For Nat. Tea. G. Red-			and Lendal Chapels for		
Tabor	2	1	ford	10	0	fourteen Orphans in		
Cwen-y-crib	1	5	For Nat. Schools	11	3	Mrs. Morton's School,		
Sardis, Pont-y-pool ...	0	13	Also a box of useful			Calcutta	44	2
Salem	0	17	articles, sent to Ber-			Hull, Fish-street Sunday-		
Siloh	1	3	hampore, valued at			school, for the Chinese		
Ebenezer	1	1	17l. 2s. 6d.			Mission	1	0
Moors near Newport ...	1	11	*47l. 4 s. 2			Coldingham, U. Secession		
			Worcestershire.			Congregation	2	10
			Also a box of useful			Fraserburgh	16	0
			articles, sent to Ber-			For Orphans at Benares	12	0
			hampore, valued at			For Female Education.	5	0
			17l. 2s. 6d.			For Madagascar Mis-		
			* Including 396l. 13s.			sion	1	15
			previously acknowledged.					

£ s. d.		£ s. d.		£ s. d.	
For Infant Schools in South Seas	3 7 1	H. Patterson, Esq....	1 1 0	rooms.....	15 17 0
88l. 8s. 1d.		J. Young, Esq.....	1 1 0	Sabbath-sch. children, addressed by Mr. Moffat	8 0 10
Gordonmill, Legacy under the will of the late John Macleod, Esq. less duty and expenses	269 2 8	Nicolson-street Soccs. Ch. Sabbath-school ..	4 3 7	A Lady	0 7 6
Falkirk, For the Nat. Tea. John Craig	10 0 0	Berwicksh. Bible Soc. half for China	10 0 0	A Friend to the cause of missions at Cambruslang, for a Tea. in Africa, under Mr. Livingston	12 0 0
Edinburgh Aux. Soc. per G. Yule, Esq.		Collected in connexion with the Rev. R. Moffat's visit. — Broughton-pl. Church, after ordination of Rev. W. Inglis.....	36 8 8	Less exps. 2l. 4s.	94 5 7
Lothian-rd. Cong. Mss. Society	7 10 0	Balance of proceeds of soiree at Waterloo			

From the 1st to the 31st of January, 1843, inclusive.

Samuel Prentice, Esq.	10 10 0	Mr. Hope	2 0 0	Mrs. Gouldsmith	5 0 0
Premise	2 0 0	Mr. Isaac	5 0 0	A Friend	5 0 0
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THE
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Vol. 1, No. 1, 1843

FOR APRIL, 1843.

PORTRAIT OF THE REV. R. FLETCHER, OF MANCHESTER,
IN THE MAY NUMBER.

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No. 244.—NEW SERIES.

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TO CORRESPONDENTS.

Communications have been received, during the past month, from Drs. Bennett and Collyer; and from the Rev. Messrs. Ely, Peggs, Wardlaw, Miller, Mirams, Lord, Wood, Nightingale, Guyer, Wilks, Warden, Townley, and Arundel.

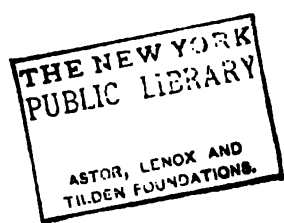
Also, from Bristol; A. A. C.; T. R.; B. Wills; A Constant Reader; James Haycroft; James Smith; E. N.; A. Handing; Amicus; A Friend; A Lover of Good Men; and Jabez.

N.B. We regret that a notice sent us respecting the annual meeting of the Walthamstow Institution for the Education of Ministers' Daughters, arrived too late for insertion in its proper place. It will take place on Monday, May 1st, at Crosby Hall, Bishopsgate. Chair to be taken at twelve o'clock.

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Rev. Ralph Worsley D.D.
Glasgow

— 1811 —

— 1811 —

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR APRIL, 1843.

MEMOIR

OF

THE LATE REV. WILLIAM JONES,

MINISTER OF MAWDSLEY-STREET CHAPEL, BOLTON-LE-MOORS, LANCASHIRE.

THE fathers, in whose days this Magazine was projected, and whose movements its volumes for many successive years recorded, have, with only here and there an exception, been removed from among us. Those who were introduced into scenes of activity under their guidance are, in their turn, growing old; and one after another of them is disappearing, leaving a third generation to occupy spheres of usefulness, and conduct schemes of benevolence. "One generation passeth away, and another generation cometh."

The subject of the following brief Memoir held an honourable position among those elder brethren who were trained beneath the eye of those venerable fathers.

Mr. Jones descended from a family of acknowledged respectability in the principality of Wales; but he himself was a native of Birmingham, where his father and grandfather had been long resident. The members of the family appear to have been distinguished by mechanical skill—an uncle having put down the first weighing machine in

Lancashire, and his father being the inventor of springs for carriages; an invention which, however beneficial to others, appears to have brought him little profit. The family were not characterized by evangelical religion. Mr. Jones's parents were professedly members of the Church of England, but were accustomed to attend a ministry in which the great doctrines of the gospel were not preached, while everything spiritual was branded as Methodistical, the last epithet of opprobrium.

Their son William was born on the sixth day of February, 1784. He received a respectable elementary education at a school in Oxfordshire, under the guidance of one who was a staunch churchman, but whose character seems even then to have struck his youthful pupil as not very creditable to his churchmanship. The pupil may have acquired a tolerable acquaintance with the elements of English and Latin, but he carried away impressions which led, in subsequent life, to searching investigation in reference to church order.

Returning to Birmingham with his

father from Oxfordshire,—whither the family had removed for a little space,—he was placed as an apprentice to a business, in which he acquired a proficiency, such as, had he pursued its occupations, would no doubt have secured him, in a few years, a handsome competency. This was a result attained by many a companion with whom he started in the career of worldly occupation ; but whatever worldly advantages were before him, he was eventually brought cheerfully to forego them, for the engagements of an office in which this world's wealth was not to be acquired.

In childhood he had often experienced solemn impressions respecting a future state ; but during his apprenticeship, those impressions were in danger of being wholly obliterated. Companionship with thoughtless and profane youth, sabbaths spent in the public gardens in the vicinity of Birmingham, and the sinful tendencies of his own fallen nature, led to early proficiency in sin ; and the everlasting ruin of his soul seemed to be inevitable. But the grace of God interposed on his behalf. On a certain Lord's-day in the year 1800, when preparing to join his companions, he found himself unprovided for the expenses of the day ; he applied at once to his father for money, which was freely given : but in the meanwhile his party had proceeded on their excursion, and he sought in vain to track their steps. Returning, wearied and disappointed, towards his home, he had to pass by the chapel, then situated in Carr's-lane, and at that time occupied by the Rev. Jehoiada Brewer : he was induced to enter it with the design of resting himself, but finding the place crowded, as it was wont to be, he stood in the aisle. The preacher was addressing himself to his hearers, in the application of his subject, in a strain of solemn appeal : he pictured the judgment-throne, and faithful ministers appearing there as witnesses against unconverted hearers ; he imagined himself to be giving in his own account, his account of that day's

ministrations ; then, stretching out his hand, his finger was directed to the very spot where the disappointed sabbath-breaker stood, and he exclaimed, " Lord, I told that young man that he was a sinner, and that thou alone couldst save him, but he slighted thy salvation ;" and having said this, he pronounced the words of his text, " Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." " At one moment," the narration is continued in the words of Mr. Jones himself, " at one moment, I had such a view of my ruined condition, that I could scarcely forbear crying out, in the midst of the people. God appeared to me as a sin-avenging God, and his terrors were indeed upon me. Under conviction that sentence of death had passed upon me, I was constrained to cry out for pardon ; and for a long time I cried, and God did not seem to hear me. My load of guilt appeared too heavy for me to bear, and I had little hope of ever having it removed. But the Divine thoughts were not like my thoughts ; the everlasting love of God had, I trust, made provision for me in the person of his dear Son ; through faith in his name, as revealed in the oracles of truth, my soul found comfort. All terror being removed from his countenance, I could, with joy unspeakable, and full of glory, address him as ' My Lord and my God.' Trusting to that Almighty arm which had wrought out my deliverance, I went on my way rejoicing. Having given myself up to the Lord, I gave myself up to his people, desiring to show forth in my life and conduct the praise of him who had done such great things for me. Sin is the object of my implacable hatred. Holiness is the element in which I wish to live. The cross of Christ is my glory, and (I hope) the honour of God my supreme aim."

Having united himself with the church under the pastorate of Mr. Brewer, he became the subject of an earnest desire to preach to others that gospel, the efficacy of which he himself

had so happily experienced. For some months he cherished the desire without divulging it, for he dreaded lest others should treat with contempt the idea of his introduction to the ministry. His father also, surmising apparently in what his new notions and his obvious zeal would issue, threatened him with the severest penalties, should he ever enter a dissenting pulpit. In the meanwhile his pastor's discerning eye recognised qualifications for usefulness: he first appointed him leader of a company of young men accustomed to meet for prayer; he then requested him to give an address at a prayer-meeting; and after this he took him under his immediate charge, for purposes of instruction, and sent him forth to preach from time to time in the neighbouring villages. His preaching proving very acceptable, he was called upon, soon after the completion of his eighteenth year, to preach twice or thrice every Lord's-day, walking eight or ten miles, and oftentimes accompanied by a young disciple, who afterwards followed him to Bolton, and now survives him, serving as a deacon of the church in which his early friend so long held the pastorate. Carrying on these itinerant labours for two years, he was instrumental in rendering important service to the localities around his native town, localities among which Hales-Owen, Crudely, and Wednesbury may be particularly specified. It is related that at the last-named place he was, on one occasion, sent as Mr. Brewer's substitute. When he presented himself, the question was proposed, in a tone of disappointment, and with significant emphasis, "Are *you* come?" "Yes," he replied, "I am come, and God has come with me, I hope." That God *had* come with him, was felt by many. The sermon was long held in remembrance, and often mentioned, and he himself retained a strong impression that he had been specially aided in his preaching that day, by help from above. These early labours proved his adaptation for usefulness, and having now received the preparatory instructions of

his pastor for the space of two years, he at length entered Hoxton Academy. The following sentences occur in the letter addressed by him to the Committee of that Institution, when applying for admission as a student: "From the time that the Lord opened my eyes to see my own state by nature, and the state of all mankind, I was sensible of a longing desire to be made useful, as the instrument of serving the immortal interests of my poor perishing fellow-men. That God who knows my heart knows, so far as I know myself, that I have no other end in view than his glory, and the salvation of souls." He was now twenty years of age.

On the completion of his term of preparatory study, Mr. Jones entered on his first and only pastorate, at Bolton, a large manufacturing town in Lancashire. His first visit to that place was paid at Christmas, 1807, when he found a small congregation recently gathered, and worshipping temporarily in a room. The project of forming a second Independent church in the town had arisen out of a visit of the venerable man who was then the resident Tutor at Hoxton, and who had formerly held the pastorate in Bolton, the late Rev. Dr. Simpson. The people at once rallied round Mr. Jones, and unanimously and urgently invited him to become their minister; and they engaged, in the event of his compliance, immediately to build a commodious chapel. The invitation thus urged upon him was dated Jan. 13th, 1808. He accepted the call, but having yet six months longer to remain at the Academy, he returned to the metropolis, engaging to enter on his office at midsummer. In the meanwhile the church which had just been organized, augmented from five to twenty-five members; and a chapel was erected, capable of accommodating a congregation of seven or eight hundred individuals. He entered on his new sphere in the month of July, and was ordained to the pastorate of the church assembling in Mawdsley-street chapel, in the following September.

The tale of a laborious, successful pastorate is soon told. The gathering together of a congregation, the maintenance and gradual increase of its numbers and influence, the conversion of soul after soul and the progressive augmentation of the church, the profiting of souls so converted to God, apparent to all men in their holy character and disposition, the individual cases, or more wide-spread manifestations of infirmity, demanding vigorous, though reluctant discipline, the removal of saint after saint to the church in heaven, the operations of zeal among a people who, having experienced blessing, desire its diffusion; these are the elements of the pastoral history. Many a deeply interesting illustration, were it desirable to present such details, might the history under review doubtless supply. Statements of a more general nature must suffice: the chapel became so filled, as to render enlargement expedient; a spacious school-house was built in its immediate vicinity; a smaller chapel was purchased for occasional preaching, and for the purposes of sabbath-school instruction, in a locality half a mile distant from that where the parent society convened; from three to four hundred people were gathered, from first to last, into church-fellowship; several members were from time to time dismissed, to assist in the formation of newly-gathered congregations in the neighbourhood; two pastors now occupying important positions in Lancashire and in Kent,* were sent forth into the ministry by the church of Mawdsley-street chapel; and all this was comprised in a pastorate of thirty-four years.

These results were not brought about without arduous and persevering labour. For more than three-and-thirty years, Mr. Jones preached weekly four sermons to his own people, three times on the Lord's-day, and once in the course of the week; and during a great portion of his ministry, he added a fifth sermon in some neighbouring

village. For the last two or three years he also conducted a Bible class, for which he prepared written exercises, and to the immediate duties of which he devoted three hours every Monday evening: several individuals of this class became members of the church. He devoted the Lord's-day mornings to Scripture exposition, a department in which he greatly excelled. These exercises he diversified, by taking portions of the Old and New Testaments on alternate sabbaths; his preparations for exposition were conducted with scrupulous and laborious concern to ascertain the sense of Scripture. His remarks, if necessary, were critical, as well as expository; he did not conceal the objections of opponents, but announcing them, he answered the gainsayers; in a word, he concentrated all his powers on this work, *educating* his people in the knowledge of the Scriptures, and deducing with much fidelity the practical instructions that bear upon life and character.

Mr. Jones's labours and usefulness were not confined to a single sphere. The estimation in which he was held as a preacher, appeared in the demand made on his services by sister churches. For eleven years also he paid an annual visit to the metropolis, and preached to the congregations of the Tabernacle and Tottenham-court-road chapels. To these scenes of useful labour he became much attached, and his visits were ever welcomed by the people, who will long retain a pleasing recollection of his instructive, pungent ministrations.

Nor was his pen left wholly unemployed. A memoir of the late Rev. T. Jackson, of Bamford, which appeared in this Magazine in the year 1837, was written by him; and another appeared in the Congregational Magazine of 1827, recording the biography of his late mother-in-law, Mrs. Ritchie. A funeral sermon, on occasion of the death of an excellent clergyman of Bolton, the late Rev. W. Thistlethwaite, passed through two editions in the space of a single month. His solici-

* The Rev. Thomas Greenall, of Burnley; and the Rev. James Hamer, of Sutton-Valence.

tude for the people of his charge appeared in two practical essays prepared especially for their benefit—the one in 1831, entitled, “The Celebration of the Lord’s Supper, urged upon serious young people;” the other on “Improper and Unhappy Marriages,” published in the last year of his life. Besides these, he published an “Essay on the Deity of Christ,” and a manual entitled, “The Teacher’s or Parent’s Assistant in communicating the knowledge of the Holy Scriptures;” together with a few tracts and small books for children. To these must be added, “An Essay on Covetousness,” prepared and published at the request of some of his friends on occasion of the proposal of a respected metropolitan physician, who has led the way in securing for the religious public not a few valuable volumes, in the form of prize essays. Mr. Jones’s publications were, for the most part, brief, but they all bore the characteristics of his mind.

His domestic life was marked by the wonted vicissitudes of joy and grief. His first wife was the sister of the Rev. T. Greenall, of Burnley; she became the mother of three children, over the grave of one of whom the parents were called early to mourn; and he himself was left a widower when the other two were still in comparative infancy. His second marriage was with Miss Ritchie, one of the earliest members of his church, whose companionship he enjoyed till his death, being a space of nineteen years: greatly respected as the pastor’s wife, she cannot but be equally condoled with as the pastor’s widow.

But we must hasten to the closing scenes. From December, 1841, tokens of indisposition presented themselves, which compelled the laborious pastor to abridge the number of his public services, preaching now only twice on the Lord’s day. An attack speedily followed, which interrupted the regular fulfilment even of this amount of duty, and which at length terminated in death. Still he was enabled to preach

occasionally, and neither did he himself nor his friends entertain serious apprehensions as to the result of his complaint. His occasional services were conducted till within a fortnight of his removal, and appear to have been characterized by much fulness and unction. In the New Testament he was in course of expounding the epistle to the Hebrews, and his exhibition of the Saviour’s priestly office will long be remembered by his people. His last exposition was on the Old Testament, and was delivered on the last Lord’s-day in September, 1842; the text was Psalm cxix. 105, and following verses, in which his own estimate of the divine word was exhibited in a form so powerful and affecting as greatly to enhance the sense of its worth in the minds of those who heard him. On the following Lord’s-day, he delivered his last discourse in connexion with the administration of the Lord’s supper: his text was Exod. xii. 47, “All the congregation of Israel shall keep it.” Addressing a large body of spectators, he urged with great solemnity and pathos the duty of observing the Christian feast, and the sin of neglecting it. There was a character about that address that led his hearers as they retired to exclaim, “Surely this must be a last discourse.” He thought not so; but prepared one more sermon for delivery, the strain of which indicated his earnest solicitude for such as had attended his ministry without effect; this was its appropriate text, “Since I came to speak in thy name, neither hast thou delivered thy people at all.” This record of his pastoral solicitude remains, but his voice was to be heard no more in the pulpit.

In the house he still continued the routine of duties, not being confined to his bed for a single day. The evening of the second Lord’s-day in October, being the last Sabbath but one prior to his removal, his household observed a special character of devotion about him. He sang the whole of Cowper’s hymn on “The fountain opened for sin;” and two verses of that of Dr. Watts,

on "The land of pure delight." His prayers, too, were more than usually distinguished by fervour and solemnity : his spirit seemed to have caught a glimpse of the heavenly world. It was during the quiet of this Sabbath, probably, that he wrote the following verses, which were found after his death :—

SABBATH MORNING.

"Peace to the day when Jesus rose,
And conquer'd hell and death;
He triumph'd o'er his peoples' foes
With his last dying breath.

The portals of immortal day
His arm extended wide;
Eternal Justice led the way,
With Mercy at her side.

He enter'd the most holy place;
Hosannas fill'd the sky;
And scraps sang his matchless grace
In strains that never die.

There patriarchs bow with holy joy
Beneath his sacred feet;
And all the first-born church on high
Around his footstool meet.

There angel-hands around his throne
Redemption's theme prolong;
His power, and strength, and glory own
In one eternal song;

O Jesus, from thy throne of grace
Bid us to glory rise;
And grant us mercy in this place
To fit us for the skies."

After this another week elapsed without any more threatening symptoms, and the last Sabbath passed without any fixed apprehension that his complaint would prove fatal. Though greatly debilitated he still left his chamber, retiring on the eve of his death only a little earlier than usual. On first retiring that night he enjoyed a little repose, but after a little while his breathing became very laborious, and he complained of extreme illness. His medical friend was fetched at midnight, and pronounced his case to be beyond the reach of remedies. He heard the statement with undisturbed calm, breathing out his prayer under the pressure of suffering, "Lord Jesus, help me." In reply to his anxious partner's inquiry, whether he was now enabled to commit himself into the hands of the Lord, he rejoined,

"I have done that a long time." When she remarked again, that the Lord would not forsake his people in life or in death, he answered with an emphasis the more striking, as he spoke with extreme difficulty, "No, never." As his wife and daughter sat by his bedside, watching each indication of his last moments, they heard him breathe once and again the filial appeal, "My Father!—my Father!" Uttering these words, his head sunk lower on his pillow, and, without a sob or the distortion of a single muscle, he expired. So terminated the life of the pastor of Mawdsley-street chapel, on the 19th day of October, 1842, in the 59th year of his age, and after a pastorate of 34 years.

The respect in which his memory was held was evinced in the crowded attendance at the funeral services. An impressive address was given at his burial by the Rev. Richard Slate, of Preston; and an overflowing congregation assembled to listen to a funeral sermon preached by the Rev. John Ely, of Leeds.

It is necessary only further to add a slight sketch of Mr. Jones's mental lineaments. His mind was solid, not brilliant; and though he was not without discernment of the ornamental, he chiefly valued the substantial. His judgment was clear and sound, nor was its exercise confined to one class of subjects, for he cultivated an acquaintance with many studies not strictly professional. But to divinity he gave his more habitual attention. His theology partook of the characteristics of his mind, and was solid, clear, full; his was the good old divinity; and whatever tended to lower its tone, and all such speculations as were calculated to diminish its authority, were most distasteful to him. He had no relish for metaphysical refinements, yet he accurately understood and carefully maintained distinctions. His heart was in harmony with the intellect: it was the seat of genuine benevolence; but, in his loathing of every thing like sentimentalism, he might sometimes obtain

credit for less feeling than those who knew him best would rightly attribute to him : for the sake of performing a substantial kindness, he would subject himself to no small cost of toil and self-denial. There was, undoubtedly, a character of sternness about his virtues : he could not tolerate evil or its appearance, and sometimes, perhaps, there might be of consequence, an air of severity which would wound the innocent, and would fall with undue force on such as were weak rather than criminal ; yet this characteristic gave him a power beneath which guilt and meanness quailed. It must be added, that he was distinguished by a remarkable acquaintance with the human heart ; and this demonstrated itself, not so much in an accurate and intuitive discernment of individual character, as in a knowledge of human nature : he had strong prepossessions, which might often lead to erroneous judgments as to *persons* ; but the workings of *human nature* were all familiar to him. He had studied his own heart—he had watched the movements of conscience—he was aware of the deceitfulness of sin—he was observant of all the variations of religious experience ; and he was, as might be expected, a skilful moral anatomist.

As was the man, such was his ministry : instructive and impressive, scriptural and searching, it was ever rich in evangelical doctrines and pungent in appeal to conscience. His diligence and happy talent in expounding scripture in order, secured ample variety, and made his stated ministry peculiarly instructive. But above all, he was distinguished, as the above delineation of his mental character might lead us to expect, by special skill in dealing with human nature :

here was obvious the manipulation of skill, the hand of a master ; the hearer felt that the workings and motives of his inward nature had been detected ; movements of his heart which had passed unobserved even by himself, were shown him, and he was constrained to acknowledge their reality ; the preacher met the objections which the unbelieving mind was at the moment secretly conjuring up, and answered and set aside the secret excuses of the heart that trifled with conviction ; he silenced the concealed complainings of the rebellious spirit, and soothed the hidden sorrow of the broken heart. Sometimes he might seem, perhaps, roughly to handle the broken bones and wounded spirit, but he always handled them with skill, and with a kind, ultimate design. It was his skill in dealing with human nature that gave to his preaching its character of acceptableness. It was not greatness ; it was not oratory ; it was not eccentricity ; it was not sentiment ;—it was the heart-searching style of his ministry that gave it power and constituted attraction. Equally skilful was he in the sick chamber,—nor less assiduous, faithful, affectionate ; there also, it may be certain, the sterner qualities would be softened ; the sick and dying felt confidence and gratitude, and experienced profit.

Many living monuments remain to attest his usefulness. Many consciences retain the influence of his faithfulness. “ Being dead, he yet speaks ” in the hidden chambers of many a heart—in the life of many a disciple. But all the success of his ministry would have been ascribed by him, must be ascribed by survivors, to the efficacious blessing of God alone, “ to the praise of the glory of his grace.”

COMPASSION FOR SOULS.

DEARLY BELOVED BRETHREN,—Permit me to direct your attention to a most important and affecting subject,

namely, how to act towards the unconverted, if that, by any means, you may save their souls. The feelings which

we should cultivate towards converted persons and unconverted, are widely different, arising from the difference of their state in the sight of God. Towards the converted, we should exercise a love of complacency and delight; but to the unconverted, we should show the tenderest pity and compassion. A converted man is a child of God, and an heir of glory; but the unconverted is a child of wrath, and an heir of hell. The one is going to heaven, to see God, to be like God, to dwell with God; but the other is preparing for the company of the devil and his angels. The difference is almost infinite, and ought deeply to affect our hearts and our conduct. I sometimes think of it in this way: There is a country, which was once overflowed with water, and only eight of the inhabitants were saved; but in process of time, this country has been repeopled again. Beyond this low country is another, and a better, where the gates of the cities are made of pearls, and the streets are paved with gold. The inhabitants are unspeakably happy, for they never hunger nor thirst; neither do they sicken nor die. Now the people in the low country generally wish to go and finish their days in the golden country, but there is a deep and dangerous river to pass, which would certainly prevent any of them from going over. A gracious King, named Emmanuel, out of pure love to these people, erected a magnificent bridge, at an amazing expense, and had the following inscription engraven on it:—"This is the way, walk ye in it; come and welcome, whosoever will, let him come." And as soon as a traveller approached this bridge, a servant of Emmanuel gave him a book, containing an exact description of the road, so that, if proper attention were paid to the "Road-book," a wayfaring man, a poor peasant, could not err. But notwithstanding the expressive love of Emmanuel, nearly all the people took no heed to the bridge, but huddled together in crowds and masses, into the river, vainly *striving to get over* by their own exer-

tions. Now, what ought I to do in this matter? Should I stand talking to the people over the bridge, who were in the right way, and who had a book so clearly and plainly written, that if they attended to it, they could not go wrong? or ought I to procure a boat, and get into the river among the drowning, sinking, perishing crowds, and try, if possible, to pull out some of them? What think you? Oh, I would get the boat, launch into the river, seize one, pull in another, lay hold of a third, and if there was one just sinking, and into whose mouth the water was already entering, I would try to catch him first, because he was in the greatest peril; and having succeeded in rescuing these from destruction, then lead them to the bridge, give them the book, and say, "Go forward," and then down again into the boat, and pull out more. This is compassion, and it is this kind of compassion that I would urge on you. Attend most to those who most need your help, and attend to those first who are nearest the brink of destruction. A celebrated author says, "Where there are deep impressions, there will be strong expressions," and, doubtless, if true Christians felt more, it would set them upon a laborious and self-denying activity. The compassion awakened in a pious negro's breast, as told me by one of the missionaries, strikingly illustrates this. "I was preaching," said he, "to my sable flock. The only white person present was myself. I wished to interest my congregation especially for Africa, and for this purpose I took a map of Africa into the pulpit. After telling them that the dark places of the earth are full of the habitations of cruelty, I showed them the map. This, I said, is a picture of your fatherland. Down here, pointing to the Cape of Good Hope, is much light; Moravians, and Scottish, and Wesleyan, and London Society missionaries are labouring here, and God has so smiled upon them, that the wilderness is become a fruitful field. Up here, at the north end of the map, is Abyssinia, and here is a little light.

On the western coast, the Church missionaries, and Wesleyans, and Americans, are at work, and here is light. God has converted many precious souls. On the east coast, also, the Sun of Righteousness is beginning to shine. Here is light. But what shall we say of the centre of Africa? Here all is dark, and the dark places are full of the habitations of cruelty. I mentioned some of the cruelties practised by sons and daughters on their own parents. This had the happiest effect. I heard the deep sigh, and now and then a groan. The tears also gushed from a thousand eyes. The sight was overwhelming. I paused, and then said, 'Brothers and sisters! God has done great things for you. Many of you have been converted during the past year. Once you were darkness, but now you are light in the Lord. Once you were afar off, but now you are brought nigh by the blood of Jesus. Remember you are indebted for all your mercies to the gospel of Christ. Think of this, and tell me what you can do for Christ. Think of it, and tell me what you can do for Africa.' I then retired and went into my closet, and fell upon my knees, and adored the grace which had produced such an effect on my people. Monday passed, and I heard nothing about it. The next morning my servant came to my study door, and said to this effect, 'Two negroes want you, sir.' 'Tell them to come in.' They entered. Both of them were young, and very clever, and both had been converted during the year. One of them had become a Sunday-school teacher, and the other visited the sick and aged, reading the Scriptures, and praying with them. These were truly Christian engagements, and quite a preparation for further services in the church of God. I said to the first, 'Well, what brought you here to-day?' 'O sir, I am too much sorry—my heart is sore.' 'What makes your heart sore?' 'The thought that so many people are living in darkness, and in the habitations of cruelty. I have not slept for two nights about that. O sir, Jesus has been a blessed Saviour to

me; he died for me; he has pardoned me; he has made me happy, and now I think I could go to my father-land, and tell my poor countrymen what a blessed Saviour Jesus is, and I am come to ask your opinion about it.' Here, my beloved friends—here is compassion for souls. Here is a poor negro, not able to sleep for two nights about the people in Africa, while millions in England have never been kept awake for half an hour about their own salvation. Alas! they care not whether they shall go to heaven or to hell." It is about these careless sinners that I wish you to feel and to act. There is abundant work for you all. And, for your guidance, take the three following directions:—

First, *Consider well their state.*—Think of the British dominions alone! There are one hundred millions of Pagans, multitudes of Mohammedans, many Jews, and tens of thousands of nominal Christians, under the government of Queen Victoria. O what can be done for them to lead them to repentance! Then think of your own congregation. How few members in your church. What a small proportion of the people seem preparing for heaven. Then come to your own family. Yes, with tenderness, and love, and faithfulness, examine into the state of your own family, and if things are not right in the sight of God, never cease thinking of it, until you feel as David felt when he said, "Rivers of water run down mine eyes, because they keep not thy law," or like the Lord Jesus, when he beheld Jerusalem, and wept over it.

Secondly, *Go to prayer.*—Though there is much to call forth your pity and sympathy in behalf of the unconverted, yet there is nothing to discourage. Your Master has all power over all hearts, and over all worlds. He dried up the Red Sea to let his people pass over. He broke down the walls of Jericho by the sound of the rams' horns. He made the worm Jacob to thresh the mountains. He converted three thousand by Peter's sermon, and his arm is not shortened that it cannot

save, nor his ear heavy that it cannot hear. O no—go to prayer. Be sure not to attempt the work in your own strength—go to prayer. Take God with you. He is a jealous God, and if you neglect him, and thus rob him of his glory, he will frown upon you, and leave you to feel your own weakness.

“Restraining prayer we cease to fight,
Prayer makes the Christian's armour bright;
And Satan trembles when he sees
The weakest saint upon his knees.”

Thirdly, *Go to work.*—Throw your whole soul into your labours, and be very anxious that your efforts may be blessed. Baxter says, he never knew a man to be very useful, who was not anxious to be useful. Cry mightily for this. Labour vigorously for this. Success in early efforts will have an animating effect on all your future days. Walter Venning, the philan-

thropist, when encouraging a young friend to join the Prison Society, said, “Only succeed in reclaiming one offender, and you are a Prison man for life.” Think of this; I can bear witness to the truth of it. God was pleased to bless my early efforts for the good of souls, and it has had a cheering influence on my spirits ever since. Be earnest with the Holy Spirit to assist you. Consider how easily God can touch the heart of your brother, or sister, or mother. You will get strength as you go along. The sweet experience of the love of Christ will nerve your arm, and the saving of a soul from death will fill your soul with rapture. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord.”

RICHARD KNILL.

THE SPIRIT OF LOVE,

AS OPPOSED TO CLERICAL INTOLERANCE AND BITTERNESS.

To the Editor of the Evangelical Magazine.

DEAR SIR,—At a time like the present, when clerical intolerance and bitterness so grievously abound, it is truly delightful to meet here and there with the manifestation of another spirit, imbibed from the fountain of truth and love; and I am persuaded that both you and your readers will be gratified—you, by inserting, and they, by perusing the following short article. It is extracted from a farewell sermon recently delivered at St. Alkmond's church, in this town, by the Rev. John Richards, on resigning his curacy, which he had usefully held for nearly twenty-four years.

The sermon, which is published by T. Ward and Co., after setting forth a full statement of evangelical doctrines, with practical reflections, proposes sundry searching inquiries, the latter of which forms the passage referred to.

I am, dear sir, yours truly,

THOMAS WEAVER.

Shrewsbury, Feb. 1843.

“Lastly, what zeal has it (your religion) exhibited for the spread of heavenly truth in the world? Many, in their bigotry and narrowness of soul, so clog their charity, as to shut out every one from the favour of God, and the hope of heaven, who cannot use their shibboleth. These, crying, ‘The temple of the Lord, the temple of the Lord are we,’ are literally employing themselves to bring the real temple of God to desolation. The image of Christ must be loved, by those transformed into his likeness, wherever it is seen. To confine it, therefore, to the Church of England, were the most culpable presumption; claiming as our own exclusive right a privilege which is possessed in common by all who ‘love the Lord Jesus Christ in sincerity.’ ‘Master,’ said St. John, conversing with his Lord, ‘we saw one casting out devils in thy name, and he followeth not us, and we forbade him, because he followeth not us; but Jesus

said, Forbid him not, for there is no man which shall do a miracle in my name, that shall lightly speak evil of me, for he that is not against us, is on our part.' That there are those of all denominations of Christians, who are a discredit to Christianity, who can doubt? But, because of dissemblers with God, should we withdraw our esteem and love from the faithful, whose lives are engaged in setting forth the glories of Emmanuel, and promoting the welfare of Zion? God forbid! To such, if you are the children of the Most High, you must feel attached, and say, 'To as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.'

"Are you regular in your attendance on the ordinances of religion, and, instead of perplexing yourselves about apostolical succession, are you praying that there may be in those who claim this distinction a greater conformity to those eminent servants of God, in the doctrines which they preached, and in the lives which they led, determined to give no countenance to any who corrupt the word of God, and who strive to rob you of your hope? It cannot be disguised, that too many of those who pride themselves on the orthodoxy of their sentiments, by uniting works with faith, in the article of our acceptance with God, too much resemble the Judaizing teachers among the Galatians; who, by joining circumcision with faith in justification, perverted the gospel of Christ, and called forth that awful denunciation of St. Paul, 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you, than that ye have received, let him be accursed.' You, who are faithful to your heavenly

Master, hearken not to those who are for turning the truth of God into a lie; preaching for doctrines the commandments of men. No, you are better instructed. You receive the gospel as it is offered to you by the holy Scriptures; you take it pure from the fountain, unimpaired by human systems, uncorrupted by carnal reason, unincumbered by tradition, unobscured by the idle fancies of men who wish to be wise above that which is written. Always bearing in mind the freeness, the fullness, the completeness, of the salvation it makes known; you embrace it as an unmerited favour, and cherish it as an invaluable blessing. Rejoicing in it from day to day, you are never tired in speaking of it and recommending it; but especially in thankfully applying its blessings to yourselves; and copying its precepts in your conversation.

"Having found, by persevering diligence and research, the treasure hidden in the field, you hold out to others encouragement to enter upon the like occupation; giving your support to institutions, whose object is to supply means to those who need them, for the attainment of so invaluable a blessing. Bible, Missionary, and Tract Societies, especially the Religious Tract Society, which has been so extensively useful; schools for the education of the poor, founded on the religion of the Bible, with everything which has a tendency to further the present and eternal welfare of your fellow-creatures, you cordially patronise; longing to see the cause of your Saviour triumphing over that of the prince of darkness. Your prayer is, 'Thy kingdom come,' and your efforts used to hasten it, prove its sincerity; so that the grace bestowed upon you, 'through the thanksgiving of many, redounds to the glory of God.' You, then, who profess to have received the gospel, see what manner of persons you ought to be, in all holy conversation and godliness."

willing to save me." What did he meet with here? Laid into a manger, and life, without a place where to lead. If he wanted money, give it; a house, he must have; food, he must have. And his words were despised, but "he was despised of men." Well might he say, "Since this is your treatment, I will go back to my Father in heaven, to my glory!" He loved us still!

He died for us all.—Without controversy, I am ready to say, that Christ died for the whole world. Do any, then, ask an important question, Why is not the whole world saved? I reply in the language of Scripture, "Ye will not come unto me, that ye might have life." O Jerusalem, Jerusalem, would I have gathered your people together, and ye would not!" "Ye have sufficiency in the merit of your own works; hence ye will not receive the whole world; hence ye will not receive the commission, "Go ye into all the world, and preach the gospel to every creature." He died for every particular nation, or a particular people, or a certain rank of people, or all. He is equally willing to save the self-righteous Pharisee, the humble publican; the hard-hearted sinner, with the weeping penitent. He sends forth his invitations, "Whosoever will, come and take the water of life freely." "Come unto me, all ye that are weary, and are heavy laden, and I will give you rest."

For ye tarry till you're better,
I will never come at all."

He died for the spiritually dead.—For those whose thoughts, and desires are totally alienated from him, who see no beauty in him, to whom he is "as a root out of dry ground." We are in a perilous condition of the criminal, seen condemned by the law, and sentenced to death, had the sentence of death pronounced upon him, and waits only

for the hour of execution. Such is our state, yet for us he died; "in whom we have redemption through his blood, the forgiveness of sins."

III. WHAT INFLUENCE SHOULD THE LOVE OF CHRIST HAVE UPON US?

1st. *It should constrain us to trust him.*—What is it to trust him? To rely implicitly upon his word and promise, that he will do for us all we require: it is to commit to him our precious souls, with all their concerns, believing and expecting the blessing of the promise. It is to trust him for complete salvation. If we reject the atonement, what is our life?—a scene of misery and woe. What is our death?—a scene of awful despair, with only the terrors of hell before us. And what is our eternity?—an eternity of horror. But if we receive the atonement, our life is cheered by a good hope; and in death we can take up the triumphant language of the apostle, "O death, where is thy sting?" We may stand at the judgment seat with boldness, for Christ himself is our judge, and through eternity we may sing hallelujahs to God and the Lamb.

2ndly. *To love him fervently.*—Can we withhold our hearts from him who hath done so much for us? Shall we not endeavour to keep his commandments, and to avoid all that would give him pain? If it lay in your power to put into my hand the hammer and the nails, would you like to see him crucified afresh? You shudder at the thought; yet we do this in effect, and put him to an open shame when our life and conversation are not such as becometh the gospel.

3rdly. *To serve him faithfully.*—Let me ask you a pointed question. What have you done for Christ, what are you doing for him, and what do you purpose to do for him? The consciences of some must tell them they are doing nothing for him; but I trust the language of others is—

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!"

One thing we know, we must die ; and if we would be saved, we must come to Christ and believe his love. Think not that I have exaggerated in speaking of it ; look at a glow-worm, and then at a tropical sun shining in its splendour, and you will see the infinite disproportion between man's highest conceptions and the love of Christ.

We cannot discover the sho ocean, no more the bounds of Christ ; we cannot tell the eternity, nor the joys of the world, neither can we thank Christ. Oh ! let it constrain him, and to devote ourselves soul, and spirit to his service

INROADS OF POPERY ; A SKETCH FROM HISTORY

To the Editor of the Evangelical Magazine.

As the inroads of Popery find the present generation uninformed of its history, accept an extract from Melchior Adams's "*Vitæ Germanorum Theologorum.*"

"Before the fourteenth century there was a church in the Papacy, as there was a true Head where the nation was abandoned to Baal. But Gobelin Persan was born in Westphalia, 1358 ; and he, when Petrarch and Boccaccio restored learning, went through Italy, and lived much at Rome, among popes and courtiers. Entering the priesthood, he preached so faithfully that the Benedictine monks, hating him, attempted to take him off, by mixing poison with his food.

"He showed his suspicion of the Popish legend, by calling in question the story of the Eleven Monks and Virgins of St. Catharine ; for, amidst the thick darkness, many hated the primacy of the Pope, the pride, avarice, and vices of the clergy, and even the idolatry of the mass. Nor were there wanting those who had scriptural views of the gratuitous justification of a sinner before God, of the invocation of saints, and of the efficacy of the sacraments. Many sighed for reformation, which they secretly laboured to introduce.

"For, before the days of Gobelin, one of the mysteries, interludes, or religious farces, was acted at Senach, before the Margrave Frederick ; and the parable of the ten virgins was the theme.

The wise virgins were Saint Catharine, Barbara, Dorothy, Margaret. To these the five foolish virgins were represented as begging some of their oil. This interpreted, as requesting the other saints to intercede for fools, that God would admit the marriage chamber, that they might go into heaven. What was the consequence ? The wise positively refused to give any of their oil to the foolish. Here a doleful spectacle was presented. The foolish knock and weep and pray, but not a drop could they get : they are ordered to go and buy oil.

"The Margrave, seeing all this, is said to have been brought into such consternation that he fell dangerously ill. 'What is Christian faith good for,' he exclaimed, 'neither Mary nor any other saint can be prevailed on to intercede for me.' What is the use of so many religious good works, by which we hope to obtain the intercession of saints before God, and secure his blessing ? This alarm brought on apostasy, which he died in four days after he was buried at Senach.

"What the actors in this drama may be easily seen—that men forsaken Christ, the fountain of living waters, and had hewn out for themselves broken cisterns that could hold no water. What the more could he durst not preach in the pulpit, he acted on the stage."

POETRY.

ON THE
 OF THE REV. ROBT. MOFFAT
 FOR AFRICA.

O guide the wanderer
 ful, stormy main ;
 us, cease your wrestling—
 ives, your rage restrain.

neir mighty anger,
 wrathful surges' foam ;
 ; and free from danger
 grim at his home.

e can calm the ocean—
 bid it "Peace, be still ;"
 multuous motion
 en to thy will.

soften'd splendour
 a cheering ray ;
 her sweet light tender,
 the watery way.

cy be his pilot—
 to yonder shore,
 of his adoption,"
 to hear once more

only music sounding
 Nps so free to tell,
 it's inmost bounding,
 ir loved so well.

343. S. A. N.

OF JESUS OVER JERUSALEM.
 Luke xix. 43—44.

st known, in this thy day,
 which to thy peace belong,
 pardon'd thy delay,
 it had pass'd by this wrong ;
 truths thou didst despise,
 iden from thine eyes.

n days that hasten on,
 h and compass thee around ;
 use, pluck stone from stone,
 ee even with the ground :
 too within thee slay,
 knewest not thy day !"

usalem beheld,
 s spake, with flowing tears ;
 ediction was fulfill'd,
 risen out of years ;
 m triumphs still,
 Zion's holy hill.

ldst weep, regard our sighs—
 ow thy rights resume ;

In all thy majesty arise,
 Thou only canst reverse this doom :
 Recall thy people to thy sway—
 Restore, and make them know their day.

DARKNESS COVERS THE EARTH.
 Isa. xiv. 7.

Dark, dark, the cloud portentous lies
 O'er all the nations spread—
 O Saa of Righteousness, arise,
 And chase the dreadful shade.

Hast thou not promis'd to remove
 The impenetrable veil ?
 When wilt thou breathe the breath of love,
 And wake th' inspiring gale ?

In vain may missionaries try
 To drive the gloom away—
 In vain they suffer, preach, and die,
 Thou, thou, must give the day.

The horrid reign of sin and night
 Prevails o'er earth too long ;
 Sweet morning-star, display thy light
 To every tribe and tongue !

NO TEMPLE IN HEAVEN.
 Rev. xxi. 22.

The glories of the world of light,
 As yet from us conceal'd,
 To the Apostle's raptur'd sight,
 In vision, were reveal'd.

The former things had pass'd away—
 Anguish, and death, and sin :
 Nor might might veil the cloudless day,
 Nor temple was therein.

No need of ordinances there—
 But, unconfin'd by space,
 God and the Lamb the temple were,
 And glory fill'd the place.

Loud anthems to the grace that saves,
 Rose from a countless throng—
 As ocean pours resounding waves,
 As thunder peals along.

INFINITIES.
 Rev. xxi. 24.

O glorious scenes of future bliss
 That open on the sight,
 Dazzled with bright infinities—
 And nations share the light !

Infinite rapture fills the place,
And love without alloy,
And peace, and purity, and grace,
As boundless as the joy.

Infinite are the choral songs
On every side that rise,
Loud bursting from unnumber'd throngs,
And rolling through the skies.

Though thorns once pierced His bleeding
brow,
Who sits upon the throne,
Infinite glories crown him now,
And splendours all unknown.

O may that light but shine on me,
Which there irradiates all,

Infinite will the pleasure be
To "crown him Lord of all!"

CHRISTIAN UNITY.

Gal. iii. 28.

Nor Jew nor Greek, nor bond nor free
Nor male nor female, will we name
Nor break the Christian unity—
Distinguish'd, yet in Christ the same

And while his church but *one* we call
Let Christians join in sweet accord
And may one spirit dwell in all
The followers of our common Lord

REVIEW OF RELIGIOUS PUBLICATIONS.

STRICTURES ON PORTIONS of DR. MARSHALL'S *late Work on the ATONEMENT; addressed to the Ministers, Licentiates, and Students, of the United Secession Church in Scotland. By an English Congregational Minister.* pp. 42.

London, Gladding.

THIS little book has exceedingly pleased us. It is a luminous *exposé* of the irreconcilable nature of Dr. Marshall's opposing statements. In our recent review of his work we took occasion to animadvert on this inconsistency. We are happy that the task has been attempted in a more lengthened and elaborate manner. That Dr. Marshall confutes himself, we fancy few can fail to discover; but to place his contradictions in so striking a light, and to demonstrate so convincingly that he has sought to reconcile incompatible opinions, we believe few could have accomplished. That the persons, in opposition to whose views Dr. Marshall's book was written, have acted throughout in the most judicious manner, may perhaps be doubted. His inconsistency is, however, clearly more glaring than theirs; and his scheme for healing the breaches in the Secession walls has been overturned by this reply *non levi ruina*. That he has taken a most untenable position is proved with overwhelming power of argument. The writer's mind is evidently well fitted for a task like this. He excels in accuracy of expression and precision of terms, and detects, as though instinctively, the fallacies that are wrapped up in the loose phraseology of Dr. Marshall. Take, as an example, the commencement of the book, "The first sentences in the introduction, where precision is especially demanded, perplexed me not

a little. 'The question,' says Dr. M 'I propose to examine is, For wh the Son of God lay down his life? for some men or for all?' This doubt one question, and, as I had su the exclusive question. But the writ 'And if for all, was it for all in th *sense*, with the same *intention*, to for each and every one the same be Surely, I thought, this was a differer tion altogether; I had, moreover doubt whether this latter question d resolve itself into two. Dr. Marshal to identify 'sense' with 'intention affirm that Christ laid down his life i in the sense of dying in their stea *cisians* maintain that he did it in the sense of promoting their benefit. Th really different senses of dying for m dying with intention to save some others cannot, I think, be so denomi

The writer aims, however, at a object than to criticize Dr. Ma phraseology. The doctor is waging natural war against the advocates versal atonement, for in the last par work he has employed the argument they are accustomed to wield, and them as his own. "Then," repl writer of the Strictures, "for what did you write the first three chap your book? why sneer and scoff whose views are coincident with your

Dr. Marshall has proved that Chr in *some sense* for all men. The a the Strictures has proved, that if he *any sense* for all men, he died in th *sense* for all. "Now, as Dr. Mars mits that Christ made not only an ment for the church but for the I ask him whether there was any per

in the atonement made for the former? any ingredient or quality in *it* which did not exist in that which was made for the latter? any power to redeem in the one which was not to be found in the other? Should Dr. Marshall reply that *intention to save* was this peculiarity, I reply that intention to save is not of the essence of atonement,—that though it accompanies it, it is extraneous to it. Should Dr. Marshall incautiously affirm that it is not merely an accompaniment—that it is of its essence—is essential to atonement; then, I ask him, how he can maintain that the death of Christ was an atonement for all men? I ask him how he can rescue himself from the charge of inconsistency in maintaining that Christ has expiated the sins of the world, while he holds that his atonement for the world was defective in what enters into the very essence of atonement? How can it be doubted that if intention to save be essential to atonement, no sufficient atonement was made for the world; or, on the other hand, that, if a sufficient atonement was made for the world, intention to save was not essential to atonement?"

While Dr. Marshall leaves his readers bewildered and perplexed, conscious of incongruity and yet confounded by the confidence of the writer, that "he knows his ground," &c., and the sophisms with which he has, unwittingly we believe, invested his inconsistencies, the writer of the *Strictures* commends himself to their confidence as a guide familiar with the path, acquainted with every pass and turning, who sees the precise points of difficulty, and knows the meaning or meanings of every term employed in the discussion. The style is dignified and courteous, entirely free from the triumphant challenging tone of which we had to complain in the former work. If there be in the writer a consciousness that he holds the rod, it is no more than his actual occupation of that position would necessarily produce, and is never displayed in vaunting or invidious language. It cannot be read without gratification and benefit; and both in Scotland and England it is eminently adapted to do good.

THE WIVES OF ENGLAND. By MRS. ELLIS.
Dedicated, by permission, to the Queen.
Fisher, Son, and Co.

This admirable volume, a continuation of "The Daughters of England," is an able analysis of female character, developed by all those changes that are contingent to a married life. Fully conscious of "What's in a name," the writer has given to her present labours one of the most attractive titles which our language can supply, but has neither availed herself, ingeniously, of

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its advantage, nor, under its agreeable shelter, concealed matter totally irrelevant. Perfectly mistress of her subject, and possessing the most commanding powers of delineation, she has entered fearlessly, and at once, upon the investigation of woman's heart, and traced the progress of its feelings through all the intricacies of the labyrinth which social intercourse weaves around it. The authoress, however, is neither foremost, nor alone, in asserting the rights of woman, but her fair predecessors have either laid claim to an equality of the sexes as one of nature's prerogatives, or treated the inquiry as matter of history. The first of these classes of writers we shall leave to the enjoyment of their theory; we would remind the second of the faulty quality of an induction from so small a number of examples. But it is not in a visionary or historic manner that the author of the "Wives of England" has described the elements of female character; she has prescribed distinct rules,—she would inculcate emphatic precepts, that may be immediately put into practice, for the formation of such habits and manners—for such a precise government of the heart and mind, as are calculated to make the prospect of marriage always bright, and that state itself as full of earthly happiness as it was ever intended should be the lot of sinful man. Commencing with "Thoughts before marriage," and ending with "Social Influence," every intermediate stage of the journey of domestic life receives the author's philosophical yet practical consideration; and her eloquent pages may be turned to again and again by the anxious mother and affectionate wife, for counsel and assistance in many of those trials incident to her responsible position. We have never noticed any publication on the duties of woman, not even the previous writings of the same authoress, with more pleasurable feelings, or with a more clear conviction of ability and usefulness, than the "Wives of England." It will become a standard work in every family library, and exercise a lasting and extended moral influence.

THE POETICAL WORKS OF JOHN MILTON.
With a Memoir, and Critical Remarks on his Genius and Writings. By JAMES MONTGOMERY; and one hundred and twenty Engravings, by John Thompson, S. and T. Williams, O. Smith, J. Linton, &c., from Drawings by W. Harvey.
2 vols. 8vo.

Tilt and Bogue, Fleet-street.

Those who have seen the editions of Cowper and Thomson, which have already appeared in this beautiful series, will be glad to find the prince of English bards attired

in so splendid a costume. But, most of all, will the admirers of John Milton rejoice to receive a critique on his character and writings, from the pen of James Montgomery, an individual better qualified, perhaps, for this delicate and difficult task, than any other living man. Whether we refer to Mr. M.'s biographical sketch of Milton, or to his strictures on his genius and writings, we cannot but admire the candour and acuteness which our venerable friend has brought to bear upon his undertaking. To the political character of Cromwell's Latin Secretary our author has done full justice, in opposition to the dastardly attacks of Dr. Johnson and others. "On the next long and arduous stage of Milton's life," he observes, "during the 'great rebellion,' as it has been called, and under the Commonwealth, from 1638, till the restoration of Charles II. in 1660, he was incessantly engaged in political controversy on all manners of debatable subjects, in that civil war of words as well as swords; or else more soberly employed in official business, as Latin Secretary to Cromwell."

"Whatever honour he may have won, with a due proportion of obloquy, at the time, and each cleaving to his memory with a tenacity not likely to be neutralized, in either case, with parties less prejudiced than his antagonists and his admirers, (to one or other of which classes all his biographers have hitherto belonged,) Milton does not seem to have enriched himself with any considerable share of the spoil that fell to the disposal of Cromwell, beyond the moderate salary for his secretaryship, a thousand pounds received by him for one of his most obnoxious publications, (which had the further honour of being burned by the hands of the common hangman, after the return of the Stuarts,) and the small fragment of a forfeited estate, of which he was afterwards deprived."

On Milton's "Doctrine and Discipline of Divorce," Mr. Montgomery has fully delivered his conscience, yet without anything of that grossness and severity which other writers have indulged in, in treating this weak point in Milton's character.

"In 1643," observes our author, "Milton married Mary, daughter of Richard Powell, Esq., of Forest Hill, in Oxfordshire. For reasons not very clear, except a defect of congeniality in their respective habits, the lady left him a few weeks afterwards, on a visit to her friends, from which she long delayed and eventually refused to return to his house. Under this injury, the indignant husband wrote four tracts 'On the Doctrine and Discipline of Divorce,' in which, endeavouring, with as much labour in vain as could be desired, to press into the service of an infirm cause, scriptural authorities and antiquated precedents, he hazarded

sentiments which gave great offence to honest and ingenuous minds, unaccustomed to deceive themselves with specious sophistry, and fearing to be deceived by doctors of that school, more learned and subtle than themselves. To the Christian, there can be but one law on the subject—that which is laid down by our Saviour himself, Matt. v. 31, 32.

"After various negotiations, into particulars of which there is neither room nor need to enter, the poet's wife returned to him. He received her kindly, and they lived together till her death, nine years afterwards. By her, Milton had three daughters; and Dr. Johnson, whose memoirs contain scarcely a paragraph without a sarcasm or a slanderous hint against his noble victim's principles, or his conduct in public or private life—even Dr. Johnson adds on this subject—'It were injurious to omit, that Milton afterwards received her father and mother into his house, when they were distressed, with other royalists.' The doctor himself might have made many meritorious omissions in his biographical narrative, and the accompanying strictures, which abound with assertions, assumptions, and insinuations, cruelly injurious to the memory of him to whom it was his duty to do justice, and who, had he been living, would not have accepted mercy at the hands of so inveterate an enemy."

On Milton's prose writings, Mr. Montgomery has written many brilliant passages. Of the "Areopagitica," &c., he says, "This specimen of Milton's rhetorical power as an advocate presents a galaxy of current thought, thick sown with stars, clustered or single, of every lustre, hue, and magnitude. Argument, illustration, fancy, wit, sarcasm, and noble sentiment, are here so clearly arrayed, arranged, and concatenated, as are not often found in Milton himself; while the temper of the whole—except a few passing strokes at the prelates,—is not only blameless, but commendable. The theme is magnificent—the vindication of man's prerogative on earth above the brutes that perish—his realm of reason, and his sovereignty of speech. No brief quotations can give a just idea of the force and authority of plain truths, with which the undaunted republican addresses the rulers of his own party, when they were meditating to impose on the people, whom their prowess in the field had set free, the most hateful of all tyrannies, the enslavement of the press. 'Give me,' he exclaims, 'the liberty to know, to utter, and to argue freely, above all liberties.'"

But it is upon Milton's poetic genius, as might have been expected, that our author exerts the full energy of his critical analysis. Some of his observations are happy in the extreme. After quoting the

celebrated passage in which, from "the specular mount," Satan shows our Saviour all the kingdoms of the earth and their glory, Mr. Montgomery adds, "Our mighty poet here marshals the words of the English language like disciplined troops, and makes them move, advance, shift, and perform all the feats and manœuvres which, in this marvellous paragraph, he represents the Parthian armies as performing. So perfectly do the sounds, the turns, and the pauses of the verse, though addressed to the ear, convey to the eye the images which they are intended to depict."

There is not an admirer of Milton throughout the world, that will not be thankful to possess this elaborate and just review of his writings.

A RETROSPECT of the MORAL and RELIGIOUS STATE of ISLINGTON, during the last Forty Years: a Sermon, delivered in Union Chapel, on Lord's-day evening, August 28th, 1842. By THOMAS LEWIS, Minister of the Chapel. To which is added, "The History of Union Chapel, and the Services of the Thirtieth Anniversary;" with an Engraving of the Chapel. 12mo, pp. 60.

Ward and Co.

If any publication in modern times might have been expected to escape ill-natured animadversion, this catholic retrospect of the moral and religious state of Islington, during the last forty years, was that publication. Every sentence contained in it is written in the spirit of the gospel; but it tells the truth, and that is unwelcome to those who have an interest in its concealment. Every body knows, that the prevalence of gospel preaching in the Establishment in the district of Islington is of modern date; and surely those churchmen who really love the gospel, ought not to be offended when they are reminded in kind and forbearing terms, that nonconformists were in the field before them.

We congratulate our beloved brother on the success with which it has pleased God to bless his labours during a protracted ministry; and on the gratifying fact, that his "bow still abides in strength," notwithstanding the multiplication of churches and chapels in the district where he is called to labour. Seldom does it happen that, with perfect modesty and truth, any minister of Christ is enabled, after forty years' incessant toil, to present such a sketch of his ministry as the one which we now introduce to our readers. The discourse, from the words of the Psalmist, "I will remember the years of the right hand of the Most High," is a very

beautiful one, full of touching incident, and edifying reflections; and the History of Union Chapel, which appears in the appendix, is a document which few can read without being compelled to mark the hand of God in connexion with the ministry of one whose praise is in all the churches of Christ.

THE FAREWELL SERVICES of ROBERT MOFFAT, in Edinburgh, Manchester, and London. Edited by JOHN CAMPBELL, D.D., Author of "The Martyr of Erromanga," &c. &c. 18mo. pp. 180.

John Snow.

The deep interest taken by our churches in all that pertains to Mr. Moffat, fully justifies the publication of this very suitable memorial, which will be read by thousands, who could not attend the services which it records, with unmingled delight. Dr. Campbell has done himself great honour by this token of regard to the distinguished worth of a missionary, who has made an impression on the hearts of Christians of all denominations in this country not soon to be effaced. All the three services here detailed are full of missionary incident, and of details calculated to promote the great cause of the world's evangelization. Dr. Campbell's own part of the little volume, in the account which he has furnished of the Missionary Museum, will be very acceptable to the friends of the Missionary Society.

ANTI-POPERY; or, Popery unreasonable, unscriptural, and novel. By JOHN ROGERS, formerly of St. John's College, Cambridge. Third edition. Revised and improved. 12mo. pp. 288.

Simpkin, Marshall, and Co.

The high estimate we formed of this work at its first appearance, has undergone no unfavourable change since we became more intimately conversant with its contents. We sincerely believe that it has done good service to the Protestant cause, and that it must remain a standard work, in all time coming, on the Romish controversy. As a logical defence of the truth of Scripture, as opposed to the fatal heresy of Romanism, it is a masterly production. In the present edition we are glad to perceive, that the author has exchanged his new coinage of words, for terms more familiar and grateful to English ears. The work, we find, is highly valued in America. Indeed it only requires to be known, in order to be valued, by all enlightened Protestants.

SINIM : a Plea for China. A Discourse delivered in Providence Chapel, Whitehaven. By the Rev. R. G. MILNE, A.M. 8vo.

John Snow.

As the first published discourse of the author, this "Plea for China" is highly creditable to his head and heart. Such is the estimate we have formed of its spirit-stirring character, that we could earnestly wish to see it extensively circulated as a tract by the Missionary Society. It could not fail to benefit the Chinese missions at the present moment : and coming from the pen of one nearly related to one of the most honoured names connected with the early efforts of the Society in China, it would fall with tenderness on the hearts of many. But its intrinsic merits are very superior.

A NARRATIVE of a VISIT to the AUSTRALIAN COLONIES. By JAMES BACKHOUSE. Illustrated by three maps, fifteen etchings, and some wood-cuts. 8vo. pp. 704.

Hamilton, Adams, and Co.

Such a work as this upon our Australian Colonies was quite a desideratum. Few men were better qualified for the task of calm and enlightened inquiry, on the various topics connected with them, than Mr. Backhouse. He has collected a vast mass of interesting facts, which will be available in future to merchants, emigrants, and Christian philanthropists. With an eye of intelligence he has gazed on every scene that has passed before him ; and has, in general, we think, pronounced an accurate opinion both upon men and things. He has written in a commendable spirit, and has infused the spirit of Christianity into all his details. The maps which accompany the work are accurate and beautiful in the extreme. There are few works that we can more cordially recommend to our readers than Mr. Backhouse's Narrative.

The JUVENILE NATURALIST ; or, Walks in Spring, Summer, Autumn, and Winter. By B. H. DRAPER. 2 vols.

Darton and Clark, Holborn Hill.

Mr. Draper is deservedly a great favourite with the young. He knows how to feel with them, and how to secure and keep up their attention. The "Juvenile Naturalist" is one of his happiest efforts. Its scientific references are correct, and its moral and religious reflections are highly scriptural and instructive. A more pleasing little present for young people from seven to twelve years of age we have not seen for a long while.

The HARTOPP JUBILEE ; or, Profit from Play. A Volume for the Young. By Mrs. S. C. HALL.

Darton and Clark, Holborn Hill.

Mrs. Hall is a writer of unquestionable genius, and possesses powers of illustration rarely falling to the lot of our best writers. The "Hartopp Jubilee" is a fine specimen of the application of her rare talents to the instruction of the young. It cannot fail to win its way to young hearts ; and the lessons it conveys are pre-eminently wise and benevolent.

The CHILD'S PICTORIAL BIBLE ; being an Abridgement of the Old and New Testament. In 2 volumes.

Darton and Clark, Holborn Hill.

This is an unexceptionably excellent little work, which may be put into the hands of any child who has acquired the art of reading, with unhesitating confidence. Every sentence it contains is in the words of Scripture.

The MISSIONARY REPOSITORY for YOUTH, and Sunday School Missionary Magazine. Vol. IV.

John Snow.

We beg to call particular attention to this judicious and excellent "Sunday School Magazine." It is admirably conducted by one who knows well how to render the subject of missions interesting to the rising generation, and who has already done noble service in this department of Christian labour.

WORKS RECENTLY PUBLISHED.

1. *Sermons printed from Manuscripts of the late Rev. Benjamin Beddome, A.M., of Bourton-on-the-Water, Gloucestershire ; with a brief Memoir of the Author.* 8vo. pp. 468. T. Ward and Co.

2. *The Gardener and Practical Florist.* Vol. I., 1843. Imp. 8vo. pp. 308. Richard Groombridge.

3. *The Voice of the Anglican Church ; being the declared opinions of the Bishops on the doctrines of Oxford Tract Writers ; collected, with an Introductory Essay, by the Rev. HENRY HOMES, M.A., of Trinity College, Oxford ; perpetual Curate of All Saints', Gordon-square ; and Lecturer of St. Luke's, Old-street.* 12mo. pp. 264. Seeley.

4. *An Exposition of the Prophecy of Hoses.* By the Rev. JEREMIAH BURROUGHS, Rector of Tivethall, Norfolk, 1643. Completed by the Rev. THOS. HALL, B.D., Rector of King's Norton, and the Right Rev. EDWARD RYMONDS, D.D., Bishop of Norwich. Revised and corrected by the Rev. JAMES SHERMAN, Minister of Surrey Chapel. Imp. 8vo. pp. 700. H. G. Bohn, York-street, Covent-garden.

5. *Another Lily Gathered ; being a Narrative of the conversion and death of James Laing.* By the Rev. R. M. McCheyne. St. Peter's, Dundee. 18mo. J. Gall and Son, Edinburgh.

6. *The Sleeper Aroused ; or, an Appeal to Christians to seek the conversion of sinners to Christ.*

By A. E. PRANCE. 32mo. G. and J. Dyer, Paternoster-row.

7. *Gilbert's Outlines of Geography, with ten Maps.* By T. ARCHER. 18mo. pp. 176. J. Gilbert.

8. *"Enter into thy Closet;"* or, Secret Prayer, and its accompanying Exercises. Intended to assist young persons and others in acquiring devotional habits, without the aid of written forms. By the Rev. JAMES M'GILL, Highgate, Lochmaben. 18mo. pp. 264. Hamilton, Adams, and Co.

9. *Play Hours;* or, The Happy Children. Intended for those under ten years of age. 18mo. pp. 106. Tract Society.

WORKS PREPARING FOR PUBLICATION.

1. *Letters on Puritanism and Nonconformity.* By SIR JOHN BICKERTON WILLIAMS, Knt., LL.D., F.S.A., in one volume foolscap 8vo.

2. *A Translation of Professor Vinet's Essay on the Profession of Personal Religious Conviction,* and upon the separation of Church and State, considered with reference to the fulfilment of that duty. By CHARLES THEODORE JONES. In one volume royal 12mo.

3. A Third Edition of Dr. PYE SMITH's *Scripture and Geology*, is now ready, in one volume foolscap 8vo.

OBITUARY.

MRS. FREDERICK JONES.

Mrs. Jones was educated in the principles of Unitarianism; and having herself fully imbibed those principles, it was not to be expected that she would relinquish them without careful investigation, and a settled conviction of their unsoundness and insufficiency. Possessing a mind naturally vigorous, and highly cultivated, she was capable of patient inquiry into any subject to which she chose to direct her attention; nor were her candour and honesty less favourable to the discovery of truth. Aware of this, a judicious friend, anxious for her spiritual welfare, put into her hands a copy of Dr. Wardlaw's Lectures on the Socinian Controversy, with a request that she would candidly and attentively peruse them. She did so, and acknowledged herself greatly enlightened and benefited by them.

Soon after the commencement of her residence at Ventnor, circumstances occurred which more decidedly called her attention to the subject, and the claims of evangelical religion; and at this period of her history we particularly notice a concurrence of remarkable providences all tending to the advancement of her best interests. It pleased God to visit the family of the Rev. Dr. Morison with domestic affliction, in the person of an amiable and beloved son; change of air was recommended; and they were led to decide on a visit to Ventnor. When at this place medical advice was required, which introduced Mr. and Mrs. Jones to the family of the Doctor; an acquaintance was thus formed, which soon ripened into friendship; a friendship which was the source of lasting benefit to the deceased. Herself an invalid, and thus introduced to a scene of domestic trial, the conversation, the prayers, and the engagements in which she joined were blessed to her, and produced a deep and lasting interest on religious subjects.

One evening Dr. Morison preached on

the beach, to an attentive and interested congregation, from the words, "This is a faithful saying, and worthy of all acceptance," &c. The whole scene, so novel, so simple, affected her much; and the important truths advanced in the discourse tended greatly to enlighten and impress her mind. After this, a desire was evinced for the erection of a place of worship, in which the stated ordinances of religion might be regularly observed; and through the kind exertions of some London friends, the present Independent chapel was erected. Not long after its opening, by a train of equally remarkable providences, the present minister was directed to the spot; and thus introduced to the little circle of which our departed friend was one. She was then a great invalid, but was rarely prevented attending public worship, in which few persons have ever manifested deeper interest. She evidently enjoyed it, and derived great benefit from it. Her knowledge of the plan of salvation, and her perception of the glory and beauty of the gospel scheme, advanced rapidly. She was clearly taught from above the humbling doctrine of man's utter apostasy; the value of the atoning sacrifice of Christ, to which alone she was led to cling; and the necessity of the Spirit's work, which she constantly and devoutly sought. Still there were seasons when her old principles would struggle to regain their ascendancy, and the consequence of this struggle was some seasons of doubt and perplexity; but, as is often the case, they led to a more careful examination, and more earnest prayer for Divine teaching, and resulted in a stronger confirmation of her mind in the truth as it is in Jesus.

Like all who have felt the constraining power of the love of Christ, she began to think what she could do for his cause. And may it not be said of her, "She did what she could?" Subject to fits as she then was, she nevertheless made a vow, that as long as

God should enable her, she would guide our psalmody, by presiding at the seraphine. Seldom was her purpose interrupted, and with what melody and sweetness she accomplished her object, many of us well remember, nor did she abandon her work till absolutely obliged.

Mrs. Jones possessed a singularly happy talent for interesting and benefiting the young; and she was equally ready to employ it for their welfare. Many a dear child has been taught by her, and will doubtless remember her instructions. Some now in heaven owed much to her: two young persons especially acknowledged, with affectionate gratitude, their lasting obligations to her. Nor was she interested in the young alone; all who came in contact with her, found that she had some kind method for benefiting them. But it would require a volume to detail the various methods of Divine teaching and discipline, through a period of six years, by which she was gradually advancing to maturity of Christian character. We must therefore content ourselves with just adverting to the effects of that teaching and discipline, as exhibited towards the close of her career.

On one occasion when I visited her she said, "I have been meditating on a passage in one of the Psalms, 'He giveth songs in the night.' This has been sweetly confirmed in my experience, for some of my most happy seasons have been in the dead of night, when no voice was heard, but the still small voice of my God and Saviour in His word."

A few days afterwards she was found in the same calm and peaceful frame. "I am longing to be gone," she said, "my doubts are all removed. Once I was greatly harassed with them, but now they are completely silenced. I feel that religion is a glorious reality, and if the tempter suggest the idea, 'What if it should be all a delusion,' why then, she said, I shall be on the safe side, for I have now comfort in my hope. Thus," she said, "I can meet him on his own ground: but it is not a delusion—I feel sure of that." At the next interview she said, "I thought, yesterday, I should have sent for you to pay your last visit." To the question, "How do you do now?" she replied, "I have not one fear of death; either of the final struggle, or of the consequences. God is very good to me. The end may, perhaps, be with violent suffering, but I seem not to be anxious about it. May God be glorified, whether my dismissal be with a paroxysm of pain, or with comparative ease." On leaving home for a day or two, she said, "Perhaps I may be gone before your return. May God make every year of your life more and more useful and happy! I hope we shall meet in

heaven." She talked much of the seasons she had spent with a young person at Shanklin, and prayed that her companions might all be brought to God.

She had a vivid recollection of a visit which I made to her after recovering from a temporary illness, and spoke of it as a memorable season with her. "I then felt," she said, "a delightful assurance of my interest in Christ, and was very happy. Do not wonder if I long for death. It is not merely to be relieved from pain, though that will be a great mercy; but I have a foretaste of heaven."

Mrs. Jones lingered much longer than her friends expected. She was in this respect "a wonder unto many." At the beginning of the present year, she said to her beloved partner, "With reference to my safety for eternity, I have not one doubt or fear," adding, "What a glorious change, from the bed of suffering, which it has been for days and months, to be with Jesus!" Then, after a short pause, she exclaimed, "Hallelujah! Praise the Lord!" The hymn commencing,

"Lord, at thy temple we appear,
As happy Simeon came,"

was a great favourite. Not recollecting the third line of the verse, she was assisted, then proceeded to repeat it. Soon after, she repeated—

"There is a land of pure delight," &c.

A day or two after she said, "Why are thy chariot-wheels so long in coming? Come, Lord Jesus, come quickly!" Then, after a pause, she added, "This is victory! this is victory!"

"Tell me, my soul, can this be death?"

Then, with a sweet expression on her countenance, she said, "God is love! Blessed Jesus, this is worth suffering for! What peace and joy!" In the evening she said, "It seems a long time; but the Lord's time is best. I desire not to murmur." Mr. J. having felt her pulse, she inquired how it was; and being told "much the same, and that she had been more disposed to sleep that day," she said, "Yes, that is favourable," (meaning for her departure.) Mr. J. added, "It is probable you will die in your sleep." To which she replied, "Oh how sweet to go to sleep, and to awake in heaven!"

On the Sabbath morning she said, "I am going to happiness," and talked much of the beautiful imagery employed in describing it. She said she could now fully realise what Bunyan meant when he described Pilgrim as going over Jordan, dry shod. She felt that she was thus crossing the river. "How delightful," she said, "to leave a body of sin

being! I can fully realize the sweet-
that verse—

'Jesus can make a dying bed
Feel soft as downy pillows are.'

is arms underneath me. It is more
ice—it is fulness of joy. Sweet Jesus!
it is ready and willing to cry out,
jah! Praise the Lord! for dismiss-
in this gentle manner."

afternoon, as Mr. J. was conversing
r, she said, "Oh! if I had to begin
salvation now, I should be in utter
—I have so much bodily pain, and
difficulty in collecting my thoughts

"She was told that God knew the
nd that love to Him is the best evi-
its change. She replied, with much
sweetness, "Yes! I feel I do
m with all my heart. I have the
within that I do. I have done no-
nd can do nothing, to merit heaven;
est all my hopes and confidence in
hed work of the Lord Jesus Christ

Monday, she remarked that she felt
the cold chills of death, and espe-
cially coldness about the heart. "I
is said, "my spirit struggling within
lous to get free from this poor suf-
fody. It cannot be much longer."

On Saturday evening she said, "What
it is He does not forsake us at the
After receiving some medicine, she
Now we'll have prayer." At the
on, she observed, "I could follow
through, and enjoyed it very much."
saying, "You are still strong in the
she replied, "Yes! I could shout
I could move my tongue." After
her pulse, she inquired how it was,
told "much the same." She re-
I long to hear it said, 'weaker!
' I desire not to be impatient, but
go. The Lord's time is best."

Monday, she said, "I am now very
gate—the pearly gate of heaven."
nurse she said, "I should like to be
for the way in which I lay last night
ne a great deal of suffering." Her
plied, "I am sure you need have
suffering, for you have suffered
' Then she said, with emphasis,
—He will not lay upon us more
can bear. I have suffered no more
needful. Look in Malachi," point-
to the Bible, "and you will see that He
refiner and purifier of silver, and he
suffer the silver to run over."

Tuesday, her sufferings were great,
was unable to say anything, from
of her mouth; but she frequently
gual, which had been agreed upon
Mr. J. and herself, that, if unable
, she would give an intimation that

she was happy, by a pressure of the hand.
Her mind remained unclouded, and she re-
tained her consciousness until within a few
minutes of her death: and after a few con-
vulsive struggles, she gently closed her eyes,
a little after eight o'clock on Tuesday night.
Thus departing to that Saviour, whom having
not seen she loved, and in whom believing,
she rejoiced, with joy unspeakable and full
of glory. W. W.

Venmor, March, 1843.

MRS. ELIZABETH ALLSEE,
Of the island of Cuba.

This remarkable lady died at Havannah,
on the 6th of Dec., 1841, aged 77 years.
In early life, Mrs. Allsee resided at Farn-
ham, in Surrey. From the first volume of
this Magazine, we find that the gospel had
not been preached in that town and district
for upwards of a hundred years previous to
1786, when the Rev. Mr. Gunn was ap-
pointed afternoon preacher in the parish
church. The ministry of this faithful man
of God produced a very considerable awaken-
ing among the inhabitants of Farnham
and the adjacent villages, but, after labouring
six years, he was removed, in consequence
of the opposition of many of the wealthy
parishioners to the gospel. The subject of
this notice was one of the fruits of his faith-
ful ministry. Finding that a successor of
a very different stamp was appointed, she
could no longer worship in the Establish-
ment, but became exceedingly active in the
erection of the Independent chapel there,
for which object some of her relatives in-
curred great sacrifices, and endured great
labours. But her active spirit could not
rest in merely seeing the gospel restored to
her own town. Some of her relations lived
at Petersfield. Thither she hastened, in the
freshness of first love to the Saviour. Her
instrumentality was blessed to her friends,
and, in a great measure, through her acti-
vity, the gospel was soon introduced to
Petersfield, Odiham, and several circumja-
cent villages. Piety thus implanted, in the
midst of difficulties and persecution, was
only strengthened by the opposition it en-
countered, and fitted to maintain its hold in
circumstances still less favourable. Called
in early life to leave her father-land, she re-
moved from England to the West Indies, in
company with her husband, soon after be-
coming a professed disciple of Jesus Christ.
In the island of Cuba she spent nearly forty
years of the remainder of her life, without
any of the advantages of that Christian fel-
lowship which she had learned to prize so
highly, and improve so well. Still the life
of religion seems to have flourished in her
soul; for, in her old age, on a visit to Rhode
Island, to her daughter, Mrs. Theodore

Phimey, her deep and mature piety so impressed the mind of a valued minister of Newport, in that state, as to induce him to collect and communicate, after her death, the following particulars:—The death of this estimable lady deserves something more than a passing obituary notice; for the excellence of her character was as surpassing as the events of her course were extraordinary. In the relations of life she endeared herself to all who had any connexion or acquaintance with her, by her warm-hearted benevolence, her buoyant vivacity of temper, and her untiring devotedness to their gratification and improvement. To know her was to love her. But it was in her Christian character and relations that her virtues were most conspicuous. She was one of those rare and favoured children of God, whose first love seems never to grow cool, and whose lamp of grace seems always trimmed and burning. This was the case under circumstances apparently the most unfavourable to a living and growing piety. For forty long years she was deprived of all Protestant communion with the church, having never heard a sermon, or sat down at the Lord's table; surrounded by worldly seductions, discouraged by the low and unworthy standard of Christian character around her, and exposed to the critical observation of the devotees of the world, and the disciples of infidelity, she, by God's rich grace, preserved her integrity. The language applied to the Israelites in the wilderness might be figuratively adapted to her sojourn in that land of moral darkness,—“Her raiment waxed not old, neither did her foot swell these forty years.” After a residence of so many years under these trying circumstances, she performed the visit above referred to, and spent a few happy weeks in communion with her Christian friends in Zion's church. She then manifested all the ardour of her first love, and while she richly enjoyed that transient spiritual repast, and found her own strength renewed, as the eagle's, to run the remainder of her course, she left a legacy of inestimable value—the example of the true spirit of purity breathing vitality and beauty into all the virtues of relative life. A pious niece, who had never seen her till this visit, writes—“She is a pattern of Christian cheerfulness, goodness, meekness, patience, and an example of the truth of that promise, ‘I will never leave thee nor forsake thee.’” She died, as she had lived, with a hope full of immortality, and expressing perfect acquiescence in the will of God. Well may her former friends in the revival at Farnham, as well as her surviving sister, to whom the young Christian whom we have already quoted addressed the following words, be stimulated and strengthened thereby. “The tie between

you is not broken by death. While she remained on earth, you were separated by the wide ocean; now there is only the little river of Jordan between you, and the same kind Saviour waiting by its side, with his rod and his staff, to comfort, and his precious promises to sustain you. She has exchanged that fair island which she loved, because her duty lay there, for ‘the land of pure delight,’—

‘Where her best friends and kindred dwell,
Where God her Saviour reigns.’”

DYING HOURS;

Or, a brief Sketch of the Life and Death of Mr. Anthony Aviolet.

Mr. Anthony Aviolet was born in London, February 18th, 1770. In early life he was privileged to attend the ministry of the late Rev. Messrs. Romaine, Newton, Peckwell, Rowland Hill, Glasscott, Jones of Llangan, and Charles of Bala. He had been under convictions of sin from ten years of age; and the ministry of those servants of Christ was the means of leading him into clear and settled views of the truth as it is in Jesus. When sixteen years of age, having first given himself to the Lord, he entered into church fellowship at Spa Fields chapel, then under the pastoral care of the late Rev. Mr. Wills. About this time he began to attend Mr. Wilkinson's Sunday lecture, and some time after, the Tuesday morning one, from which he was seldom absent, for thirty years. In 1791, when the Countess of Huntingdon was buried, he had the melancholy satisfaction of wearing his first suit of mourning, to attend her ladyship's funeral. In January, 1793, he was married, by Mr. Romaine, at Blackfriars, to Susanna Goldsmith, sister of the late Rev. Edward Goldsmith, by whom he had seven children. One died in infancy, and another at eighteen years of age, who gave pleasing evidence of a saving conversion to God. She departed this life in the faith and hope of the gospel, May 19th, 1823.

In March, 1793, Mr. A. was chosen clerk of Spa Fields chapel, and his persevering zeal and activity, and love to the Lord's service there, for nearly half a century, are well known. According to the amount of his ability, he cheerfully contributed to the various societies connected with that sanctuary. He never forgot the cause of Christ at the mercy seat. His attachment to the collection of hymns selected by the Countess was very strong, and it was observed, by the Rev. John Owen, who kindly acceded to the wishes of the family, in preaching his funeral discourse, that he never was at a loss for a suitable hymn at the close of the sermon; and it was very pleasing that, throughout his severe illness,

announced early in the year, and was with severe pain nearly the whole of it, in conjunction with Scripture, the hymns afforded him suitable in which to express the various his religious experience. He was a man of peace and of prayer. His steady and uniform. The last time at the Lord's house was on Tuesday January the 10th. After the address gave out page 272, verse 5 :

By faith I see the land,
The haven of endless rest,
My soul, thy wings expand,
And fly to Jesus' breast.
May I reach the heavenly shore,
Where winds and seas distress no more."

Little imagined by him or his family work was done, as it proved to be. been seized with spasms, and with was led home,—never more to a place so dear to his heart. During as he often expressed a strong desire the sanctuary once more; for there frequently experienced times of refreshment from the presence of the Lord. great pain he frequently said, with

would the Lord appear,
My malady to heal,
Shows how long I've languish'd here,
And what distress I feel."

el that what he does is best."
mind, for a season, was permitted to
sed by temptation, during which
he enjoyed no bright manifestations
Divine presence; yet, even then, he
ay, "I do not doubt the Lord's
s to my soul, and I have hope in
it not that joy which some Chris-
tians." At times he would say,
my Lord his love reveal,
No other bliss I want,
My ev'ry wound can heal,
And silence each complaint.
That suffer'd in my stead,
Must the great Physician be;
Must not be comforted,
I'll comforted by thee."

say, it appeared to his family that
was fast sinking, though he himself
apprehend that his tabernacle was so
to be dissolved. He often said, "I
poor sinner, trusting alone in Christ
salvation." To one of his children he
Value the public ordinances, for you
not how soon you may be deprived of
I have no ecstasies, but I have firm
faith; follow me, as I have endeavoured
in Christ."

the 7th, he felt much at not being
attend the jubilee of Cheshunt Col-
He had attended at the opening of
stitution, and had only been absent
during fifty years. On the evening of
anniversary he was seized with palsy,

which affected his speech, and caused great difficulty in taking nourishment, and also with violent pain and inflammation in one of his eyes. He now began to think that the time of his departure was at hand; his strength rapidly failed; and on Saturday morning, the 28th of August, in endeavouring to raise himself on his elbow, he broke his collar-bone. He was now compelled to keep his bed, and his sufferings were increased by the great heat of the weather. Having a great dislike to strangers about his person, the attentions of Mrs. Aviolet, to whom he had been united for three years, with his only daughter, were of a very trying nature, and for which he frequently expressed his deep gratitude. May they find the promise of God to be the "Husband of the widow, and the Father of the fatherless," verified in their experience! On one occasion he observed, "This bed will prove my tomb; but why should I look at the dark side? I have better prospects. I have often known the Lord to put his children to bed in the dark; but at 'even-tide I trust it will be light.'" To one of his sons he said, "'Tis a mercy to know I am in the Lord's hands; if we never meet again, may we meet in heaven." A few days after he said, "None but the good Samaritan can heal me;" and when offered some refreshment, he observed, emphatically, "I take this in remembrance that Christ died for me."

August the 22nd, he exclaimed, "All is well;" and on the following day sung, as loud as his poor palsied tongue could,

"Glory to God on high,
Let heav'n and earth reply,
Praise ye his name.
Angels his love adore,
Who all our sorrows bore,
And saints cry evermore,
'Worthy the Lamb.'"

August the 31st, it being observed, how fine a morning it was, he replied, "Ah, it will soon be a fine morning with me." Whenever he alluded to his departure, it was in the following words: "I am going home."

On Lord's-day morning, the 4th of September, he said early in the morning to Mrs. A., "Don't be alarmed; but my Lord has given me a fresh intimation he is about to take me home;" alluding to the rattling on his chest, and said, "Perhaps it will be my coronation-day: my Lord knows I would be in his courts to-day, if able, and sing as loud as any, 'Crown him Lord of all.'" He had been asked before if he recollected what day it was? he said, "Let my right hand forget her cunning, if I forget this day." It was evident to all, that the last enemy had begun his work, but he continued perfectly sensible all the evening, and

was constantly repeating scriptures and hymns, at times very distinctly, at others, so indistinctly, that only a word was caught here and there. At six o'clock, one observed, "The Lord is good." He replied, emphatically, "He is." "The Lord will support;" his answer was, "He does." At ten o'clock, being asked if one of his sons should pray?" he said, "Yes;" and during the exercise, he frequently responded, "Amen!" especially when thanks were presented, that God had caused light at even-tide.

He said once, "Dying is hard work." It had been hoped, as his illness had been so long, and nature appeared so entirely exhausted, that he would not have suffered so much; but he had a most severe struggle, though it was evident that the presence of his Saviour carried him above his bodily pains. Once, in a paroxysm of pain, he exclaimed aloud, in a kind of rapture, "There! there! there! Hark! my Jesus! my Jesus! my heavenly Father! hallelujah!" The last words distinctly uttered by him were, "My Father!" A short time before his decease the struggle subsided, and he silently breathed his last, at twenty minutes past three o'clock, A.M., and doubtless commenced a morning without clouds. He was interred the following Saturday, at St. James's, Clerkenwell. The event was improved at Spa-fields chapel, on the Sabbath evening, from Proverbs xiv. "The righteous hath hope in his death." The Trustees, from respect for his long services, had the pulpit and desk hung in black. His age was seventy-two.

REV. JOHN OWEN,

Minister of Maenclochog and Bethesda, in the county of Pembroke, died Dec. 22nd, 1842, in his 40th year. Mr. Owen was highly respected by the churches and the inhabitants of the neighbourhood in which he laboured. It is supposed that three thousand people followed his mortal remains to the grave, who all appeared deeply to lament his departure. His body was interred in the burying-ground adjoining the Independent chapel, Newport, Pembrokeshire; and the Rev. H. Davis, Narbuth, and the Rev. D. Davis, Cardigan, improved his death (in English and Welsh) on the occasion.

SAMUEL SPALDING, ESQ., M.A.

On the 14th of January last, at Cape Town, Mr. Samuel Spalding, M.A., of a decline.

The health of this amiable and pious gentleman having been for some time in a de-

clining state, he was induced, in September last, to undertake a voyage to the Cape of its restoration. He suffered during the passage; and, on his arrival at Cape Town, was in a state of extreme debility. Fully conscious that his end was near, he used to speak of death calmly, and without apprehension. He was visited frequently by the Rev. Philip and the Rev. Edward Williams, missionaries at the Cape, who expressed conviction of his being well prepared for the inheritance of the saints in life. From these excellent gentlemen both he and his lady received every mark of Christian esteem and affection.

Mr. S. continued to rise early, and a ride, until the day of his death. At 10 o'clock on the 14th of January, he was seized with an attack of spasms: his medical attendant was sent for, who saw that there was no prospect of his recovery. He therefore asked if he had any worldly affairs to settle. To this Mr. S. calmly replied, "Nothing, except to sign some bills, that Mr. W. may have money to return home." Having done this, he requested Mr. Williams to pray with him, that he might be supported. Mr. W. having done this, asked him if he felt any dread at the approach of death. He replied, "No; I rest upon the Rock of Ages; this has supported me—it does support me—and it will support me." When asked whether there was any promise of Scripture which afforded him peace and consolation, he replied, "Christ is a Saviour to the uttermost; I can lay hold on that."

Mrs. S. having left the room for a time, he expressed his anxiety at being left alone in a foreign land. Mr. Williams reminded him that we should comfort widows and fatherless children to God had promised to take care of them. He kindly added, "Mrs. S. can remain with us so long as she is in the colony; and Mr. and Mrs. W. were going to return to land in a few weeks, they should feel pleasure in taking her under their protection." Mr. S. squeezed his hand, thanked him, and added, "I am satisfied with that."

Mr. S. then requested his wife to make a further donation to the Missionary Society. He expressed his satisfaction that he had been permitted to finish a work on Christian Morals, which, in due time, will be published to the public. And having said, "I am glad I am going; it is all right," he fell asleep.

A few days after, he was buried at Cape Town. The Rev. Dr. Philip spoke at the grave, and the Rev. E. Williams read the prayer.

Home Chronicle.

NOTICE TO THE TRUSTEES OF THE MAGAZINE.

annual meeting of the Trustees of the Evangelical Magazine will be held on Friday, 16th May, at Baker's Coffee House, Fleet Alley, Cornhill, at one o'clock precisely, when the attendance of Trustees resident in the country is requested.

NEW BILL FOR EDUCATION.

the publication of our March number, the ill-omened bill has been introduced into Parliament, for the better instruction of our children, the principles of which extended hereafter to apply to a general system of national education. To us it has been matter of sincere delight to be able to commend a bill introduced with such an object. But having examined the bill, we cannot conscientiously give our sanction. We have many grave objections to withholding our approval of the bill from those who think that Dissenters should be treated as a nonentity, in any bill for national education, the measure now before Parliament must be to their heart's content. The liberality of the bill carries with it the extension of it to Dissenters. They may procure exemption, by formal application, for their children, from learning the Church Catechism; but as the children are altogether under clerical government, and not a party-dissenting influence is wrought into the system, what security can Dissenters have that their children may not be taught quite as hostile to their avowed religion as the Church Catechism? And under such an exclusive system, will parents and their children, who claim to be separated from Church of England education, be contented and persecuted? The bill professes to be, what it really is, a bill for the establishment of Church of England schools, at the public expense, without any coercive bearing on existing voluntary institutions for the instruction of the people, we should be less concerned for.

But when we look at the formidable array of the bill, and remember that who now send their children to *Schools*, and to *Sunday-schools*, will be *to fines*, if they do not transfer them to new Government schools, we are, beyond expression, at the results they may follow. A more tyrannical measure has never proposed to Parliament in the last periods of our national history. To defy the system which this bill is in-

tended to establish by the term *national*, is an absolute abuse of language. There is nothing national in the affair, but the new *church* tax, which is to be levied upon the same principle as the poor's rate. *This* will be found to be *national*, without any reasonable control over it, as in the case of the church rate.

But will Independents, Wesleyans, Baptists, Presbyterians, and Friends, stand by unconcerned at such a moment, when it is gravely purposed, in high places, to empty our British and Sunday-schools, for the very problematical benefit of a plan of education altogether in the hands of the clergy of the Church of England? We are sure they will not. If the framers of this plan have good intentions, let them show it, by purging the bill of its present hideous provisions. In the manufacturing districts they will find Dissenters occupying a respectable position in society, possessing large property, doing much for the education of the people. Let them not, then, give the entire go-by to them, in a measure for the proposed education of factory children. If the thing is to be *national*, let the interests of the nation be considered. The Church of England is not the nation, nor can any system of education strictly clerical meet the present exigencies of the British empire. Let the Church of England have her fair share of influence, but no more. In her present position, in reference to the vital doctrines of the Protestant faith, she is, perhaps, less to be trusted than ever. Certainly she is not, by main force, to shut our British and Sunday-schools, and thus to grasp all the children belonging to Dissenters. We trust, before another month, it will be seen, that there is yet a spirit to resist tyrant bigotry, however specious the disguise under which it may sue for national ascendancy. We say, Petition! petition! petition against the bill!

THE PROTESTANT UNION.

To the Editor of the Evangelical Magazine.

DEAR SIR,—In noticing the death of the late Rev. N. M. Harry, you have referred to many excellent qualities in his character, the justice of which will be acknowledged by all who knew him. His affectionate solicitude and active exertions for the comfort of the widow and the fatherless were not among the least of these qualities. But I have not observed in any notice I have seen any reference to an equally important trait in his

character, that while he cared for others, he did not forget to "provide for those of his own house." His life, I believe, was insured for a considerable sum by (as I am told) his congregation. But he was also a member of that excellent institution, the Protestant Union for the benefit of the Widows and Children of Protestant Ministers of all Denominations. I learn from the secretary that he joined this society in the year 1839, for an annuity of £25. In October last, he increased his premium, and made the annuity £50. He was then in perfect health; but was a corpse within a month. The whole amount of his half-yearly subscriptions was 31*l.* 5*s.* 6*d.* For this sum his widow became entitled to the above annuity. It was, however, subject to the reduction of one moiety till the subscription should have become equal to four years' annuity. This sum, as in several other instances, has been made up by the friends of the deceased: and on the 14th inst., Mrs. Harry will receive her first half-year's annuity of £25, which she will continue to enjoy during her life or widowhood. I have inquired what would have been the result in case there had been no widow, and find that the children would have received £20 per annum during their minority, and £400 divided among them on their coming of age.

I am happy to find this Society brought of late more prominently before the public, and that its members have greatly increased in the last two or three years. I cannot forbear to call the attention of ministers to this subject. It is surely the duty of these servants of Christ, if it come within the range of bare possibility, to make some provision for those who may survive them. Ought not the churches to aid their pastors in this matter? Any seeming difficulty with respect to such aid, I am told by the secretary, may be easily obviated. And I am sure he will be ready and glad to give every information to such as may be disposed to make inquiries. I learn from him also, that the large increase of 60 per cent. upon the annuities of the elder members has arisen from the subscriptions of honorary members and legacies. These have very much declined, and I would offer some suggestions on that subject, but I believe the secretary himself intends to perform a service of that kind. I have consulted a very respectable actuary on the subject, who thinks this Society, upon the whole, decidedly the best for a minister to join. Hoping you will afford these remarks a place in your valuable Magazine,

I am, yours,
A FRIEND TO THE WIDOW AND
FATHERLESS.

March 17, 1843.

REV. H. TOWNLEY'S CHAPEL.

To the Editor of the Evangelical Magazine.

DEAR SIR,—In a former letter published in your valuable Magazine, I intimated an intention of furnishing lists of the names of donors of 1*l.* and upwards to the Bishops-gate chapel general fund, and to the school rooms' fund, apart, with statements as to the expenditure of the amounts subscribed. Such lists and statements, completed to 6th December last, now lie in the chapel-house for the inspection of contributors. They would have been printed, and appended to the Magazine, but that it is found the expense of such very lengthened advertisements would amount to a much larger sum than was anticipated, and the building committee apprehend so considerable an outlay for such a purpose would not be approved.

There yet remains a balance of about 1830*l.* against the chapel, and of about 670*l.* against the school rooms; to liquidate which, and thereby free the way for extended educational and other efforts on behalf of Spitalfields and its vicinity, renewed efforts are being made.

Should any friends be kindly disposed to render further aid, either to the general fund or to the school rooms' fund alone, their contributions would be thankfully received on behalf of the committee by

Dear Sir,

Yours, very cordially,
HENRY TOWNLEY.

HINT FROM DR. LEIFCHILD.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—You will, I am persuaded, do great service by allowing me, through your Miscellany, to recommend to my brethren in the ministry, with great respect and affection, to introduce to the notice of their people, if they have not yet met with them, two very little and very cheap books; the one entitled "The approving but undecided Hearer," by the Rev. W. Innes, price threepence; the other, "The Church Member's Monitor," by the Rev. C. Moase, at the same price. The former is the best thing of the kind I have ever met with, and exceedingly well adapted to the large class of persons attending our places of worship, answering to the description contained in its title. Every objection that timidity, fear, shame, or ignorance of incumbent duty, can suggest to deter from an avowal of fellowship with the Lord's people, is met and answered. The whole subject is compressed in a small compass, which every one can soon read, and which once read can never be forgotten or con-

The latter is equally clear, concise, elegant, and ought to be the *vade mecum* of every member of a Christian society, with no acquaintance with the writers, and have no other motive in this connection than to increase and extend a knowledge of the principles and rules of our societies, which I am happy to think are standing firm and unmoved in the hope of speed, notwithstanding the "old wives' tales" that are published of our meetings being turned into churches, and ourselves going over in shoals to the Establishment. The writers of the works in question have my sincere thanks for their labours, and as the price of their productions does not allow of the expense of an extensive advertisement, I hope you will be kind enough to let me thus assist them.

Yours faithfully,

J. LEITCH.

SUNDAY SCHOOL TESTIMONIAL.

(From the Patriot.)

A highly interesting meeting of Sunday-school teachers was held on Wednesday evening, the 1st of March, in the spacious school-rooms adjoining Dr. Fletcher's meeting-house, Stepney. About one thousand teachers and friends of Sunday-schools sat to tea, but the school rooms (although the largest in the metropolis) were found too small to accommodate all the guests, and tables were obliged to be spread in the chapel vestries, and in the dwelling over the chapel. After tea, the tables removed, and the two spacious school-rooms were filled to overflowing with a respectable and attentive auditory, and was now swelled to 1,200 persons. The right honourable Dr. Lushington, late Bishop of the Tower Hamlets, occupied the

occasion which drew together this assembly, was, to present a portrait of Mr. Henry Althans (painted by Morris) to the gentleman, as a token of esteem for gratuitous services as Secretary of the London Sunday-school Union, during his long extending to thirty years.

The right honourable Chairman opened the business of the evening in an impressive manner; after which the Rev. Dr. Cox, of Hackney, stood forward to perform the duty of presenting the portrait in name of the subscribers, and pronounced a lecture to be a capital likeness. [The portrait was suspended in a splendid frame, in a conspicuous place, so that all eyes could see it.]

Mr. Althans, in a very feeling manner, thanked the gift, acknowledging the commend intended for him by his zealous labours in Sunday-school teaching, and

gave a short account of his early life and labours in the cause of religious education.

The Rev. Dr. Campbell, of the Tabernacle, then addressed the assembled teachers on the vast importance of the work to which they were devoted, with all its duties and responsibilities; after which the Rev. J. Carlile, of Hackney, spoke of the connexion which ought always to subsist between the Christian church and the Sunday school.

G. Offor, Esq., related some interesting particulars of the formation of the East London Sunday-school Union, in which he had assisted some thirty years ago.

It appears that this valuable institution arose out of a public meeting held in the Rev. (now Dr.) Andrew Reed's chapel, in the New-road, in the year 1814, at which the lamented Dr. McAll, of Manchester, took a prominent part, together with the Rev. Dr. Burder, the Rev. J. Blackburn, of Pentonville, and Mr. Henry Althans, the last named gentleman having officiated as gratuitous secretary from the date of its formation. At that period, there were only 45 schools, containing 7,000 children; but now, in 1843, there are 126 schools, comprising upwards of 26,000 Sunday scholars.

Joseph Maitland, Esq., of the East India House, W. H. Watson, Esq., of the Parent Society, and Mr. T. Brown, also addressed the assembly, which did not break up until 10 o'clock.

A letter was read from Dr. Fletcher, who, we regret to hear, was confined in the country by severe indisposition.

Two appropriate hymns, composed expressly for the occasion, by James Montgomery, Esq., of Sheffield, were sung during the evening. It was the largest Sunday-school meeting that has been held for many years in the Tower Hamlets, and most of the ministers of that district sanctioned the proceedings by their presence.

PROVINCIAL.

REMOVALS.

The Rev. H. Kidgell, of Newport Pagnell college, and late of Byfield, having accepted the invitation of the Independent church and congregation at Cuckfield, Sussex, entered upon his pastoral labours in that place on Sunday, Jan. 1, 1843.

The Rev. H. Atley, of Frome, has accepted the unanimous invitation of the Independent church and congregation at Broad Chalk, Wilts, to become its pastor, and commenced his pastoral labours on Sunday, Jan. 1, 1843.

SURREY MISSION.

The forty-sixth anniversary of this Society will be held at the Rev. G. Clayton's chapel, Walworth, on Wednesday, April 12th. The Rev. J. Hill, of Clapham, will preach in the morning, and the annual meeting will be held in the evening.

HAMPSHIRE ASSOCIATION.

The half-yearly meeting of the Hants Association will be held at Buckland, near Portsea, the 26th inst. Mr. Slatyer, of Odiham, is appointed to preach. The subject: "The Scriptures the only rule of faith and practice."

The Sunday School Union will hold their meeting at the same place and day, at seven, P. M.

RECOGNITIONS.

Rev. David Roberts.

The Rev. David Roberts, formerly of Zion chapel, Aryleseg, was recognised pastor of the Welch Independent church, at the Tabernacle, Gartside-street, Manchester, on the 6th and 7th of December last. The Rev. Dr. Halley delivered an interesting discourse from 2 Thess. ii. 15; and the Revs. W. Griffith, Holyhead, and H. Pugh Mostyn (in Welsh), from John xvii. 21, and 2 Cor. vi. 1. The following ministers took part in the services:—Rev. J. W. Massie, Chapel-street; R. Fletcher, Grosvenor-street; J. Gwyther, Zion chapel; J. L. Poore, Hope-street; G. Hoyle, Every-street; and J. Jones, formerly of Harwich.

Rev. A. J. Morris.

The Rev. A. J. Morris, late of Manchester, was recognised as pastor of the Congregational church, Holloway, on Wednesday, the 8th of February, when the introductory discourse was delivered by Rev. J. H. Godwin, of Highbury college; the questions were proposed by Rev. Caleb Morris, of Fetter-lane chapel; the special prayer was offered by Rev. John Blackburn, of Pentonville; and the charge to the people and minister delivered by Rev. Thomas Binney, of the Weigh-house chapel, who concluded with prayer. The Rev. Messrs. Foster, of Highgate, and Lewis, Ford, and Hollis, of Islington, likewise took parts in the service.

Rev. Robert Wilson.

On Tuesday, February 7th, 1843, the Rev. Robert Wilson, late of Denholme, Roxburghshire, was publicly recognised as the pastor of the ancient Congregational church in the town of Cockermouth, Cumberland. The Rev. T. G. Potter, of Work-

ington, commenced the service by reading suitable portions of Scripture, and presenting a brief but appropriate prayer. The Rev. Jonah Reeve, of Aspatria, delivered the introductory discourse, taking for the foundation of many pointed and forcible remarks on the working of civil establishments in religion, and the principles and tendencies of the modern Oxford school, John xviii. 36, "My kingdom is not of this world." The Rev. John Kelsey, of Wigton, having proposed the usual questions to the newly-elected pastor and the church, and received the most satisfactory answers, offered a very comprehensive designation-prayer. The Rev. Wm. Brewis, of Penrith, gave the charge to the minister from the words of Jehovah to Ezekiel, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me;" dwelling particularly on the honour, the duties, the encouragement and the reward of the Christian watchman. The Rev. R. G. Milne, A.M., of Whitehaven, addressed the church and congregation, in a lucid and impressive manner, on their duties to the pastor of their choice, from 1 Thess. v. 12, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord and admonish you; and to esteem them very highly in love for their work's sake;" and the Rev. T. W. Hinds, of Maryport, concluded the solemn service with prayer and the benediction. The chapel was filled with an attentive and deeply interested audience from the early hour of one o'clock to nearly five in the afternoon. After a short interval, about 300 of the friends, including many from the surrounding churches of Whitehaven, Workington, and Maryport, some of whom had walked several miles to attend the services of the day, sat down to tea in the school-rooms adjoining the chapel, the ladies of the congregation having kindly furnished the trays; and though no charge was made for the tickets of admission, nearly 16*l.* was most cheerfully contributed,—a sum more than sufficient to defray the expenses connected with the recognition and the protracted services recently held for the revival of religion in Cockermouth and its neighbourhood, one proof among many of the efficiency of the voluntary principle. Tea being over, for the greater convenience of both speakers and hearers, there was an adjournment to the chapel, where not fewer than 400 persons listened with marked attention to addresses delivered by the Rev. R. Wilson, president on the occasion; Mr. Muncaster, of Whitehaven; and the Rev. Messrs. Bilson (Baptist), Whitehaven, Hinds, Potter, Kelsey, Reeve, Milne, and Brewis. Between the speeches, some choice

of sacred music were introduced with great effect. The meeting did not continue till about ten o'clock, when the assembly separated under the hallowed impression, "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is as the dew of Hermon, and as the dew that descended upon the mountains of Lebanon; for there the Lord commanded the blessing, even life for evermore."

ORDINATIONS.

Rev. Isaac Brierley.

Tuesday, Sept. 15th, 1842, the Rev. Brierley, late of Pickering Academy, ordained pastor of the church and congregation assembling in the Independent Chapel, Mixenden, near Halifax, Yorkshire. Rev. John Calvert, of Morley, commanded the services of the day with reading of portions of Scripture, and prayer. Rev. David Hewitt, of Rochdale, Mr. Brierley, delivered a luminous and interesting discourse, on the nature of a Christian minister. 1. The Rev. Amos Blackburn, of Halifax, asked the questions, and received answers from the candidates. 2. The Rev. Brierley's confession of faith. The Rev. Brierley, of Halifax, offered the ordination prayer, with the laying on of hands; which the Rev. John Ely, of Leeds, Brierley's first pastor, addressed a most interesting and interesting charge to the newly-ordained minister, from Matt. xxv. 21, "The Lord said unto him, Well done, thou faithful and faithful servant, thou hast been faithful over a few things, I will make thee faithful over many things, enter thou into the kingdom of thy Lord." In the evening, the Rev. Brierley, of Kepping chapel, Thorncliffe, preached a faithful sermon to the congregation, from the Third Epistle of John, and the eighth verse: "We ought to receive such, that we may be fellow-helpers to the truth." These services were well attended; in the morning the chapel was crowded. Before the morning and evening services, seventy ministers and friends sat down to an excellent dinner, provided for the occasion, in the school-room. The Rev. Brierley, of Halifax; Preston, of Preston; Whitewood, of Halifax, (Baptist); and Booth, engaged in the devotional part of the service.

The Rev. J. D. Morell, A.M.

Rev. John Daniel Morell, A.M., was called to the pastoral charge of the church and congregation worshipping in the Independent chapel, High-street, Gosport, for forty-eight years, under the ministry of the late venerable Rev. David

Bogue, D.D., on Thursday, 27th Oct. 1842. The interesting services of the day were commenced by the Rev. J. Silly, by reading the Scriptures and prayer. The Rev. John Burnett, of Camberwell, then delivered a most animated, eloquent, and powerful address, on the scriptural nature and discipline of a Christian church, from these apostolic words—"I speak as unto wise men, judge ye what I say." The appeal was most forcible by its arguments, which were drawn from Scripture authority alone, and carried conviction to every candid and unprejudiced mind. We will not enlarge upon it here, as we trust the rev. gentleman will be prevailed upon to publish his discourse for wider circulation; more especially as the aspect of the present time requires that every man should exercise the right and the duty of private judgment, in matters relating to eternal salvation. The questions usual on such occasions were asked by the Rev. Thomas Cousins, of Portsea, and the answers were interesting and impressive. The statement made in reference to the circumstances which led to the election of the pastor was exceedingly appropriate, and excited general interest; it gave a brief historical account of the church, and of the faithful and distinguished men of God who had administered the word of truth amongst them, from its formation, in the year 1664, to the present period. The replies made by the excellent young minister, and his confession of faith, displayed a depth of talent and of piety, which could not fail to call forth the warmest expressions of satisfaction and esteem from all his brethren in the ministry; and of gratitude and affection from the members of his church and congregation. The ordination prayer was then offered up with deep solemnity, by the Rev. G. Giles, of Newport. The charge was most impressively and affectionately delivered by the Rev. Dr. Pye Smith, the learned and much esteemed Theological Tutor of the College at Homerton, and under whom Mr. Morell was a student five years. The service was closed with prayer by the Rev. J. D. Mudie. In the evening, the Rev. Mr. Morris, of Portsea, commenced by prayer; after which a most eloquent, impressive, and faithful address to the people was preached by the Rev. T. Adkins, of Southampton, and Divine service was concluded by the Rev. Mr. Currelly. Crowded congregations were brought together by the fineness of the weather, and the interesting service of the day. A lively ardour and general spirit of devotion, accompanied by gratitude to God, for the mercies and prospects of that day, animated and cheered all who had the happiness to be present on this interesting occasion. The ministers, to the number of thirty, and many other friends, dined and

supped together, at the Star Inn, where some excellent speeches were delivered by the Rev. Mark Wilks, minister of the Protestant Church at Paris, and by other ministers and friends.

Mr. George Wood, B.A.

On Tuesday, 28th February, Mr. George Wood, B.A., late of Highbury College, London University, was ordained to the pastoral office at Zion Chapel, Bristol. In the morning, the introductory discourse was preached by the Rev. J. H. Godwin, Resident Tutor of Highbury College; the usual questions were proposed by the Rev. H. J. Roper, of Bridge-street chapel; and the question to the church was answered by J. Godwin, Esq., the senior deacon. The Rev. T. Haynes, of Brunswick chapel, offered the ordination prayer; and the Rev. Robert Vaughan, D.D., of Kensington, delivered the charge to the minister. In the evening, the Rev. James Sherman, of Surrey chapel, London, preached to the people. The following ministers also took part in the services:—The Rev. T. S. Crisp, President of the Baptist College, Bristol; J. Jack, of Castle-green chapel; W. Lucy, of Lodge-street chapel; T. Winter, of Counterslip (Baptist) chapel; G. H. Davis, of King-street (Baptist) chapel; T. Hawkins; J. C. Davis; J. Taylor, of Anvil-street chapel; T. E. Thoresby, of Kingsland chapel; J. Glanville, of Kingswood tabernacle; W. Tarbotton, of Totness, Devon; and A. Stone, of Wickwar.

NEW CONGREGATIONAL CHURCH.

On Wednesday, Feb. 1st, 1843, a church, on Congregational principles, was formed at Maryport, Cumberland, consisting of twenty-six members. A greater number would have been united together on this occasion, but some preferred joining the church after its formation. The ministers who took part in this interesting service were, the Rev. Messrs. Wilson, of Cockermouth; Reeve, of Aspataria; Milne, of Whitehaven; Potter, of Workington; and Hinds, of Maryport. About thirty members of neighbouring churches were also present, to unite with the newly-formed church in commemorating the Saviour's love. The place was, in addition, filled up with spectators. The Independents commenced the preaching of the gospel here in the month of July last, and, lo! these are the fruits.

CHRISTIAN UNION.

We have much pleasure in informing our readers, that such is the Christian union existing at Margate between the Baptists and Lady Huntingdon's congregation (under

the ministry of that venerable servant of Jesus Christ, the Rev. Thos. Young), that, during an alteration of the Baptist chapel, the minister and congregation occupy Zion chapel on Lord's-day afternoon and Wednesday evening for preaching, and on Monday evening for a prayer meeting; and that on a recent Lord's-day morning, the ordinance of the Lord's supper was administered by the Rev. T. Young, and in the afternoon by the Rev. — Gamble. We would most affectionately say to every town in England, "Do thou likewise."

VENTNOR CHAPEL.

Contributions towards a balance of 40*l.* due on Ventnor chapel and school rooms, March 1843.

We are happy to inform our friend that when his cheque for *ten pounds* has been received, the debt on Ventnor chapel will be liquidated. If he will send it to Mr. Warden, the Editor will feel obliged.

Collected by E. Thompson,			
Esq.:—	£.	s.	d.
G. Brookes, Esq.	1	0	0
— Westwood, Esq.	1	0	0
C. Marten, Esq.	1	0	0
R.P. Holborn, Esq.	1	10	0
— Chalis, Esq.	1	0	0
Miss Hall.	1	0	0
— Powell, Esq.	2	0	0
— Underkill, Esq.	1	0	0
Mrs. Canliffe	1	0	0
E. Thompson, Esq.	5	0	0
			14 10 0
A friend in London, per Rev. W. W.			0 10 0
A friend in Portsea, per ditto.			2 2 0
Collected by R. Young, Esq.:—			
Mrs. Mitchell, Freshwater ...	5	0	0
— Bidgood, Esq., London.	1	0	0
Friend in Essex	1	0	0
			7 0 0
Promised by Dr. Morison.	5	0	0
A friend, by ditto	10	0	0
W. Wilson, Esq., Nottingham ...	1	0	0
			16 0 0
An anonymous friend, per Evangelical Magazine			0 10 0
			£40 12 0

MELANCHOLY EVENT.

Brisham, Devon.

Uncertainty is stamped, in legible characters, upon all terrestrial objects, especially upon human existence. How true is it, that "in the midst of life we are in death." A very melancholy circumstance has recently occurred here, which has thrown a gloom over the inhabitants of this populous sea-port town. During the raging of the storm on Saturday, the 18th February, a schooner in Torbay exhibited tokens of distress: a boat was soon manned with six persons belonging to this place to render timely assistance, when, dreadful to relate, four out of the six lost their lives, through the boat filling with water and sinking. The

have left wives and families to mourn over their irreparable loss. I therefore thought it my duty, as a minister labouring in this town, to direct the attention of my people, last Sabbath evening, to the dreadful uncertainty of human existence, and the necessity of being habitually prepared for death, from the words of the psalmist: "As for man, his days are as grass: as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone: and the place thereof shall know it no more." Our place of worship was crowded to excess, many leaving for want of more ample ac-

commodation, while a death-like silence reigned throughout the delivery of the solemn discourse. Oh, may God, in his infinite mercy, accompany the services with his efficacious blessing! I am happy to add, the poor men were in the habit of attending a place of worship: and ever since myself and Baptist minister opened the "Bethel meeting," for the express benefit of seafaring men, some of them had been regular in their attendance upon that additional means of grace. What necessity is laid upon gospel ministers to watch for souls as they that must give account! T. L.

General Chronicle.

FRANCE.

FRENCH ROMAN CATHOLIC MISSIONS.

Several Roman Catholic congregations in France are engaged in promoting foreign missions. The company of Jesus, the congregation of Lazare, of Picpus, of Maryists, and others, make missions to pagan countries an object more prominent or secondary in the direction of their institution. The seminary of the Holy Spirit prepares priests for the colonies; and a new society, founded near Amiens, under the protection of the holy and immaculate heart of Mary, professes to furnish exclusively missionaries for the black population of those countries. The congregation and seminary of foreign missions stands pre-eminent: its only object is, the establishment of the Roman Catholic communion, under the name of Christianity, in pagan countries.

This important institution was founded, and not without much difficulty, at Paris, about 1655, and it obtained soon after the full sanction of the holy congregation of the Propaganda at Rome, and of his holiness the Pope. It was designed to furnish priests and bishops for China and the East, and thus especially to prepare in those countries a native clergy and a permanent hierarchy. Towards the middle of the 18th century, differences arose, or rather manifested themselves, between the directors of the seminary at Paris and the missionaries abroad. These quarrels resulted, in a great measure, from the nature of the organization of the congregation. The government interfered, and in 1775 Louis XVI., by royal letters patent, fixed the relations and rules by which the distinct portions of the institution should work together. Harmony and prosperity were speedily restored, and new life animated the whole. The political events of 1789 affected all the monastic, conventual, and religious institutions of France; and in 1791 the directors of the

seminary having refused to take the oath to the new constitution required of the clergy, their house was shut up, its inhabitants were driven into exile, and the property was confiscated. During that same year, however, six missionaries were sent out, one of whom was M. Dubois, so well known in England by his opinions on Indian missions, and now one of the directors of the seminary. Protestant England received with more than hospitality many of these refugees; her metropolis became the centre of action and co-operation, and under her protection, and even under her flag, the congregation of foreign missions continued its important labours. Four Catholic missionaries left our ports about this time, but the English vessels in which they sailed were captured by French cruisers! Six others who sailed in British ships from the port of London, between 1796 and 1799, were more fortunate. In the confusion of political strife and passion, permanent interests were sacrificed; Protestant statesmen, so called, and the Christian public, then occupied about Christian missions, did not foresee, as they might have done, the connexion between their protection of French Romish missionaries and the great political evils which their establishment in various parts of the world would, by the retributory arrangements of Providence, cause to re-act on Great Britain and her colonies.

No sooner were emigrant priests allowed to enter France, than one of the directors of the seminary left London for Paris. In a short time he repurchased most of the buildings belonging to the congregation, and every month brought with it fresh and stronger indications of permanent security. At length, in 1805, by a decree of Napoleon, "the Man of Providence," the congregation was repossessed of all its privileges; and by the same act were restored also the congregations of St. Lazare, and others, which

sent out Catholic missionaries. "The missionary societies are restored to our religion," said the Abbé de Montmignon; "new labourers go forth to China, under the avowed protection and at the expense of the Emperor. This prince, to whom all that is grand, is natural and simple, has associated his name with the genius and munificence of Louis XIV., who so well knew how to appreciate those religious institutions, even in their political importance. The restoration of the university, and of the French missions, will be inscribed in the history of Napoleon among the most splendid glories of his reign."

The "Man of Providence" was, however, mutable. Four years later, he quarrelled with the Pope, at whose instance he had done so much for the congregation; and in 1809 he annulled all the concessions he had made in favour of foreign missions. In this precarious state, the affairs of the seminary remained till the restoration of the Bourbons. Another of the directors, who had continued to reside in London, in order to maintain correspondence with the missionary stations, and to furnish supplies through British and Portuguese agencies, now returned to Paris. All the brethren rallied round him, and named him Superior. On the 2nd of March, 1815, only a few days before the re-appearance of Napoleon on the scene, the congregation of foreign missions was re-established according to the imperial organization of 1805. The violent, though short, storm of the hundred days, forced the Superior again from his home at Paris to his old asylum in London. Calm was soon restored; and the brethren of the congregation were among the first to enjoy its advantages; but it was not till 1823 that the foreign missionary seminary received a final establishment after the various vicissitudes to which it had been exposed. In that year, a royal ordinance approved and confirmed the letters patent of Louis XVI., granted in 1775, and the rulers attached to that ancient authorization since that epoch. Save some difficulties of a more private nature arising from mutual jealousies between this seminary and that of St. Sulpice, all has gone on quietly, and it may be said prosperously. The sum voted in the Budget has been diminished since 1830; but, in other respects, under the present government, there is ample compensation.

The pecuniary resources of the different communities engaged in missionary efforts, and especially those of the congregations of foreign missions, had been found almost entirely in the gifts and bequests of the wealthy and the noble, or in the grants of government. It was desirable to interest the people generally in the work, and to obtain by regular, though small contributions, a more abundant and less precarious revenue.

The state of the Roman Catholic church at the period of the Restoration, after such exhausting wars and so many important political revolutions, was deplorable indeed; and it was not possible for some time to effect much, in order to replace by public subscriptions several of the ancient and irrecoverable revenues of her religious institutions. But as the clergy gained favour and power, the emigrants an indemnity, and the national prosperity peaceful development, it was judged practicable and necessary to enlist the middle and poorer classes in missionary operations. It was with this view that an association was first formed to aid the congregation of foreign missions. Some years later it assumed a new and public character, and the association for the propagation of the faith was founded before the altar of Our Lady of Fourrières at Lyons, on a more catholic plan. Other missionary institutions were to be assisted from its funds, and ultimately, as means should be obtained, the charity of the association was to embrace the whole world. Two central councils were established at Lyons and at Paris; a plan for the collection of subscriptions was organized; the full sanction of the Pope was received; that of the diocesan clergy was gradually obtained, and the association has now an immense range of action and of influence. The object is to aid, by prayers and contributions, Roman Catholic missions in every quarter of the globe. The prayers enjoined consist of a pater and an ave every day, with the additional invocation, "Saint François Xavier, pray for us!" but in order to facilitate the performance of the duty, it is sufficient, that once for all, the virtue of the ordinary morning or evening prayer or repetition, be avowedly made applicable, by the worshipper, to the success of the association. Though gifts to a large amount are requested, the subscription required for membership is a halfpenny per week. In every diocese or parish to which the association extends, collectors are appointed to receive a halfpenny from ten subscribers, and the ten collectors pay over, in their turn, their collections to an appointed centurion, who communicates with a treasurer. This simple plan presents no difficulty of execution, while the advantages offered in compensation of the outlay of devotion and charity are found, not merely in the assured progress and success of missionary labours, but in the special personal indulgences, both plenary and occasional, granted by the Pope to the members themselves, or to the souls of their friends suffering in purgatory. "It is indeed small; a contribution of a halfpenny a week, the daily repetition of a pater, an ave, and the short invocation of 'St. François Xavier, pray for us,' is little indeed; and yet Heaven propitiated, showers on this work such abundant benedictions, that it is become a

providence for our missions in all the world." Such is the estimate made, and the result given by a Catholic writer.

The association once solidly established, its organization was gradually diffused into other countries. The directors are entirely French, but funds are from all parts, and their distributions cover the whole field of Catholic missions.

It is necessary to observe, that the association for the propagation of the faith neither missionaries nor missionary agents, and that none of the missions are dependent entirely on the association; they have each their own special, and, to us, to a great degree, independent sources of support; but, according to their claims or necessities, they receive assistance from this central fund. It is, therefore, a great mistake, to command that amount raised by the association, income of any English society, or that of several societies. It would follow only in a society collecting to assist all our missionary societies to maintain or extension of their

Nor should it be forgotten, that the direct employment is much more productive of missionary labours than an amount expended by our societies. Catholic missionaries are, and must be, married; they are all educated by the State, and, for the most part, by convents; they are accustomed to celibacy, and restricted to a style of life of domesticity, which separates them from those more expensive circles and which Protestant missionaries particularly are often forwarded to their posts by the vessels of the government, and, also, in other respects, more fully maintained than our missionaries.

Protestants should then undertake a new and a powerful auxiliary to Catholic propagation efforts has been sprung into being, and risen in the neighbouring, and, alas! formerly, least friendly part of the world, and that it is destined, from its means and organization, to become increasingly powerful, if it were only by its means, of an almost involuntary action. The result of its influence is not only rapid; dependent indeed in various degrees on the political condition of the countries into which it has been introduced, rallying, under all circumstances, and the liberality of the members of the Catholic church. The review of a few of these is the most that this community can allow, ought to fix the attention of those who desire the propagation of the pure gospel. The receipts of the association in 1839 amounted to 550,000

francs, 22,000*l.* more than those of 1838, to double the amount received in 1837, to four times the sum received in 1835, and to six times the receipts of 1833: so that in six years, the contributions had not merely increased regularly, but they had multiplied six times the yearly revenue of the association. The income of 1839 was 2,340,000 francs, (93,550*l.*) The amount of 1840 shows an increase of 23,120*l.*, and a disposable fund amounting to 3,276,000 francs, (131,100*l.*) In 1841, the increase, though less, was still considerable, (11,140*l.*) and it announces that, notwithstanding the great augmentations already obtained, the association has not reached the maximum of its resources; but that an institution, that in eight years has raised its revenue from 12,250*l.* to 142,250*l.*, may calculate on a much greater support. The accounts of 1842 are not yet made public; I know, however, that they will manifest an increase of several thousand pounds. The details of the collections present some curious facts, only a few of which can be mentioned.—In 1839, Spain contributed only 408 francs, (8*l.*); in 1840, 27,302 francs, (1,200*l.*) The Sicilies, in 1839, 6,000 francs, (240*l.*) in 1841, 61,600 francs, (3,200*l.*); Ireland, in 1839, 58,500 francs, (2,320*l.*); in 1841, 196,000 francs, (nearly 8,000*l.*) Scotland, unable to contribute, received, in 1841, nearly 1,000*l.* It has been shown, that the great bulk of these contributions are collected from halfpenny subscribers; it follows, that the number of subscribers and of agents must be considerable; connected too with devotional exercises, which carry with them indulgences, and that without penance or mortification, it is evident that the agency has a mighty hold on the people for whom it has been arranged.

With such augmented means, it is not surprising that the association is able to assist the numerous companies, religious orders, and congregations that take their part in Catholic missions in different parts of the world. The congregation of foreign missions, the congregation of the Priests of the Mission, or Lazarists, the congregation of the Holy Heart, or Picpus; the company of Jesus, the Carmelites, Capuchins, Dominicans, Franciscans, and, in all, about twenty-eight different institutions, are thus assisted and encouraged.

The old missionary stations have been reinforced, and those who have so long contended against the most formidable opposition, and have persevered amidst persecution, and, in spite of the most cruel martyrdom, are now cheered by the prospect of brighter scenes. Numerous additions have been made to the band of labourers in China, Cochin China, and the adjacent countries, and the missionaries will soon see priestly coadjutors, who will approach them, not

stealthily, and in disguise, but conveyed in honour, and publicly, in a frigate in the royal marine of France. Whatever may be the religious character of the Catholic missions in that part of the world, at least they maintain their reputation for regularity and discipline. I have lately seen an official letter from China, giving the periodical statement of the condition of the missions of the congregations of foreign missions, only in Sut-Chuen, Yun-nam, and Koni-Tcheon, in 1841. Catechumens received, 313; adults baptized, 406; marriages blessed, 236; extreme unctions administered, 819; adults deceased, 1390; Christian children deceased, 887; annual confessions, 37,808; children baptized at the article of death, 17,827;* schools of boys, 54; schools of girls, 114; European priests, 14; native priests, 30; seminary for native priests, 1. This is apparently a very correct and faithful statement of this portion of the great Roman Catholic work in that vast field on which our missionaries are only just about to enter.

Not only are the old missions replenished, but new missions have been commenced on a large scale; and though the Roman Catholic religion has ceased to be the religion of the state, these missions are more than encouraged by the government of France. Every month missionaries embark in the ports of that country, and often on board the vessels of the Royal Marine. Independently of their missions to Australia, the French Roman Catholics have founded establishments in East and West Oceania, (the Polynesian Islands,) and made provision for extensive efforts. The college formed at Valparaiso will furnish men for the islands still pagan, or in which Protestant missionaries have been long and successfully labouring. Bishops preside over the apostolical vicariates that have been created by the Pope, and the most flattering marks of interest have been given to missionaries and natives, by presents from his Holiness, and from his Majesty the King of the French. Swords and images, dresses, altars, pictures, instruments, music, implements, and tools, have been sent out from princes and potentates, spiritual and temporal. The feats of the Venus and the Artemise at Tahiti and Woahu are well known, but they do not appear to have produced the effect that might have been expected on the minds of Protestant Christians in Great Britain and America. The Society, Marquesas, Gambier, and Friendly Islands, have now either French consular or military establishments, but the way was opened for them by the priests of

the French missions. Here the native priest is arrayed in garments sent by the Pope; there the statue of the Virgin, given by his Holiness, is installed, amidst the smoke and flames of guns fired in her honour, and the display of presents furnished by royal munificence; houses and looms are raised by the tools and materials supplied by the King and Queen of the French. A consul is established at Tahiti, who has published in France the most revolting calumnies against the Protestant missionaries of England, and their native converts. The priests even are encouraged to write to the directors of the association for the propagation of the faith for publication in France, that the English missionaries assemble the people in their chapel, and, instead of preaching, exhibit, by a magic lantern, the Pope and the Catholic priests burning the Protestants in a furnace. Little did the founders of the London Missionary Society imagine that these groups of islands, which they hoped to rescue from Paganism, were to be so soon invaded by missionaries from those "other unenlightened countries," contemplated among the objects of the Society's efforts, and embraced by their Christian charity. When the "Duff" was captured, who anticipated that, on the shores of Tahiti, a war was to be waged by the priests, much more dangerous than that carried on by the privateers of France, and that in times of long continued peace, the cannon of its navy was to impose Romanism on converted and Christian populations. But it is true; and the captain of the "Venus," Dupetit Thouars, now admiral, who threatened to bombard, and who extorted money from Tahiti, has since taken possession of the Marquesas. It is true that the Bishop of the Marquesas sailed in December last, with fifteen missionaries, several operatives, and twelve sisters, for the Polynesian Islands, one of the flags of the ship bearing the Pontifical tiara. It is true, that within a few weeks, thirty-three Catholic missionaries, almost all Frenchmen, have sailed for different missionary stations, and that, within a few months, above a hundred have embarked from the ports of France.

These very imperfect details of the French Roman Catholic missions are, I fear, too ample for the *Evangelical Magazine*, but they should be known. They should be read, too, in connexion with the account of the confrérie of the Holy and Immaculate Heart of Mary. Will they contribute to rouse from a dangerous, if not a sinful, apathy, those Protestant Christians, who are so zealous in attacking every distant and indolent error, but who refuse to look even at the master-evil which is before them, and which they must meet, and grapple with, sooner or later, in every part of the world?

Yours, &c.

M. W.

* These are children brought to the priests for cure or assistance, and to whom the baptismal regenerating ordinance having been administered, they are made children of God, and members of the Roman Catholic apostolical church. The words of the office are the very same as those of the *English Liturgy*.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



BANGALORE SEMINARY.

SOUTH OF INDIA.

BANGALORE SEMINARY.

Among the means required for the advancement of the Gospel in India, the Directors have long regarded the adoption of systematic measures for raising up a native ministry in that country, as an object of essential importance. In harmony with this conviction, the Rev. Edmund Crisp, on returning to Bangalore, in 1840, was instructed to attempt the formation of a Seminary at that station, for the express purpose of preparing native youths of piety and talent to engage in the great work of evangelisation among their idolatrous countrymen; and, only a few months after his arrival, he succeeded, through divine favour, in commencing the operations of the Institution with a number of promising students in the Tamil language. The reception of students in the Canarese and Teloogoo languages, as originally designed, was of necessity deferred, in consequence of the deeply-deplored death of the Rev. John Reid, who had been appointed to act as the colleague of Mr. Crisp in this most important undertaking.

In conformity to the original plan of instruction, the attention of the students has been chiefly directed to systematic theology, careful analysis of Scripture, plans and skeletons of sermons, and essays on various biblical topics. These compositions frequently indicate a pleasing acquaintance with divine truth, and hold out considerable promise of future efficiency.

The theological course of instruction includes lectures on the several books of sacred writ; on the national peculiarities, civil institutions, and religious observances, of the Jews; and on the proofs of the divine authority of the New Testament; with other kindred subjects.

In addition to the grammatical study of their own language, the students are directed to the acquisition of English, in the hope that they will gain a sufficient knowledge of it to give them access to its accumulated, diversified, and invaluable stores of information.

The daily engagements of the students are opened and closed with prayer, agreeably to the constant aim of their esteemed tutor to render the intervals they spend in study, seasons of practical and devotional advantage, as well as of intellectual profit.

In September last, the Institution contained eight pupils, seven of whom, after a public examination held on the first of that month, were fully accepted: their moral conduct, and progress in study, had given decided encouragement. These students are severally supported through means of special benefactions presented from time to time by friends of the Society in England, whose generous support could not be bestowed upon an object more closely connected with the interests of Christianity in India, or more replete with promise to their future extension and supremacy. The number of pupils might easily be increased if less care were taken as to the moral character of those who are received; but it is a fixed rule of the Institution, that decided and acknowledged piety shall be an indispensable term of admission. The sum of 10*l.*, or 12*l.*, is found adequate to the support of a student for one year.

The engraving in our present number affords a view of the edifice erected and employed for the general purposes of the Seminary; together with two smaller buildings, used by the pupils as places of separate study.

FRENCH AGGRESSIONS UPON TAHITI.

By recent communications from Tahiti, the Directors are deeply distressed to learn that the French have continued to pursue the flagrant system of usurpation and violence, which, on former occasions, they have been constrained to reprobate. In presenting the appended statements on this subject, they assure the friends of the Society throughout the country, upon whose earnest and active sympathy they rely, that the arbitrary and outrageous proceedings, now to be detailed, have filled their minds with mingled feelings of sorrow and indignation; and that they will leave no measures within their power unemployd for the removal of the fearful calamities with which the Society's Missions in Tahiti, and prospectively throughout Polynesia, are now threatened.

Since the Autumn of 1838, no less than four French ships of war have visited Tahiti; and from the arbitrary proceedings adopted by their commanders on all, and especially on the last of these occasions, the intentions of the government in whose name these outrages are committed are no longer doubtful. The occasion of these proceedings was briefly as follows:—

On the 21st of November, 1836, a small vessel from Gambier's Island, brought to Tahiti, two Roman Catholic priests, natives of France. They did not land at the usual anchorage, but on the opposite side of the island. This proceeding being in contravention of a long established law of the island, that "no master or commander of a vessel is allowed to land any passenger without special permission from the Queen and Governors," the strangers were desired to leave the island; and upon their obstinate refusal, they were conveyed back to their vessel, *without the slightest injury either to their persons or property.*

On the 30th of August, 1838, the *Venus*, 64-gun frigate, commanded by Capt. (now Admiral) A. Dupetit Thouars, arrived off Tahiti, and her Captain demanded that the Queen should apologize, and pay down 2,000 dollars, as an indemnification to the Priests for the ill treatment and losses they had sustained; and threatened, in case of refusal, that hostilities would be immediately commenced. As it was impossible for the native Government to raise the sum demanded in the short space of twenty-four hours; in order to save the islands from the horrors of war, two or three foreign residents kindly advanced that amount, and the Queen wrote a letter of apology, thus extorted at the mouth of the cannon.

In April, 1839, the *Artemise*, another French frigate, arrived at Tahiti. Having sustained much damage on the reef, she put into Papeete, the principal harbour, for repair. This occupied nearly three months; and during the whole of that period, the most valuable assistance was rendered by the natives in accomplishing the work. These acts of kindness and hospitality the Commodore repaid, by obliging the Queen to abrogate the law which excluded Papists from settling on the island, under the threat of landing 500 men for the purpose of establishing a new government. From this period the Catholic Missionaries have been free to settle on the island.

These tyrannical proceedings were followed, on the 11th of May, 1842, by the visit of the French ship of war, *L'Aube*, a corvet of 24 guns, under the command of Capt. Dubusset. On this occasion the Queen was subjected to the humiliation of disbanding her police force, at the command of the Captain, because, in the performance of their duty, they had put the commander of a French whaler into confinement for *drunkenness and riot.*

The latest aggression of which we have been informed, and to which we chiefly desire to direct attention, as meriting the strongest reprobation of every just and benevolent mind, and demanding, at the same time, the most prompt and vigorous interference, is stated in the following passages of a letter, dated Sept. 7, 1842, received only a few days since from

a Correspondent at Tahiti, on whose integrity, judgment, and accuracy, we can place the utmost reliance:—

“On the 1st of September, 1842, the French frigates of war, 60 guns, the *Reine Blanche*, Admiral A. Dupetit Thouars, arrived at Papeete, in this island. For a few days all appeared quiet on board, and professions of peace were extensively circulated by the French. On the 5th, messengers were despatched to the Queen, who was staying at Rimeo (*daily expecting confinement*), and also to the principal Chiefs, requesting them to come to Papeete, that the Admiral might pay his respects to them; and, in consequence, all understood that his errand was of a friendly character.

“On the 8th, the principal chiefs arrived and dined on board with the Admiral; and, upon the same day, we had the first intimation that a meeting was to be held between the Chiefs and the French. The same evening the British vice-consul and the American consul received an official document from the ship, stating that differences existed between the Tahitian and the French governments which would probably lead to hostilities, and all British and American subjects were therefore warned to take means for securing their persons and property. Early on the following morning, we learned from Mure, the chief speaker, that the expected meeting had been anticipated by a secret one held during the night between four principal Chiefs and the French. At this Meeting a document was signed by the four Chiefs, of which the following is a literal translation.

“To the Admiral A. Dupetit Thouars.—Because we are not able to govern in our own kingdom in the present circumstances, so as to harmonise with foreign governments: lest our land, our kingdom, and our liberty, should become that of another, we, whose names are written below, viz.: the Queen and principal Chiefs of Tahiti, write to you to ask that the shadow of the King of the French may be thrown over us, on the following conditions:—

“1st, That the title and the government of the Queen, and the authority also of the principal Chiefs, remain in themselves, over their people.

“2nd, That all laws and observances be established in the name of the Queen, and have her signature attached to them, to render them binding upon her subjects.

“3rd, That the lands of the Queen and all her people shall remain in their own hands, and all discussions about lands shall be among themselves: foreigners shall not interfere.

“4th, That every man shall follow that religion which accords with his own desire: no one shall influence him in his thoughts towards God.

“5th, That the places of worship belonging to the English Missionaries, which are now known, shall remain unmolested; and the British Missionaries shall continue to perform the duties of their office.

“6th, Persons of all other persuasions shall be entitled to equal privileges.

“On these conditions, if agreeable, the Queen and Chiefs solicit the protection of the King of the French. The affairs concerning foreign governments, and also concerning foreign residents on Tahiti, are to be left with the French Government, and with the officers appointed by that Government, such as port regulations, &c. &c.; and with them shall rest all those functions which are calculated to produce harmony and peace.

{	RAIATA, Speaker to the Queen.	
{	UTAMI,	Principal Chiefs.
{	HITOTI,	
{	TATI,	

“The 9th was a day of painful suspense. The Queen’s consent was not yet obtained. The Admiral demanded her signature, or 10,000 dollars for injuries alleged: if neither signature nor money was yielded in twenty-four hours, he declared his intention of planting the French flag and firing his guns; thus formally taking the Island and making his own conditions. All saw that the islands were virtually taken, and of two evils it was thought best to choose the least. The Queen signed just one hour before the firing was to commence. Proclamations are now issued, of which one clause states, ‘That any person, who shall either in word or deed prejudice the Tahitian people against the French Government, shall be banished.’ A supreme Council of three Frenchmen is appointed. Beyond them there is no appeal but to the King of the French. Universal liberty is proclaimed to Protestant ministers, priests, or any others, who choose to teach. Feasts have been given, and plays have been acted. The priests are building a large brick house, and are preparing to erect a cathedral. What the result will be, God only knows! Now come the times of searching and sifting. Oh that there may be found some wheat among the chaff!”

Since the arrival of the intelligence in France, the public journals of that country have teemed with the most glowing and gratulatory accounts of the annexation of the Society

Islands, including Tahiti, to the French crown. In these papers it is stated that the act of cession, on the part of the Queen and Chiefs of Tahiti, was purely spontaneous and unsought, and that the naval commander, Dupetit Thouars, in taking possession of the Islands, only complied with their earnest solicitations to be admitted to the enjoyment of French protection. A few words will be sufficient to expose the gross and absurd misrepresentations involved in these statements.

The nocturnal meeting, at which this compulsory and deceitful treaty was made, was held without the knowledge of the Queen, and was utterly at variance with her supreme right and authority: accordingly she manifested the utmost reluctance, and refused to sign. "But," as our informant states, "the French Admiral demanded her signature, or a fine of 10,000 dollars; and if neither signature nor money were given in twenty-four hours, he declared his intention of planting the French flag, and firing his guns; thus formally taking the islands, and making his own conditions. All saw that the islands were virtually taken: of two evils it was thought best to choose the least, and the Queen signed just one hour before the firing was to commence."

It will be seen that the French Commander attempts to cover his treacherous and arbitrary conduct in yielding to the request of the Chiefs that the island should be placed under French protection, "because they were not able to govern in their own kingdom in the present circumstances, so as to harmonise with foreign governments," and "lest their land, their kingdom, and their liberty, should become that of another." But this language is at variance with the whole case. The Chiefs would not have visited the French Commander, unless he had commanded their attendance, and no danger to their liberties and government ever arose, or was even apprehended from any power but the arms of France. The fact, also, that these proceedings were conducted clandestinely, at midnight, without the knowledge of the Sovereign, and by foreigners with whose language the natives were entirely unacquainted, must produce the conviction that the conduct of the Tahitian Chiefs was the result of terror and constraint, or of motives excited by secret and unworthy means.

It might be inferred from the articles of the agreement, that it was honourably intended to secure the civil and religious rights both of the natives and foreigners; but these, especially as it respects the latter, are neutralized by the last clause,—“The affairs concerning Foreign Governments, and also concerning foreign residents on Tahiti, are to be left with the French Government, and with the officers appointed by that Government.”

In accordance with the insidious and dangerous power thus obtained, “a supreme council of three Frenchmen is appointed. Proclamations are now issued, in one of which it is declared ‘that any person who shall either in deed or word prejudice the Tahitian people against the French Government shall be banished:’” thus placing the liberty of every Englishman on the island at the mercy of these unprincipled and lawless men.

SPECIAL PRAYER FOR TAHITI.

WHILE the Directors will promptly adopt all practicable measures to defeat the base designs of French oppressors, whose acts, in this instance, have been influenced by the Jesuit Missionaries, they most earnestly entreat the friends of the Society, and of Christian Missions in general, to implore the special grace and overruling providence of God, to render these efforts effectual, and to frustrate the evil designs of wicked men. To aid this object, they respectfully and urgently recommend that, ON THE FIRST MONDAY OF THE PRESENT MONTH, THE CAUSE OF CHRISTIAN MISSIONS IN TAHITI SHOULD BE THE SPECIAL OBJECT OF PERSEVERENT AND UNITED PRAYER.

PROSPECTS OF NATIVE FEMALE EDUCATION.

WE learn from the Bombay papers that a Parsee gentleman has confided his daughter to the care of a Christian lady for educational purposes. Such an act cannot be too highly applauded, and we do sincerely trust he will be but one of many who will avail themselves of the devoted zeal of the many educated Christian ladies who are prepared to afford to the higher orders of native females the benefits of an enlightened education. On this side of India we believe there is scarcely an instance of the kind: notwithstanding the advance of education amongst the male part of the community, we know of none who have yet had courage enough to commit the education of their daughters to the keeping of devoted, intelligent, and educated Christian ladies. The argument which has hitherto been employed to fence off more enlarged efforts in the

work of female education has been, Educate the men. The men are, at least many of them, educated; but what have they done, or what are they doing, for the education of the female portion of the community? We call upon our native contemporaries to move in this matter, to rise above the petty prejudices of their subscribers, and to endeavour to lead the way in this, one of the principal means for the reformation of India. Educate and elevate the females, and the men will necessarily and inevitably be raised to their proper position in society; but if you allow the women of India to remain ignorant and depressed, the men, be they ever so educated, must and will still grovel in the dust. May the example of the Parsee gentleman find many imitators in the Hindoo community throughout India!—*Calcutta Christian Advocate.*

MAY MEETING IN THE SAMOAS.

(Extract of a letter from the Rev. Thomas Slatyer, Tutuila.)

Deep impression produced by a Missionary sermon.

MAY 26, 1842.—To-day we held our May meeting. The whole island, so far as it is "lotu," was convened on the occasion, at Leone. We deferred commencing the meeting for some little time, on account of the heavy rains in the early morning. I made arrangements previously with Teava, to hold a meeting in the great house, with the multitude that could not get into the chapel, which was far too small, though 1,200 or 1,300 were crowded into it. The text from which I preached was, "And I, if I be lifted up, will draw all men unto me." A delightful earnestness of attention was manifested; marks of deep feeling were observable in many; and the countenances of some of the more devoted of the teachers seemed to say, "Here am I, send me to erect the standard of his blessed Cross." To myself, and I trust to all, it was a deeply interesting occasion.

Offerings for the spread of the Gospel.

After the service the people dispersed; and, according to Samoan fashion, prepared and partook of their repast, during which several short speeches were made, referring chiefly to the subject on which their attention had been engaged. We now perceived that we could not do more to-day than collect the contributions, such being a work of time, and requiring to be done in an orderly manner. We now proceeded to the great house, to receive the offerings: the plan was for each village and town to come separately and in order; we receiving their parcels of arrow-root, and packing them on

one side to make room for the next. It was highly gratifying to see the families, consisting of old and young, down to quite little children, bringing their arrow-root to the treasury of the Lord. At length the multitude having brought their offerings, the church-members agreeably surprised us by approaching, each with his or her parcel of arrow-root, larger by half than the parcels generally brought; and, in addition, many of them bore baskets beautifully worked with siapo, and fine mats.

I was affected by the manner in which they offered these tributes of their gratitude, their countenances seeming to say, "Ah! Lord, what is this mite to thy infinite love?" The fact that they had so far exceeded others in their contributions, led me to think that they felt, that, having had much forgiven, they owed much. What would be the result, if the spontaneous plan of these poor Samoan Christians were universally acted upon by the Church, and the amount of contributions presented by all Christians united in church-fellowship, at least doubled that of those not in the church? Would not the result be a more speedy approach to the contemplated 100,000?

The collection of contributions having ended, I addressed a few words to the people. I could not but hope that this day, so encouraging to us all, might bear its share of influence, though but small, in advancing the object for which Jesus died and reigns above. The quantity of arrow-root collected was, on weighing, found to be 1,522 lbs.

Gratifying character of the public meeting.

On the following morning we assembled at seven o'clock, to hold the public meeting; that is, a meeting for speeches. The chapel was, as the day before, densely crowded within, and, in addition, on every side without; all appeared deeply interested in the object of the meeting. After singing and prayer, I opened with a short address, pointing out the leading objects of our assembling together, and expressed my hope that the speakers, whoever they might be, would endeavour to stir us up in this glorious work. Our plan is not to appoint and announce speakers, but to leave it to those who may feel induced to stand up; but, though thus left open, none but persons of moral character and influence ventured to address the auditory. I can only generally say, the speeches were character-

ised by great earnestness; some by no mean degree of thought; and occasionally deep feeling vented itself in tears on the utterance by some of the speakers of affecting sentiments, while the countenances of all bespoke deep interest in the proceedings of the morning. On the whole it was a most cheering meeting—felt so I believe by all. The speakers were eight in number, teachers and converted Chiefs mostly, and the meeting lasted about three hours, without any apparent diminution of interest. Afterwards the people dispersed to all parts of the island, having, I trust, been truly benefited by the services they had attended. Subsequently to the May meeting, we were favoured with seasons of more than usual solemnity, when the Word seemed to take a still deeper hold of the minds of the people.

DEATH OF THE NATIVE CHIEF MALIETOA.

(From Rev. C. Hardie, Savail, Feb. 9, 1842.)

Natural character of the Chief.

When we arrived at Samoa, in June, 1836, we found Malietoa and several of the members of his family at Sagana, on Upolu, living with the people of that place, who adhered to him as their Chief. He made Sagana his principal residence up to his last illness. But he frequently visited Sapapalii, and made short stays. These visits were more frequent and protracted during the early part of the mission. He was always very friendly towards us, and frequently loaded us with the most extravagant flattery. His love of power, and his desire to be and to appear great, were excessive. So far as mere talking is valuable, he would dispense his favours, and dispose of the property and services of others, in the most liberal and lordly manner. For instance, pointing to the boundary of his land, he would say to me, "All this land is yours—you may do with it as you please. If you want work done, you have only to tell the people to do it; if you want food, tell them to bring it; if you want fish, you have only to say the word, and they shall be brought." These things, I could easily perceive, were not at his disposal; and, while I thanked him for his good wishes and kind attentions, I gave him to understand that my desire in coming among them was not to obtain land, or exact unnecessary and unwilling labour from the people, but to live among them on terms of mutual kindness, and to labour for their present, but especially for their eternal good.

His temporary opposition to the Gospel.

As the word of God obtained influence

among the people, his visits were less frequent and protracted—evidently showing that his mind was disaffected to its spirituality and its claims. When his family in Sapapalii embraced the gospel, and made a decided stand against the wicked customs and practices of their former ignorance, he was exasperated, and used every means that either cunning or intimidation could devise, to bring them to compliance with his ambitious and wicked desires. But it was all in vain. They stood out manfully against what they were taught was fatally injurious to his and their own spiritual interests, and several instances of their patient endurance of mockery and threatening, and their opposition to the obscene and brutalizing practices of heathenism, might be furnished.

Serious impressions under affliction.

Malietoa regarded his last illness as a visitation from God on account of his sins, and mentioned particularly his evil-speaking against me, for he regarded me as the person who had influenced his family not to comply with his sinful wishes. His weakness increasing, and there being no hope of his recovery, he was brought, according to the custom of Samoa, from Sagana to Sapapalii, his own land, to die there. On his arrival, I visited him. He was extremely weak. I spoke kindly but faithfully to him. He made little reply, for he was unable. Several times I gave him medicine, by which he partially recovered, and was able to go out a little. But his weakness ultimately increased, and he was confined to his bed, where I had frequent opportunities of conversing with him, and exhorting him, as a

great sinner, to repent and believe in the Lord Jesus.

Conduct in the prospect of death.

His brother Taimalelagi, and other church members belonging to his family, frequently conversed and prayed with him. He confessed he had been a great sinner, encouraged them to tell him wherein he was wrong, and said he wished to give up all evil, and seek salvation through Jesus. When he thought his end was approaching, he put away all his wives (of whom he then had four) except one, assembled his family, and distributed among them his titles and property. His family and adherents, and many others, came from all parts of Savaii, Manono, and Upolu, to visit him in his sickness, bringing presents with them. Excepting those who had embraced the gospel, they would all have crowded into the house of the dying Chief, and, as is the custom in Samoa, have filled his ears with vile speeches, and loaded him with fulsome and extravagant flattery, for the most part in order to obtain property either then or at his decease. This, however, was positively prohibited by his family and the leading persons of the land. Only one or two persons from each place were permitted to enter the house. These were either Chiefs or heads of families.

Death of the Chief.

A few days after this meeting, Talavau came to me in great haste, and said his father was dying. I hastened to his house, and found the aged Chief lying quite motionless, and breathing at long intervals, evidently quite insensible to all around him. I gazed upon him for a few moments, and then addressed his sorrowing family on the solemnity of death, and the necessity of a speedy preparation for it by repentance, and faith in the Son of God! I reminded them that their dying relative had requested me to dissuade them from following his evil example, and exhort them to attend to the word of God. All were solemnised, and some of them wept much. I then knelt down and prayed with them,—but the ears of the aged Chief no more heard the voice of prayer and friendship—his hand no more returned affection's pressure—his eyes were closed to human sympathy—life gently stole away, imperceptibly and without a struggle. So ended the mortal life of Malietoa, on May 11, 1841. That he died a true penitent and believer in Jesus Christ, I can hardly believe. His case is with God, and there we leave it—to be revealed in another world.

Interment of the Chief according to Christian custom—Former mode of burial in Samoa.

His mortal remains were put in a properly

made coffin, and respectfully interred on his own land in Sapapalii. A square of stones, twenty feet long, by ten feet broad, neatly built, and raised about three feet, marks the place. No heathen customs obtruded their wild, unhallowed, and revolting ceremonies on the solemnities of his sepulture. The dead was solemnly committed to his kindred dust, and the living were admonished and exhorted to prepare for the solemn change, which must leave them either in endless happiness or woe. But for the gospel of Jesus, the body of the departed Chief would, immediately on his death, have been placed on a frame-work of wood, and two or three women with it, and carried through the different lands on the shoulders of the people; as the ungovernable multitude, shouting and wailing hideously, beating their heads with stones and clubs, or wildly brandishing their war-instruments, and hurling their spears, strove incessantly who should carry him. The body would have then been placed in a piece of scooped wood, and kept in the house till completely putrefied. There it would have been attended for many days by females compassionating the dead, and either abstaining from food altogether, or being fed by others—feeding themselves being a sacred prohibition.

It was also customary, on such occasions, for the different lands to divide into parties, and successively join in single combat with the root of the cocoa-nut tree, frequently inflicting serious injury on each other, and sometimes death. Another custom was, on the death of a Chief, for his family to collect property to be distributed among his adherents and others, who, in order to obtain it, lavished their lying and extravagant praises and blasphemous flatteries on the departed Chief—the whole affair being connected with many other great and glaring evils, inimical alike to the present and future happiness of the parties concerned.

But none of these things attended the death of Malietoa. The crowds who came from different parts on the occasion did all they could to oppose the gospel, and to induce its converts to compliance with former heathen customs, but they departed completely disappointed, and sufficiently angry with the gospel and the missionary. Some of the most persevering opposers, however, were heard to say, "It is no use to oppose the word of God any more, for it has triumphed; and we, who have hitherto raised our proud heads like the towering cocoa-nut tree on the beach, but whose roots are incessantly being loosened by the waves till it falls prostrate, will also be brought down by the power of God." Indeed the influence of this firm stand made by the church and people here in favour of the gospel, has been very beneficial, salutary,

live. These facts may serve to
of the evils of heathenism
d in the way of the gospel, and

also something of the temptations, difficul-
ties, and opposition with which converts
have still to contend.

SOUTH AFRICA.

STATE AND PROGRESS OF THE KURUMAN MISSION.

(From Rev. David Livingston, July 13, 1842.

General estimate of the work.

of twelve months has nearly
seen my arrival in the country of
Karas; and though, during that
time opportunities have been afforded
of ascertaining the real state of this
land, I have not until now felt it my
duty to make any definite statement to the
public respecting the amount of good
the Divine blessing on the labours
of the Missionaries, has been
among the Bechuanas.

Not only, too, I was not fully aware
of the point from which to view the
change which has taken place. We
only be conversant with the pre-
dication of the Bechuana converts,
and not be intimately acquainted with
the state of the land in the same depths of
the interior from which the former have
been, before we can appreciate the
state of the change. On my arrival
in the interior—the facsimiles of
the converts were—was I able to see,
the greatness, the wonderful works
of God. The contrast between their
present state is most striking,
and comes on my mind with greater
force than ever the conviction, that the
work has lost none of its pristine efficacy.
Thanks be to the Lord! the power
of the salvation; and the evidences
of the power which I am now witness-
ing. I believe, make me cherish
more than ever of the efficacy of the
work with which we are intrusted for
the nations to God.

But not until after I had visited
the interior—the facsimiles of
the converts were—was I able to see,
the greatness, the wonderful works
of God. The contrast between their
present state is most striking,
and comes on my mind with greater
force than ever the conviction, that the
work has lost none of its pristine efficacy.
Thanks be to the Lord! the power
of the salvation; and the evidences
of the power which I am now witness-
ing. I believe, make me cherish
more than ever of the efficacy of the
work with which we are intrusted for
the nations to God.

and growth of spiritual religion.

number of those who give good evi-
dence of a decided change of heart, when
compared with the amount of population on
the coast, is very great; and we are de-
termined to behold, from time to time,
the evidences made to it; including
the work we scarcely expected to see
the evidences of grace. These accom-
panying are not only the young and
the old and grey-headed, whose
lives have been subjected to a long course
of instruction, have also come forward
with their determination to devote

even their eleventh hour to the service of
Him who died for them. The Lord is, in-
deed, doing great things amongst us, and
our hearts rejoice in the works of His
hands. I can the more freely bear testi-
mony to the mighty effects which have
followed and do still follow the faithful la-
bours of my elder brethren in this place, as
my instrumentality has in no way con-
tributed to the result; and, from my know-
ledge of the character of Mr. Hamilton and
Mr. Edwards, I believe, in their commu-
nication to the Directors, they must always
have kept considerably within what they
might have said of the progress of the cause
of Christ through their instrumentality.

Actual and probable results of infant education.

One of the most pleasant features of the
Mission is the progress made by the chil-
dren in the infant school, under Mrs.
Edwards. Formed and carried on from its
commencement almost entirely by herself,
it shows what an amount of influence may
be exerted over a country by the devoted-
ness of a single individual. The parents
form a great contrast with their fellow-
countrymen still in darkness, and it is
nearly as great between them and their
children. Indeed the intelligent expres-
sion of countenance visible even to stran-
gers, and their amount of knowledge, would
almost lead one to fancy they belonged to
another species; and I have no hesitation
in asserting that, if the efficient tuition of
their instructress is continued to them,
there will be as much difference between
the intellectual developement of children
and parents, as we see between the physical
developement of our agricultural and town
population in England. I look to the in-
fant-school with peculiar satisfaction, for
it furnishes me with the hope that many
with hearts imbued by piety, and minds
capable of being stored with knowledge, will
spring up from it, and go forth to make
known in distant regions the unsearchable
riches of Christ.

It is with much pleasure I thus bear
my humble testimony to the efficiency of
the brethren who have preceded me in this
part of the Missionary field, and while I
magnify the grace manifested both in and
through them, I pray to be enabled to walk

with humility and zeal in their footsteps. May the same power which supported them, ever uphold and cause me to be faithful!

Growth of the church in Christian graces.

The church is in a most flourishing condition, and though there are still some points in the character of the converts which require the exercise of charity and forbearance in us, a visible improvement is going on. It is not a *stand-still* church. It is making progress against the world, and, in several instances, the truth has be-

gun to prevail over their selfish character. Of this I have had a illustration in the conduct, upon occasion, of the person who guided the wagon into the interior on one of my journeys, for when I paid him eighteen shillings as wages, he immediately laid down the sum as his subscription to the London Missionary Society. May the Holy Spirit be poured out on us more abundantly that the spirit of benevolence may be increased, and all the dark places of the interior may soon feel its blessed effluence.

MISSIONARY LABOURS IN THE BECHUANA COUNTRY

(From Rev. D. Livingston, Kuruman, July 3, 1842.)

Singular situation of a native town.

After leaving the Bamangwato, I proceeded on a visit to the Bakaa tribe. These people live on a very high range of dark coloured, naked basaltic rocks, which lie close upon the right nearly the whole way from the Bamangwato. When we arrived opposite the part where the villages are built, we turned suddenly round, and began to ascend by a narrow ravine, or rather cleft in the rock, down which there rushes a large stream of water. By this path we attain an elevation of three or four hundred feet above the valley, and enter a flat area covered with trees; bare rocks rising up perpendicularly on all sides, except at the narrow doorway by which we enter. Directly in front, the rocks rise nearly 700 feet high; and on the top of them we now perceive, perched like eagles' nests, the little huts of the Bakaa. We began to climb aloft towards them, and frequently looked upward, expecting every moment to see a crowd of natives gazing down upon us, and waiting our arrival. But we ascended in silence, and when on the top, although so near the houses, we gazed around on the strange scene, with no one to disturb our emotions. Conscience was at work amongst the people, as I shall presently explain.

Security of the tribe against external danger.

We found that the curious and deep basin, from which we had ascended, was but one of a great number all similarly formed: some were as large as Finsbury Circus, others of smaller dimensions; and the rocks, as a whole, presented the most singular appearance I ever beheld, strongly resembling the pews of a church on a gigantic scale. They are rent and split in every direction, and their sides are covered by huge angular blocks which have slipped down only a short distance from the places

whence they had been detached. In sliding, or rather sliding downwards, they impinged, in some places, on each other, and the rocks below, where currents run into the body of the rock, forming considerable cavities, were used by the Bakaa as retreats when they fled from their enemies.

The cavern that I entered, upon one occasion, nearly all the inhabitants of the village, and the powerful Chief Maseko, was completely foiled in his attempt to destroy them. None of his people gained admission, for the entrance had been performed in a crawling attitude, and once in, a dozen men could stand to defend the passage against the ingress of an individual, and he so situated. Attempts of the enemy to suffocate them were also in vain, for the rents in the rock were numerous, that the Bakaa breathed freely notwithstanding the smoke.

Power of conscience among the heathen.

These people have a bad name as compared with the other tribes, and I believe they deserve it; for a few years ago, they destroyed, by poisoning both food and drink, the second white man that visited them. He was a trader, and he, with two of his people, fell victim to the treachery of the Bakaa, and they lingered under the effects of the poison, but they put a leathern thong round their necks and finished him. They buried the wagons for the sake of the iron-work, and devoured the oxen.

As I happened to be the first European who had visited them since this darkness, their consciences loudly reproached them; and when I came into the town, the whole of them fled my presence, except the Chief and two attendants. These were the usual places of meeting, and I perceived they had evident signs of penitence, such as I never saw in black countries.

nothing that I could do, by my appear perfectly at ease, squatting the same time among them, could bear almost ludicrous expression of a dish of porridge was cooked. I saw me partake of this without the act seemed to excite their eyes; but my lying down to sleep, in face of the fatigue of my long walk, to have the full effect I desired, and I came round me in considerable

seemed to be something horrid in the presence of these people; but the impression on my mind may probably be explained by the fact, that I saw as around their necks, pieces of gun-jugs, &c.; and one had a piece of cloth round his head, all of which I must have been taken from the hands of the unfortunate trader. They, during the few days of my stay, treated me with kindness; and more than ordinary pleasure in telling me of the precious "blood bought me from all sin."

*The Gospel preached to the perishing
Aesthens.*

I bless God that He has conferred on one so worthless, the distinguished privilege and honour of being the first messenger of mercy that ever trode these regions; especially as this was the first occasion on which I had ventured to address extemporaneously, a number of Bechuannas in their own tongue. I felt more freedom than I had anticipated. But I have an immense amount of labour still before me, ere I can call myself a master of Sichuana. This journey discloses to me, that when I have acquired the Battapi, there is another and perhaps more arduous task to be accomplished in the other dialects; but, by the divine assistance, I hope I shall be enabled to conquer. When I left the Bakaa, the Chief sent his son, with a number of his people, to see me safe part of the way to the Makalaka. I shall not, however, say anything more respecting the former until I get better acquainted with their actual condition.

WEST INDIES.

PROGRESS OF THE GOSPEL IN DEMERARA.

(From Rev. James Scott, Ebenezer Chapel, West Coast, Jan. 13, 1843.)

advance on the means of grace, at once, both on week and Sabbath—has been most encouraging in the past. The present place of worship has been incapable of affording commodious accommodation to all who attend it. I record no remarkable awakening of the people; yet the truth has often been heard with deep and fixed attention, unfrequently with intense feeling, and crowded auditory, while we have the best ground for believing that it is silently, imperceptibly, yet really and surely, working its way, under the influence of the Eternal Spirit, to the consciences of many.

The great facilities I possess for being acquainted with a people who are chained under the yoke of an oppressive and degrading bondage; who were all the grossness of ignorance, and vice; who were treated with, and to a great extent imbruted, but be supposed that we see much and much to excite our pity. The fact. No other people, perhaps, so much need pastoral superintendence; and among no other people is it so esteemed and thankfully acknowledged as productive of so many happy results. Though I am not, I trust, blind to the serious deficiencies too frequently existing among negro Christians, yet I can

honestly say of the people of my own charge, that, taking them all in all, I regard them as being equal in their Christianity, to the best churches I have ever known in my native land.

Our Sabbath-school is beginning to exhibit, in the most delightful manner, the happy results of past labours. Many of the former scholars have come forward and offered themselves as teachers. The organization and the efficiency of the school is already materially improved and is rapidly improving.

The erection of a new chapel has been commenced, and considerable progress made. The foundation was laid in August last, and the workmen are now covering the roof. It is large, and will seat eleven hundred hearers; the plan is beautiful, and is generally admired. The poor people look forward with great delight to the day when it will be their privilege to worship in a large, airy, elegant edifice, instead of the long, low, uncomfortable, dilapidated building in which they now meet. The income at the station has during the past year exceeded very considerably that of any preceding year, amounting to between 900*l.* and 1000*l.*, notwithstanding the very serious interruption to industry occasioned by the introduction, on the part of the planters, of regulations offensive to the labourers. The increase of our funds has arisen in a

great measure from the desire of the people to obtain a new and comfortable place of worship.

During the past year, ten of our number have been removed by death—rather more than twice the number that died during the two preceding years. With one exception, however, all these were people advanced in life: seventy years old and upwards. These

aged disciples have died in the faith of Jesus, and the hope of glory. In a few instances, their simple, scriptural hopes were pressed with all the artless simplicity of genuine feeling, and *that* too maturely purified by the near prospect of death, judgment, have proved peculiarly delightful and edifying to all who have witnessed

ENCOURAGING INSTANCE OF CONVERSION IN JAMAICA

(From Rev. George Wilkinson, Kingston, Nov. 15, 1842.)

ARDUOUS as is the work in which we are engaged, and numerous as are the obstacles which oppose our progress, I trust we are not labouring in vain. Several instances of usefulness have recently been brought under our notice, by which we have been greatly cheered. I think I may say, that I am acquainted with six cases in which the Gospel, as the Lord has enabled me to preach it, has proved "the power of God unto salvation;" and the delightful change, manifest in the lives of those who profess to have been savingly impressed under my ministry, calls for devout gratitude to Him whose grace has been so strikingly displayed through an instrument so unworthy. I will give a short account of one person, concerning whom I think I may safely say, that if ever the Lord has made me the instrument of saving a soul from death, it has been in this instance: never have I witnessed a case in which the evidences of conversion were more decisive and pleasing.

The person to whom I refer is a poor young woman, whose father is a Jew.* For some time past, she has attended our place of worship; and, at the beginning of the present year, she heard a sermon, addressed by me to young people, from this text, "My son, give me thine heart," which produced a deep impression on her mind. Shortly afterwards, she was taken alarmingly ill with scarlet fever, then prevailing to a fearful extent, and by which multitudes were carried to their graves. At this period she expressed a wish to see me, and accordingly I visited her frequently, and found her in a deeply interesting state of mind. Her feelings and fears seemed evidently those of a truly awakened sinner; and she expressed herself very desirous of yielding her heart entirely to Christ.

Nor did her impressions of the importance and value of a personal interest in the Saviour wear away when she was restored to health. As soon as she was able, she

began regularly to attend our religious services; she was observed to listen with marked attention to the word, and she immediately commenced learning to read. She also joined Mrs. W.'s class of inquirers, among whom she has always been one of the most hopeful characters. At the time of her recovery,—her earnestness in seeking salvation, her desire for religious instruction, the spirit of determination has manifested in not following the example of other members of her class, and her whole experience and deportment have confirmed us in the opinion that she is "a new creature in Christ Jesus."

A few days ago she came, of her own accord, to converse with me, as she said "about her soul." She then described the Lord's gracious dealings in bringing her to a delightful state of peace and joy, as she had never before experienced. She expressed herself overwhelmed with a sense of the divine mercy in plucking her brand from the burning; her affection toward the Saviour seemed to glow with the ardour of a "first love," and she said she was "filled with comfort." At the same time she appeared very humble, expressed lowly views of herself, and seemed conscious of her continual need of the grace of Christ to keep her from falling. It was the effect of the interview on my mind that I could not help feeling, at that time, that, if I know anything of the value of anything of christian experience, a young woman is a child of God.

I am sure the friends of missions will glorify God on her behalf, and unite with us in the prayer, that instances of usefulness, like that I have mentioned, may be multiplied a hundred-fold; that the will of the Lord may "run and be glorified" among us; and that soon "the little one may become a thousand, and the small one a nation."

* "The descendants of Abraham are very numerous in this city, amounting to some thousands."

PUBLICATION FOR SCHOOL MATERIALS, &c., FROM TAHITI.

Directors strongly commend the following appeal, from Mr. Buchanan, of the Tahitian Mission, to the generous consideration of those friends who may be in their power to assist, by the means suggested, the important objects which it brings under notice.

A considerable portion of my time is to be devoted to the training of native teachers, and I suggest, that the friends of education in England be solicited to contribute to the means of enabling me to accomplish this object. This they cannot do unless our wants are known to them. I would, therefore, feel obliged on behalf of my pupils, if information could be conveyed to them of the names of the articles which would be most valuable for the purpose contemplated.

I may first mention, that the natives, being ignorant of the advantages to be derived from education, are unwilling to build school rooms without remuneration: besides, there are many articles necessary for building which they do not possess; especially strong hammers, axes, adzes, socket chisels, and carpenters' tools generally; trowels, paints, oil and brushes, hinges, screws, &c. For the interior, we require infant-school slates and pencils, writing books, quills, leadpencils, ink, &c.

We have next the more important persons to provide for; namely, those who are to be teachers in these schools. In many libraries, nurseries, and lumber-rooms in England, numerous articles could probably be found, that have been thrown aside as useless; such things would be invaluable to me for this class of pupils;—such as maps, charts, large botanical, surgical, anatomical, astronomical, and other plates. Philosophical instruments; as the air-pump, electrifying machine, microscope, telescope, kaleidoscope, camera obscura, working solar system, compass, quadrant, barometer, thermometer, mathematical instruments, chemical apparatus, working and other toys, to illustrate the mechanical powers, or any of the arts or sciences, or exhibiting the forms of animals, &c.; as, magic lanterns, magnetic apparatus, and the like.

Such articles would be acceptable, also, for the use of the girls; as needles, sewing and rag cottons, canvas for marking, remnants of prints and tapes.

I request the Directors would be happy to take charge of any articles on behalf of Mr. Buchanan, which may be sent, in answer to his appeal, to the care of the Rev. John Arundel, Home Secretary, Mission-house, Blomfield-street, Finsbury, in case they would forward them by the earliest suitable conveyance to Tahiti.

JUVENILE MISSIONARY MEETINGS.

Directors have great pleasure in stating, that they have been enabled to make arrangements for the following simultaneous meetings of Sabbath-schools and Juvenile Societies, connected with the London Missionary Society, to be held on Tuesday, the 1st of April; at each of which two addresses will be delivered by the Ministers named below:—

Central District, Finsbury Chapel..	{	Rev. Dr. MORISON.
		Rev. JOHN CURWEN.
Northern District, Spafields Chapel	{	Rev. A. FLETCHER.
		Rev. Dr. CAMPBELL.
Southern District, Surrey Chapel..	{	Rev. THOMAS ARCHER.
		Rev. SAMUEL MARTIN.
Eastern District, Sion Chapel	{	Rev. Dr. CAMPBELL.
		Rev. H. S. SEABORN.
Western District, Craven Chapel ..	{	Rev. WILLIAM BUYERS.
		Rev. A. FLETCHER.

It is proposed that each meeting commence at eleven o'clock precisely, and close at one.

ARRIVAL OF MR. GORDON AT MADRAS.

Wednesday, December 28, the Rev. J. Gordon, arrived in safety at Madras, on his way to Vizagapatam, the station at which he formerly laboured. He came by the ship *John Line*, Capt. Brodie, on

ARRIVAL OF MR. BARRETT AT JAMAICA.

On Saturday, January 21, the Rev. W. G. Barrett, with Mrs. Barrett and child, and Miss Meads, arrived safely in the ship *Amity Hall*, Capt. Ford, at Kingston, Jamaica, and proceeded thence on the following Monday to the station at Four Paths.

Miss Meads was subsequently united in marriage by the Rev. J. J. Freeman, (then in Jamaica, as a Deputation from the Society,) to Rev. F. W. Wheeler, to whom she was engaged before Mr. W. left England.

ARRIVAL OF MR. R. McKELLAR IN BERBICE.

On Saturday, Jan. 21, the Rev. Alexander McKellar arrived in safety, by the ship *Georgiana*, Capt. Hunter, at New Amster-

dam, and proceeded thence to Brunswick Chapel, the station to which he has been appointed.

ARRIVAL OF MR. HAY FROM INDIA.

On Saturday, March 19, the Rev. John Hay, of Vizagapatam, arrived on a visit to his native country, by the overland route,

at Southampton, and reached London on the following Monday.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz. :—

For Rev. B. Mofat.—To the Maberly Sabbath-school Teachers, for a parcel of dresses; to Miss Hilditch, Wrexham, for a valuable box of books; to the Juvenile Missionary Society, in Rev. S. S. England's congregation, Royston, for a box of useful articles; to Mrs. R. H. Taylor and friends, Edgbaston, for a large parcel of useful articles; to the United Missionary Working Society connected with Norley-street, and Batter-street Chapels, Plymouth, for a box of clothing; to Mrs. Pritchard, Deal, for a parcel of pincushions; to friends at Henley-on-Thames, per Rev. J. Rowland, for a box of useful articles; to the young Ladies of Mount-street Chapel, Devonport, per Rev. J. Pyer, for a box of clothing, and other useful articles; to Mrs. Webster, Braughing, for a parcel of useful articles; to Mr. Wells, Grange-mouth, for a box of sundries, to Mr. Toomer, Newbury, for a parcel of cutlery; to A. G. Z., for a parcel of useful articles.

For Rev. W. Inglis.—To a few friends at Galawater, Edinburghshire, for a box of clothing; to the Misses Duncan and Mrs. A. Thompson, Edinburgh, for a box of clothes; to Ladies connected with Dr. Ripper's church, Potterow, Edinburgh, for a parcel of clothes.

For Rev. W. Ashton.—To Mrs. Glendenning, Huddersfield, for a parcel of useful articles, the produce of a working society of children.

For Rev. W. Ross.—To Mrs. Corbushley, Macclesfield, for a box of clothing, &c.

For Rev. J. Read.—To Mr. Toomer, Newbury, for a box of cutlery, &c.; to J. S. Bristol, for a box of clothing, &c.

For Rev. D. Livingston.—To friends in Hamilton

and Cambusland, per Mr. N. Livingston, for a box of clothing, &c.

For Rev. R. B. Taylor.—To Frederick Smith, Esq., and family, for a box of working materials; to Ladies at Marlborough Chapel, per Mrs. Mathews, for a box of clothing.

For Rev. G. Pritchard.—To a friend to Missions, for a parcel of books; to a few females at Newcastle-under-Line, for a box of wearing apparel.

For the South Seas.—To Mrs. J. Wilson, Nottingham, for a box of dresses, books, &c.

For Mrs. Porter's Orphan School, Vizagapatam.—To the Ladies of the Rev. J. Fletcher's congregation, Hanley, for a box of useful articles.

For Mrs. Muall.—To Mr. Saddington, for a box of lace thread.

For Mrs. Cox's Schools, Trevandrum.—To the young Ladies belonging to the Rev. J. Hyatt's congregation, Gloucester, for a box of clothing.

For Rev. B. Rice.—To the young Ladies of Holywell Mount Chapel, for a parcel of fancy articles.

For the Calcutta Library.—To Mrs. Ellis and friends, connected with King-street Chapel, Portsea, for a parcel of books.

For Rev. J. Abba.—To Rev. J. Dryden and friends, Norwich, for a box of clothing, books, &c.

For Rev. J. Vane.—To the Sunday-school children at Faversham, per Rev. H. J. Rook, for a box of clothing, &c.

To Mr. W. T. Flanders, for a parcel of books; to Miss Lane, for a parcel of frocks and books; to Mr. J. S. Ansen, for 30 vols. of Evangelical Magazine; to a friend to virtue and religion; to Mrs. Parris, Shipborne; to Mr. Spuddon; to Messrs. M. and S. Metcalfe; and to H. Rutt, Esq., for numbers of the Evangelical, Congregational, and other Magazines.

MISSIONARY CONTRIBUTIONS.

From the 1st to the 28th of February, 1843, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.
Rev. Robert Gale	100	0	0	Miss Lane	0	10	0	Samuel Mills, Esq.	25	0	0
Produce of a carriage sold, the gift of a Lady	15	0	0	W. A. Seal, Esq.	5	0	0	Mr. G. Bowers.	2	2	0
D.	80	0	0	X. Y. Z.	1	19	11	Sir J. Pirie, Bart. Ald.	20	0	0
K. S.	5	0	0	For the Chinese Mission.				George Downing, Esq.	25	0	0
The late Mr. and Mrs. W.				M. M. C.	10	0	0	M. M.	10	0	0
Horncastle, per Mr. J.				Mrs. Yellowley	5	0	0	S. C.	3	0	0
Richards	18	6	8	A Preacher of the Gospel	1	0	0	W. Carling, Esq.	10	0	0
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£ s. d.	£ s. d.	£ s. d.
J. W. 1 0 0	Walthamstow, Mrs. True-	Swanage 5 19 6
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C. 20 0 0	nese Mission 50 0 0	<i>Durham.</i>
S. Cabell, Esq. 5 0 0	Westminster Juv. Asso-	Sunderland, Smyrna Chap-
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A. Hankey, Esq. 100 0 0	<i>Berkshire.</i>	Chinese Mission 5 5 0
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Mr. Rippon 10 0 0	Mr. Fidel 2 0 0	Jun. E. q. for the Chi-
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Mr. G. Collison 10 0 0	Binfield, R. Lowndes,	Wootton-under Edge, for
Hon. Lord Bexley 25 0 0	Esq. for the South Sea	the Chinese Mission 35 10 0
artin Ware, Esq. 10 0 0	Mission 20 0 0	Cheltenham, T. Jacomb,
E. G. Harris 5 0 0	<i>Buckinghamshire.</i>	Esq. for the Chinese
W. J. Brogden, Jun. 1 0 0	Wingrave and Aston Ab-	Mission 100 0 0
Kendall, for a girl in	botts 5 10 0	<i>Hampshire.</i>
Mrs. Porter's School,	<i>Cambridgeshire.</i>	Titchfield, Miss Farmer,
Madras, called Sarah	Basingbourn 24 7 9	per Rev. T. Mortimer
Kendall 3 3 0	Everden 5 0 0	Portsmouth, Pembroke-
many Chapel, Camber-	Therfield 14 15 2	street Sunday-school. ... 0 14 0
well Aux. Soc. 21 13 0	Less exps. 9s. 10d. 43 13 1	<i>Hertfordshire.</i>
aven Chapel, for China—	<i>Cumberland.</i>	Bushey 19 6 8
Anonymous 10 0 0	Workington 5 0 0	For the Chinese Mis-
Mr. H. Clarke 3 3 0	<i>Derbyshire.</i>	sion 0 10 0
Two Persons 2 0 0	Aux. Soc. per Mr. J. Har-	For Wid. and Or. Fund
154. 3s.	rison—	21l. 16s. 2d.
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Burder, for the Chinese	Barrow and Repton ... 22 9 9	Preston, for the Chinese
Mission—	Middleton 6 17 1	Mission 5 0 0
Rev. Dr. Burder 20 0 0	41l. 16s. 10d.	Watton, Rev. E. Bieker-
Mrs. Walley 20 0 0	<i>Devonshire.</i>	steth, for ditto 1 1 0
Mr. Morley 20 0 0	Plymouth, Devonport, &c.	<i>Huntingdonshire.</i>
Mr. J. Morley, Jun. 10 0 0	Aux. Society—	Aux. Society, per Mr. T. D.
Messrs. Truman, Han-	Plymouth, Norley Chapel, 107 9 3	Paul 59 17 0
bury and Co. 52 10 0	For Wid. & Or. Fund 6 0 0	<i>Isle of Man.</i>
Mr. Ballance 50 0 0	Batter-street Chapel 22 18 1	Miss Ayrton, for the Chi-
Mr. Smart 10 10 0	Rehoboth Chapel ... 12 16 11	nese Mission 2 0 0
Mr. Ohry 10 10 0	Devonport, Princes-st.	<i>Kent.</i>
Mr. Bradshaw 10 0 0	Chapel 65 15 10	For the Chinese Mission—
Mr. B. Davies 10 0 0	Mount-street Chapel 31 7 2	Chatham, E. Brock, Esq. 5 0 0
Mr. Dennis 5 0 0	Salem Chapel 3 10 0	Canterbury, Mr. H.
Mr. Ebbs 5 0 0	Torpoint Chapel 8 2 1	Christian 5 0 0
Mr. Loddiges 5 0 0	Stonehouse, Emma-pl. 5 15 6	Woolwich, Col. W. Jones, 2 0 0
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Mission—	Mission—	For a Girl in Mrs. Dyer's
Mr. Dudley 10 0 0	Richard Derry, Esq. ... 20 0 0	Chinese School 5 0 0
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THE
EVANGELICAL MAGAZINE,
AND
Missionary Chronicle,

FOR MAY, 1843.

PORTRAIT OF THE REV. J. ROBINSON, OF LONDON,
IN THE JUNE NUMBER.

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No. 245.—NEW SERIES.

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TO CORRESPONDENTS.

Communications have been received, during the past month, from Drs. Payne, Raffles, Collyer, and Leifchild; and from the Rev. Messrs. James, Evans, Jones, Harrison, Thompson, Pringle, Black, Gregory, Davies, Wilson, and Robinson.

Also, from Miss Hall; W. Leask; Thomas Mills Taylor; Sarah Elizabeth; J. C.; R. D. Thorrogood; W. M'Combie; S. W.; J. H. M.; M.; Jos. Maitland; J. L. P.; H. A.; Old Man; Mary; and Scotus.

If "Viator" will write a much shorter reply to the article on Sanctification, than the one sent, it shall be inserted.—Will P. D. S. kindly inform the Editor the subject of his communication, as he cannot identify it.—Mr. Lindsay's Portrait is in hand; but it will require some months before it is ready for publication.—The paper on Lay Preaching will appear in our next.

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THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR MAY, 1843.

MEMOIR
OF
THE LATE REV. WILLIAM WILLIAMS,
OF WERN.

THE subject of this brief memoir was a man universally esteemed, both for his moral and intellectual attainments, and his praise had gone forth at an early stage of his public career. The Rev. William Williams was the sixth child of William and Jane Probert, small but respectable farmers, at Cwmbyewn, Merionethshire, North Wales. He was born in the year 1781, and when a child evinced much of that peculiar disposition which was more fully exhibited in after years; he was a child of mild and kind temper, and studied to please the elder and younger branches of his family. His mother being a member of the Calvinistic Methodist church in that neighbourhood, he was trained as a child should be, "in the way" pointed out in the Holy Scriptures; and the truth of Solomon's remark on the training of youth was in him fully verified, for he did not depart from the path he was taught in his youth to follow. He was a constant attendant on the public ordinances of God's house, but no remarkable impression appeared to have been made

on his mind until the age of thirteen, about which period he attended a sermon preached by Mr. Rees Davis, Saron, Carmarthenshire, and then he felt more particularly that he was a sinner, and that it was through Christ alone he could be saved. The impression made on his mind on this occasion was such that he soon afterwards became an anxious inquirer for salvation, and before he had attained his fourteenth year he was received a member of the church (Independent) at Trawsfywrdd, then under the pastoral care of the late Rev. William Jones. Not long after this, it was evident a great and mighty work was to be done through him, and that his transcendent abilities, coupled with his meek and lowly spirit, fitted him to fill a nobler sphere; in a word, he was endowed with every requisite to become a minister of the everlasting gospel. Wonder not, therefore, that at the age of nineteen he was singled out by the church of which he was a member for that work. When the subject was first mentioned to him, he felt his

unworthiness, and feared to enter upon so momentous a mission; but after prayer and supplication at the throne of grace, and a careful perusal of the word of God, (also Hall's *Help to Zion's Travellers*.) he resolved to do what he could for his Lord and Master; he accordingly commenced preaching, and soon became a favourite with the warm hearted Welsh. He continued preaching at home and the adjacent villages for about two years, and then entered upon his studies in a grammar school, near Newtown, Montgomeryshire, from whence he went, in 1803, to Wrexham Congregational Academy, under the tuition of the late Rev. Jenkin Lewis. At this time he was so poor an English speaker, as not to be able to engage in the most simple conversation in that language; he, however, acquired sufficient acquaintance with it during his stay there, to enable him to preach, though imperfectly; and enough Greek to put himself right, when an appeal was necessary from the Welsh to that language. But he never shone as a classical scholar, for he was backward in learning language; yet imperfect as he was as an English speaker, English congregations have flocked to hear him, and hung upon his lips with an ecstasy of delight and gratification; indeed, some of his English sermons will ever be remembered as the most masterly productions of his great mind. It is said, that a sermon he preached to a London audience, addressed to mothers, stamped his reputation as a deep thinker and clear demonstrator of the principles he professed and supported. But to return: Mr. Williams left the academy in the year 1807, and on the 28th of October, 1808, he became the pastor of the Independent churches of Wern and Harwd, where his labours were eminently blessed. At the commencement of his ministry, the church consisted of five members only, whereas at the time he left, there were upwards of three hundred. Soon after his ordination, he commenced a new cause at Rhosllanerchrugoy, a populous village close by; here also, at

the first celebration of the Lord's supper, seven partook; at the present time, there are about three hundred members. He afterwards preached at Llangollen and Ruabon, and succeeded in establishing churches there; and it is worthy of remark, that in each of these places, chapels were erected under his superintendence, and before his death, he had the happiness of seeing ministers ordained over the churches in question.

In the year 1817, Mr. Williams married Miss Rebecca Griffiths, of Chester, a young lady of property, and one who possessed no small share of wisdom and piety. She proved to be "a crown to her husband," and in every sense of the word, "an help meet for him;" by her he had four children, two sons and two daughters; and in their domestic circle might be seen the "happy family" fully exemplified, until death visited the house, and took away the kind wife and affectionate mother. Mr. Williams was no longer the same man; he felt her loss deeply, and his health (until then good) gave way rapidly. It became evident he must leave the neighbourhood (endeared to him by so many ties as it was) he resided in, and the flock he loved; in the year 1837, therefore, he accepted the unanimous call of the Welsh Independent church at Liverpool to become their pastor, and entered upon his ministry among them with every prospect of success; nor indeed was he disappointed, for so popular was he, and so blessed were his ministrations, that it soon became necessary to look out for a site* whereupon a new chapel might be erected, and a portion of his numerous church might go to worship; but he was singled out to die, his race was nearly finished, and his Master was about to call him home. In March, 1838, he had an engagement to fulfil at Mostyn

* Ground was obtained, and a neat chapel built thereon, but poor Williams did not live to see it. In the "*Evangelical Magazine*" for February, 1843, there is a reference to it, under the head, "*Salem Chapel, Liverpool.*"

and Bagicet, where he had promised to lend his powerful aid in some temperance meetings. The day upon which he left Liverpool was cold and damp, and riding, as he did, for thirty miles, in wet clothes, he took a cold, from which he never recovered; for as soon as he returned home he became an invalid, and was confined to his bed. This, added to the loss of his dear wife, threw his already weakened constitution into a decline. All the efforts of his medical attendants proved abortive, except for a short season. About this time his eldest daughter was taken ill, and it became but too visible that she also was consumptive. The medical men attendant upon Mr. and Miss Williams thought it advisable that they should leave Liverpool for the country, and, strangely enough, Mr. Williams again became the pastor of Wern and Rhos churches, and it may most truly be said, his latter end was more blessed than his beginning, for very many sought the Lord under his ministry, and the number of those who are called by Christ's name in these places greatly increased. Contrary to the hopes of friends and relatives, the change proved unavailing. Miss W.'s strength rapidly decreased, and both she and her endeared parent were conscious that the time of their departure was at hand. A few mornings before her death, her father, as was his custom, entering her room to inquire how she had passed the night, the following interesting conversation took place between them:—

"Well, Eliza, how do you feel yourself this morning?" "But weak indeed, my dear father," was the reply. "Ah, my child! we are both running the race—which, think you, will be the first to finish our course?" asked Mr. W. "Oh! I shall," answered she, "for I believe you have work yet to do." "No! no! Eliza," remarked Mr. W., "my task is nearly done." "It may be so, dear father," said this pious young lady, "but I still think I shall be the first to depart." "Perhaps," was his reply, "it is better so, for I may be

more able to bear the shock; but," continued he, "are you anxious to see the end of your journey?" "Oh yes," she replied, "for I shall see many old friends—my dear mother also; but, above all, I shall see Jesus." "Ah! well then," said he, "tell them I shall shortly follow."

This amiable and pious young lady died on the 21st of February, 1840, aged 22. Her last words were, "Peace! peace!" The event, as may be supposed, deeply affected her dying father. He became weaker day by day, and on the morning of the 17th of March, 1840, in the 59th year of his age, he also departed in peace, to the mansions of bliss,

"Where he shall bathe his weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across his peaceful breast."

On the 25th, his remains were interred in the chapel which had been the scene of his pastoral labours for so many years. Previous to interment, prayers were offered, and addresses delivered, by the Revds. Dr. Raffles, Liverpool; A. Jones, Bangor; S. Roberts, Llanbryn-mair; J. Pearce, Wrexham; M. Jones, Llanllechyd; C. Jones, Dolgelly; W. Rees, Denbigh; and Robt. Roberts, Janyclawdd, (Calvinistic Methodist.) Several other ministers and a numerous concourse of friends were present on the melancholy occasion. The following Sabbath evening his funeral sermon was preached, to a large and sorrowing congregation, by Mr. Rees, Denbigh, from the words, "The beauty of Israel is slain upon the high places; how are the mighty fallen!" 2 Sam. i. 19.

On the closing scenes of the life of the dear departed Williams, some interesting passages have been furnished, in an excellent Welsh memoir of the deceased, published by Mr. Rees, Denbigh, and of which I take the liberty of availing myself.

One day, the Rev. J. Pearce, of Wrexham, visited him, and after a pleasing, though melancholy interview, just at parting, Mr. W. remarked—"Well, dear brother, I have done with

all earthly affairs ; nothing now awaits me but heavenly pleasures." To the Rev. B. W. Chidlaw, of America, he remarked, " Here I am much the same as a disabled huntsman ; I hear the sound of my fellow-labourers and brethren, but cannot follow them. My soul, however, is in the work ; and though my body fails, I can only pray that God, even our Father, will bless them, and cause his face to shine upon them. Had the spirit which now animates our brethren animated us twenty years ago, we should long since have sung the songs of triumph." The Rev. Mr. Rees and several other friends visited him shortly afterwards. He was at this time just departing. When he beheld them, he exclaimed, with tears in his eyes, " Ah ! my brethren, how glad I am to see you once more ere I depart hence." He then inquired, in a most anxious manner, how they had succeeded in some revival meetings they had attended ; and when Mr. Rees told him that several poor sin-

ners had fled to Christ for refuge, he again burst into tears, and said, " Well, to Him, not unto us, but unto Him be the praise. You have returned more than conquerors, through Him that loved you." Mr. Rees remarks—" There was something so affecting in this hallowed scene, that we could not withstand our emotions ; and we all found relief in a flood of tears, and wept together." When the friends arose to depart, Mr. Williams said—" Well, well, I suppose we shall not meet on earth again ; and now we are parting for the last time, let us vow, in this place, and at this moment, that we will meet one another at the right hand of our blessed Redeemer." " In truth," remarks Mr. Rees, " this was a glorious and solemn parting."

I cannot better close these few remarks, than in the words he chose as the funeral text for his friend, the late beloved and Rev. David Jones, of Holywell—" He being dead, yet speaketh," Heb. xi. 4. E. G. S.

THE ECCLESIASTICAL CONTROVERSIES OF SCOTLAND.

To the Editor of the Evangelical Magazine.

DEAR SIR,—Comparatively few persons in this country are acquainted, it is imagined, with the state of the different religious denominations in Scotland, yet that country is now in a most interesting position, and problems, in reference to the connexion between church and state, the value and efficacy of confessions of faith, &c., &c., are about to be practically solved there, which have long agitated the church of God.

Everybody has heard of the anti-patronage and non-intrusion war, by which the very existence of the national church is threatened. This controversy, though the conflicting parties are for the most part evangelical on the one side, and non-evangelical on the other, does not relate to any of the great principles of the evangelical system. In another denomination,

however, a controversy in reference to more than one of these principles has sprung up, of the nature and importance of which it is the object of this Letter to give the reader some account.

The denomination alluded to is the United Secession church, a large, a very respectable, and influential body of orthodox Presbyterian dissenters. Every minister of this body signs, before his introduction to any pastoral charge, the Westminster Confession of Faith ; and, whatever reason—if any—there may be to apprehend that the form of sound words generally held by the Secession ministers may have partially resulted from attaching more authority to the Confession than any human production ought to have, there is no doubt that the strain of doctrine taught by them has been, till recently,

mony with that standard, strictly
erally understood.

late, however, as if to show how
ible it is for any human standard
trine to shackle the understand-
d conscience, diversity of opi-
and of teaching, has begun to
. One of the first, if not the
oints on which this diversity dis-
itself, was the vital doctrine of
ement. The Westminster Con-
seems at least to confine the
ent to the elect,—to teach, that
sense did Christ die for the non-
so that there can be no more
ncy in his sacrifice to save non-
men than fallen angels. Now, if
re true, what foundation would
be for any man, who did not
that he was an elect man, to
e his salvation upon Christ?
g the pressure of this difficulty
s force, certain ministers of that
ination began to suspect, a few
go, the correctness of their for-
ws in regard to the extent of
onement. They saw, that if
died for all men,—not in the
if *intending* to save all men, (for
ey have never affirmed,) but in
se of intentionally removing all
bstacles which lay in the way of
vation of all men,—then all prac-
difficulty is removed; that, in
se, the way is opened, (as they
pressively say in some of their
ications,) for the sinner to *get*
Christ. Every one knows, that
many persons, who have been
med to hear the doctrine of a
atoneinent preached, become
us of guilt, they are greatly
ed with doubts whether Christ
for them, as to warrant them to
their hopes upon him. “He
s their language, “for the elect,
He die for me?—am I one of
ct?” How, indeed, can it be
se? If the death of Christ re-
legal obstacles to salvation in
e of the elect merely, it follows
y that I must know that I be-
o that number, before I can
that such obstacles have been

removed in my case; and as there are
no means of ascertaining this, every
way (to adopt the language formerly
referred to) of *getting into Christ*
seems closed up against the whole of
the human family. If pressed by the
danger behind, the sinner goes to
Christ; the doctrine he has been
taught—the doctrine of a limited
atoneinent—can only carry him for-
wards with a peradventure that he may
be saved, because it is possible that he
may be one of the elect; it cannot give
him the certainty of acceptance. If,
on the other hand, the death of Christ
removed legal obstacles—*all* obstacles
on the part of God—to the salvation of
all men, then I need only to know that
I am a man to inspire the fullest confi-
dence that, if I am willing to be saved,
and go to Christ for salvation, I shall
not be rejected.

The ministers referred to in this let-
ter have taken this practical view of the
atoneinent, and it is probable that the
freedom and energy in preaching the
gospel to sinners, which the doctrine of
universal atoneinent (*i. e.*—for let not
the language be misunderstood,—*that*
the death of Christ intentionally removed
all obstacles on the part of God to the
salvation of all men,) cannot well fail
to give to a minister, prepared them to
surrender their former faith in the li-
mited extent of Christ's death. At all
events they *have* surrendered it; and
are now preaching, boldly, that, as
Christ died for all men, and for all men
in the same sense, the question, “Am
I elected?” needs not be raised at all;
that it is, indeed, impertinent and im-
proper to raise it—as impertinent and
improper as to inquire, as a necessary
preliminary to going to Christ, “Am
I learned, or poor, or rich?” Since
Christ died for all men, that all men
believing may be saved, no one needs
to know more than that he is a man to
know that Christ died for him, and
that, if he believe in Him, he shall be
saved.

Comparatively few, I believe, have
ventured to avow their belief (all ho-
nour be to the men who have had the

moral courage to do it) in the universal extent of the atonement, because the church courts, in the spirit of their ancestors, who would have crammed the Solemn League and Covenant down the throats of the whole country, have already deposed, and seem prepared to depose, all who deviate from the standards of the church, these standards being, not directly at least, the Bible, but the Confession of Faith, and other writings of their own conformed to it, and explanatory of it. Yet there can be little doubt that others agree with the few who have avowed themselves, that more are beginning to doubt the limited extent of the atonement, yea, that the faith of the church in that doctrine is beginning to falter. The Scotch Congregational Magazine, which announces the important fact that the whole of the Congregational body in that country are one in their belief in the universal extent of the atonement, declares, "That the Secession church is divided, cannot be doubted. The present healthful agitation—for such we deem it—has broken the bulwarks of uniformity." "The progress of the truth is already far greater than its recipients are willing to allow. The theology of the present race of Seceding ministers is not the theology of their predecessors. Truth has undermined and overthrown the standards." Confirmatory of this statement is the language of Dr. Balmer, one of the excellent professors of that church—"Twelve years ago, the supreme court of the United Secession church passed an act, condemning the doctrine of a universal atonement. But how great the change effected within the last two years. The doctrine of a *general reference in the death of Christ* has been officially recognized, such a reference as necessarily implies a universal atonement; for surely nothing but a universal atonement could have opened the door of mercy for all, unless God can pardon sin without an atonement. And though the expression is not yet stamped with the seal of judicial approbation, the chief lets to the use of it

are taken out of the way; and already it is sanctioned by such authority as will speedily ensure its all but universal adoption."

I am bound to apprise the reader that difference of opinion on other subjects besides the extent of the atonement exists between the *excluding* and the *excluded* parties in the Secession church. Your space, Mr. Editor, will not allow me to specify them. The deposed ministers seem to regard the opinions they have formed on the whole of the disputed points as forming a system of truth, the parts of which are logically connected with one another. I do not see with them here. I can perceive no necessary connexion between a universal atonement and the opinion, strongly maintained by them, that assurance of personal acceptance with God is essential to faith. Faith is belief in the Divine testimony. It has regard, as an eminent writer has said, to what is written. Now, it is not written that I am accepted of God; consequently, the belief that I am personally accepted cannot constitute a part of the faith of the gospel. It may invariably accompany it, but it is not *in* it, or *of* it. It is not the thing or fact believed. The faith of the gospel arises out of the evidence we have, that what God says to us is true; assurance out of the evidence we have that we believe what God says to us.

You intimated, Mr. Editor, in your review of "Strictures on Dr. Marshall's late work on the Atonement," that "the persons in opposition to whose views" that work was written, may not "have acted throughout in the most judicious manner." The fact may be so; I do not, however, affirm it. It may be further true that, in the rebound from errors on one side of the line of truth, they may go to errors on the other. It may be well to guard them against the danger of doing this. Some of them are ardent men; one of them is a young man of superior attainments, original, highly-gifted, capable of intense feeling. Let us pray for

and his co-sufferers from the hard, unrighteous, sentence of the Synod—all of whom, judging from their correspondence and their writings, (and we have no other means of judging,) to be men of integrity and devoted to the cause of God,—that, if they are in any danger, which I venture not to affirm, of passing from an extreme

on one side of the right line, to an equal extreme on the other, they may be mercifully kept from that danger, be guided into all the truth, and be enabled to preach it with distinguished success.

THE AUTHOR OF "STRICTURES ON
DR. MARSHALL'S LATE WORK
ON THE ATONEMENT."

ENCOURAGING NARRATIVE.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—Notwithstanding the changes we sometimes experience in local circumstances and connexions, there are past events which are never forgotten; and, as

"Friend after friend departs,"

friends in Christ, and especially those of tried character and long standing, are worthy of being "had in everlasting remembrance." The recent receipt of such a friend has just occasioned the receipt of letters from surviving friends, one of them requesting to prepare an obituary of the deceased; but the particulars and circumstances of the case are such as, in judgment, to render a narrative, may be inserted in your "Home-nicle," more proper, as it may serve to encourage the preaching of the Gospel in cottages and farm-houses, wherever such labours of love appear to be required.

Soon after my ordination at Haverfordwest, as minister of the old dissenting congregation in that town, I became intimately acquainted with the

Rev. Arnold Davies, of Rosemarket, who was then in a declining state of health, and for whom I preached occasionally on Sunday evenings, my condition having then only service in the morning and afternoon. On one of these occasions, when I did not return to Haverfordwest until the following morning, I informed him that I had been urged, by a member of the Church under my care, to preach in his

cottage at Freystrup Cross; and suggested that, as the place was nearer to his residence than to mine, it would be well, should his health improve, if he would unite with me in holding stated meetings in that village. To this he readily assented, and proposed to accompany me to the place, that we might see the good man's cottage, and determine on the plan of our future proceedings. On reaching Freystrup Cross, the cottage in which we designed to preach was found to be too small, and in other respects inconvenient, so that we were desirous of obtaining better accommodation. Observing a farm-house at a little distance, which seemed the largest and most eligible place for our purpose, I said to my esteemed brother, "Who knows but those who occupy that house would be glad if we would preach under their roof. Let us just call in a friendly way, and tell them the object of our visit, in connexion with our disappointment as to the cottage we have been to see." This was accordingly done; and the house was found to be occupied by a widow, who had formerly been connected with the Wesleyan Methodists, but who, in consequence of domestic trials and afflictions, had almost totally neglected the means of grace, and suffered her religious impressions and feelings to decline. This she lamented with tears, and expressed her wish, for the future, to live near to God. At the same time

she expressed her joy and surprise at our unexpected visit, and offered us the use of the largest and best room she had, as often as we should require it! The time was then fixed for the first meeting, which took place accordingly, and was numerously attended. Mr. Davies was the preacher, and I believe it was the only time he was permitted to preach there, as he was soon afterwards called to receive his reward in heaven. (See his Memoir in the "Evangelical Magazine" for August, 1816.) The gospel was afterwards regularly preached at Freystrup Cross until the widow's decease, and not without some encouraging tokens of success. For the space of two years she received the word with joy; and, in her last illness, used to be brought down from her sick bed, and placed in her chair among the people, that she might worship and hear the glad tidings of salvation with them. Indeed, she longed for the return of the meetings, being refreshed and comforted by them. Believing in the Lord Jesus Christ, she found rest for her soul, and was favoured with strong consolation, and a good hope through grace. In her appeared to be fulfilled the prophecy, which says, "The ransomed of the Lord shall return, and come to Zion with songs; and everlasting joy shall be upon their heads: they shall obtain joy and gladness; and sorrow and sighing shall flee away!" This passage she selected for her funeral discourse; and, according to the custom of the country, I addressed her weeping relations, and a large company of people, before the funeral procession moved from the house to the churchyard.

After the widow's decease, our meetings were continued at Freystrup Cross by permission of her daughter, who was afterwards married to Mr. Wm. Davies, who, with his wife, became members of the church at Rosemarket, when their esteemed pastor, the Rev. D. Thomas (now of Wotton-under-edge), was associated with me in those gratuitous and voluntary labours. At length,

Mrs. Davies became the mother of a numerous family, whom she and her worthy husband endeavoured to train up in the fear of God, and in the faith of the gospel. The word preached under their roof was still blessed to the true conversion of several persons; and their house will be remembered as the place in which the Rev. George Rogers, of Harmer Hill, in Shropshire, and the Rev. J. Rowlands, of Henley-on-Thames, delivered their first sermons, when members of the church under my care at Haverfordwest. Some time after this, the interesting meetings held at Freystrup Cross were discontinued, in consequence of the removal of our friends to Derby Farm, and the erection of a new chapel at Middle Hill, by the congregation assembling in the tabernacle at Haverfordwest. Of the church afterwards formed at Middle Hill, Mr. and Mrs. Davies became members; and of which he is now a deacon. Their eldest son and daughter are also members of the same church; and although the same thing cannot yet be said of the whole family, there are but few indeed which exhibit a more satisfactory illustration of the salutary influence of evangelical religion on the human character, and of the temporal and spiritual blessings connected with it.

I now come to the immediate occasion of this narrative, which is the happy, though lamented death of my much esteemed friend, Mrs. Davies, of whom her pastor, the Rev. Nathaniel Harris, speaks as having been "a mother in Israel." A further idea of her character, and a few particulars relative to her departure to a better world, must be given from a letter addressed to me by Mr. Thomas, of Wotton-under-edge, dated December 23, 1842. "I know not exactly," he says, "when she was admitted a member of the church at Rosemarket; but I recollect that her Christian experience, and the simple, unaffected manner in which it was related, gave great satisfaction to all her friends there; and they never had to regret that she was admitted

into fellowship with them. You know the cheerfulness with which she used to receive the servants of the Lord Jesus Christ to preach at her house at Freystrup Cross, and that the preaching of the gospel there was blessed to many, among whom were two or three of her own servants, and one who is now a most useful member of the church at Middle Hill, and, I believe, an occasional preacher. It was at Freystrup Cross that my dear nephew, William Thomas, late of Stone, preached his first sermon. The recollection of the sweet, lively, and united services which we used to have there, appeared fresh in her mind, and in that of her kind-hearted husband, the last time I was in Pembrokeshire; and they appeared to attribute, in a measure, the prosperity with which the little church at Middle Hill has been blessed, to the services continued for so many years in their house. Her son, in his letter to me, observes that she had been in a weak state for the last two years, but not alarmingly so. She was able to be up and down till within three weeks of her death. He says it was a sorrowful time for them, when they saw that they were about to lose their dear mother, but that it was nevertheless delightful to see her going as she did. 'My wife,' says he, 'has told me that it was a privilege beyond any thing she could conceive to be present with her.'

Not long before her departure, Mrs. Davies was overheard trying to sing that well-known stanza in Dr. Watts's hymn book :—

"The wandering world inquires to know
Why I should love my Jesus so;" &c.

And truly in her conduct the constraining influence of that love was conspicuous in no small degree. When unable to sit up, her impression was that she had not to wait long before she should be at home, in the "house not made with hands." On the last Sabbath she spent below, she desired to see her children and friends after

the morning service at Middle Hill, when they found her in a happy and cheerful frame, wishing them to be reconciled to the separation about to take place. On the following day, being something better, when her friends expressed their hope that she would be spared a little longer, her remark was, that, if it should so please God, she was willing to stay with them, but that she had no such desire; and observed that to-morrow might bring a great change, as indeed it did. Her son was sent for, and she had the pleasure, as she called it, of seeing all her children with her; notwithstanding which, she expressed a desire to depart, and be with Christ, which, she said, would be far better. Her minister, Mr. Harris, having been also sent for, came to witness her peaceful end. On his proposing to pray for her, Mrs. Davies remarked, that her work was done, that all was well, and that she was happy. When about to leave the room, after prayer, she requested him to pray again, intimating that she found pleasure and comfort in hearing and uniting with him as far as she could. "It was a sweet season," observes one who was present, "which cannot easily be forgotten."

On the night following, after sleeping for some time, Mrs. Davies was heard to whisper, "Come, dear Jesus, and fetch me home." During the ensuing day, she was free from pain, and enabled to speak to those about her on any subject she wished. When heavy thunder came on in the night-time, she observed some one going to cover up the window, and said, "Who is afraid of it?" remarking that she used to be afraid of thunder and lightning, but was not so then. Shortly after this, she asked a female friend from Haverfordwest, if she thought it possible for her to continue much longer. Her friend answered that, in her opinion, she could not; upon which she said, "Miss R—— has told me good news!" and, about four o'clock in the morning, she fell asleep in Jesus. Ac-

according to her request, Mr. Harris preached her funeral sermon, from Rev. xiv. 13: "Blessed are the dead who die in the Lord." "She was, indeed," says Mr. Thomas, "an eminent Christian; for, as it respects consistency of character, I have scarcely known her equal."

To the above narrative, of which the personal religion of my esteemed friend forms so considerable a part, I rejoice to add, that her happy death, in connexion with other afflictions, has been the means of inducing her daughter-in-law to walk in her steps. Mr. Harris informs me, that she has been recently admitted a member of the church at Middle Hill. Let my brethren in the ministry, then, and especially those who are young, on reading the above narrative, remember the exhortation, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, or whether both shall be alike good." We know that, if some seeds fall by the way side, upon stony places, or among thorns, some shall fall into good ground; and that, "in due season we shall reap, if we faint not." The promise of our God, that his word shall "not return void, but prosper in the thing whereto he has sent it," has been fulfilled, as many living witnesses can testify. The endeavours to do good at Freystrup Cross and Middle Hill, which have been honoured with

success, were not in accordance with the parochial system, which would have totally precluded them; but they were carried on in the spirit of the Home Missionary Society, which now assists in sustaining the like efforts of Mr. Harris at the last-mentioned place. Without opposition to the parish minister, his parishioners have received additional instruction and benefit, which many of them readily acknowledge, and in which he ought to rejoice. O for more of the spirit of prayer and of faith in preaching the word, that more extensive good may be done! Let us not only pray for success, but expect it, and we shall not labour in vain. And if we seek to be useful in the spirit of love towards all our fellow-servants, our Divine Master will surely be with us, and make us the honoured instruments of "turning many to righteousness." Being "stedfast, unmovable, always abounding in the work of the Lord," we may not only look for success equal to that which has now been recorded, but hope to "see greater things than these." Praying that our glorified Redeemer may smile on every scriptural attempt to promote the interests of his spiritual kingdom,

I remain, my dear sir,

Yours truly,

JOHN BULMER.

Rugeley.

LETTERS OF THE LATE PROFESSOR LAWSON,

OF SELKIRK.

From the late Rev. Dr. Lawson, of Selkirk, Professor of Divinity in the Secession Church, to the Rev. Andrew Lothian, of Edinburgh.

Selkirk, Jan. 1, 1814.

MY DEAR SIR,—I write this to inform you of an event which I know will give you much regret. It is the

death of my beloved son John, to whom, as to his brother, you paid so much kind attention when he resided in Edinburgh. I take a kind of melancholy pleasure in expressing my gratitude to those who favoured him with their kind regards; yet I find them so numerous, when I think of them, that I cannot find terms of ac-

knowledge for them all. He had, partly from nature, and I hope also in part from grace, a facility in making friends, who will now sympathize with us in our sorrow. I believe he never made any enemies, nor do I know that he ever met with unkindness.

His death makes a large diminution to the earthly happiness of us all. We cannot but mourn for the loss of one whom we loved so dearly, and who so well deserved our love. This last observation I would not so readily make to you, if I were not persuaded, from your knowledge of him, that you will not place it to the account of a father's partiality: I am sure, from continued experience, that a great part of his happiness lay in giving pleasure to his parents, to his brothers and sisters, to our friends and his, and to all who had any connexion with him.

I believe we have reason to ascribe it to partial fondness in David, that he never said to Adonijah, Why hast thou done so? But Adonijah was born to be a prince, and exposed to those dangerous temptations which attend high stations in life: my dear son was born in a humbler and a safer station, and I do not feel regret, but pleasure, in the recollection that I never, so far as I recollect, found fault with him; on the contrary, I sometimes told him, that I had been always well pleased with his behaviour.

I do not know that he was ever called to the great duty of Christian forgiveness; but no doubt if his life had not been short, he must have been exposed in some degree to the injuries that try the meekness of the Christian. His days have been very few in this world, but I trust that God has given him length of days for ever and ever.

We all mourn deeply for the want of him, but we are persuaded that we have great reason to rejoice and be thankful for the ground we have to think, that he is incomparably happier

than we can hope to be, till we are with him. Our grief, we hope, will have its influence in preparing us for that felicity. All of us would shudder at the thought of being for ever separated from him. This indeed is a consideration that ought to have infinitely less influence upon our minds than the desire of being with Christ; yet I think it may be allowed a place in our thoughts. The holy writers do not always use the most powerful arguments in recommending holiness; and the weaker may sometimes be of great use, when the stronger are not felt as they ought to be.

He had been six months unwell. He did not through the whole time seem to be apprehensive of the event that has now afflicted us. Yet from what has been told us by his brother Andrew,* I conclude that he wished to conceal from us apprehensions that he had really formed. He tried to the last day of his life to make his affliction very light. He then said to us, that his distress was greater than ever. But we took no thought that next morning at four o'clock he was to breathe his last. I hope he was then overwhelmed with joyful surprise, to find the kind and soothing offices of his mother and sisters exchanged for the attendance of blessed spirits sent to convey him to that world where there is no more sickness nor sin.

God grant that I may not be deceived in the earnest hope which I would gladly entertain, that his parents, brothers, and sisters, and many others, who loved him whilst he was on earth, will, when a few years more are passed, meet with him in heaven, never more to be separated from him!

May Mrs. L. and all your children, with yourself, be partakers of the best blessings of heaven.

I am, yours affectionately,

G. LAWSON.

* Afterwards the Rev. A. Lawson, of Selkirk.

*From the late Rev. Dr. Lawson, to
Mr. Thomas Mair, Edinburgh.*

Selkirk, June 20, 1816.

DEAR SIR,—It is a very affecting consideration of which you spoke in your last letter, that you are now in the year of life in which your amiable father* died in a good old age. I now am within less than three years of the time of my much respected father's death. And we certainly ought not to think of many more years. Why should we? What have we here? What unknown felicities await us beyond the grave, if we are not imposing on ourselves and all around us, by calling ourselves the followers of them who through faith and patience inherit the promises!

We may possibly be allowed some more days or years of life. Isaac lived longer than his father Abraham, although *he* died full of days. Both of them lived many years longer than their grandfather Nahor. And whatever years of life are given us, are to be spent with gratitude to Him in whose hand is our life, and breath, and all our ways. We cannot now hope for days of such pleasantness and sprightliness as in the prime of life. But God has wisely given us the experiment in our own bodies of the folly of seeking our happiness in animal enjoyments, and of putting away from us the thoughts of that day which must soon come to all.

The days of mourning for your father are long since ended; but I was pleased to find in your letter that you cherish his memory, and the best way of cherishing it is in kindness to them that stand in the same relation to him with yourself, in imitating his virtues, and in looking for the mercy of our Lord Jesus Christ, to give you a share

* The Rev. James Mair, of West Linton, Tweed-dale, under whose ministry Dr. L. was brought up, and one of the original founders of the Scotch Secession church.

with him in the happy change which has passed upon him. I speak not by way of advice. I am persuaded you need none on these subjects, but such as all need, to hold on in the good way, and to abound more and more. When we speak of imitating the virtues of those who have gone before us to heaven, we do not mean that they were perfect while they were among us, any more than ourselves. I am persuaded that you will not suspect me of disrespect to your father's memory, by saying, that irritability of temper was his defect, which he could never thoroughly subdue, though he much laboured to do it. If we imitate his virtues, we shall strive against this, and do as he did, and he that striveth lawfully will be crowned with victory.

I am now very unfit for travelling, and, through dulness of hearing, unfit for carrying on much intercourse with my friends, if I should be able to visit them. I have been under some depression of spirit for above two months past, on account of a beloved daughter, a pleasant child, whose state of health has been bad, although we have still good hopes of her recovery. I trust to have the benefit of your prayers. I remember with gratitude the sympathy you felt for us when we lost our beloved John. Through the mercy of the Lord, and the prayers of good friends, I hope to be preserved from sorrow upon sorrow in the loss of children deservedly dear to my heart. But in all things, the will of the Lord be done; and if it is his will to have our children with himself rather than to have them with us, we have no reason to be sorrowful, but every reason to give thanks.

My wife and family remember you and your sisters with kindness.

I am, yours affectionately,

G. LAWSON.

P O E T R Y.

THE HARP OF DAVID.

Introductory.

HARP of David, wake again
From thy long and silent sleep ;
Let some sweet and solemn strain
O'er thy chords symphonious sweep !

Oh, I need such soothing lay
As of old the monarch heard,
When thy music charm'd away
All the evils that he fear'd.

Darkness gathers o'er the soul,
Thoughts tumultuous work within ;
There the secret thunders roll,
There the lightnings flash unseen.

To disperse the clouds that lower,
Wonted comfort back to bring,
Wake up all thine ancient power,
Wake up every tuneful string.

But can melody avail,
Make the heart with rapture glow,
When a thousand fears assail,
And the bosom aches with woe ?

Yes, I feel that dying fall,
All my sorrows vanish there ;
Those vibrations sweet recall
David's last prophetic prayer.

Harp by minstrel monarch strung,
Inspiration touch'd thy chords,
While Messiah's reign he sung,
King of kings, and Lord of lords !

The Seventy-second Psalm.

Give the King thy judgments, Lord—
Gird with equity the Son ;
Righteousness attends his word,
Justice to the poor is done.

Peace his wide dominion fills,
He shall give the needy rest,
And the mountains and the hills
Form a shelter for th' oppress'd.

Thee, Messiah, shall they fear,
While the sun and moon endure ;
Ages rise and disappear,
But to make thy worship sure.

He, his gracious influence pours,
As the rain on meadows mown,
Grateful as refreshing showers,
When the earth is newly sown.

Prosperous shall the just be found,
Under his auspicious reign ;
And tranquillity abound,
Long as moons shall wax and wane.

His dominion shall extend
Far and wide, from sea to sea ;
To the earth's remotest end,
From the river—it shall be.

They that in the desert dwell,
Bow before his presence low ;
Fear his enemies shall quell,
And abased be every foe.

Kings of Tarshish and the isles,
With their gifts his power shall greet ;
All Arabia lay her spoils
Grateful offerings at his feet—

Every sceptre, every throne,
Tributary homage pay,
And the prostrate nations own
Gladly, his imperial sway.

When the poor and needy cry,
Sore afflicted and dismay'd ;
When no other help is nigh—
He shall interpose his aid.

He the destitute shall spare,
In the hour of anguish save,
Make their threaten'd lives his care,
And redeem them from the grave.

By his power shall be withstood
Open force and secret guile—
Precious in his sight their blood,
Whom the foe would make a spoil.

He shall live—and Sheba's gold
To him be in tribute given ;
Daily shall his praise be told—
For him, prayer ascend to heaven.

Thus his kingdom shall increase,
Towering high o'er every hill ;
Fruits of righteousness and peace,
Mountains, plains, and valleys fill.

Barren summits where the corn
Is but as a handful sown,
Crops abundant shall adorn,
Waving high like Lebanon.

Cities multiply their throngs,
As the grass in dewy meads ;
And the burden of their songs
Only celebrate his deeds.

Evermore his name shall last,
All the world in him be bless'd,
And when suns and time are pass'd,
Blessings endless on him rest.

Ever blessed be the Lord,
To these wonders giving birth ;

Age to age his name record,—
Let his glory fill the earth.

Ending with Messiah's reign,
Slept the son of Jesse's pen—
Harp of David, wake again,
While our hearts respond—Amen !

REVIEW OF RELIGIOUS PUBLICATIONS.

CHRIST as PROPHET, PRIEST, and KING.
Being a Vindication of the Church of England from Theological Novelties. Eight Lectures, preached before the University of Oxford, at the Bampton Lecture, in the year 1842. By JAMES GARBETT, M.A., &c. 2 vols.

WE feel unfeigned pleasure in directing the attention of our readers to these Lectures of Mr. Garbett. Though we differ from the author in his views of ecclesiastical polity, and on some other minor points, we can confidently recommend his work as a triumphant defence of the great doctrines of the Reformation. He has nobly attacked, and utterly demolished, the strong holds of Puseyism; and we congratulate the true Protestant members of the Church of England on the appearance in their ranks of a champion who is so admirably qualified to vindicate their cause. His volumes are rendered doubly attractive, by a rare combination of learning with enlarged views of Divine truth. The subjects discussed in the Lectures are—I. The Church and the Commission; II. Christ as High Priest and Sacrifice; III. The same subject continued; IV. Justification by Faith; V. Christ as Teacher and Illuminator; VI. Scripture the Instrument of National Education; VII. The Kingdom of Christ; VIII. Summary of the whole against Papal Rome and the Tractarian Theology. We rejoice that such wholesome truths as the following have been proclaimed from the University pulpit, and in the very face of the Tractarian heresiarchs. Mr. Garbett is showing that Christ is the ONLY PRIEST in his church; this point he proves, from the abrogation of the Jewish priesthood, without any re-enactment in the gospel; from its contrariety to the tone of the apostolic writings, the absence of mysteries, and all other sacerdotal elements. "The more closely you look," observes our author, "into the character of the two dispensations, the more evident it becomes that the presence of an earthly priesthood is not, in itself, any mark of superiority; and that, in like manner, the lack

of it constitutes no sign in itself of a dispensation inferior in glory and power, if God is better than man, and if faith in heavenly things is a nobler condition than the sight of earthly ones. It is the contrary; and merely to look at the name, and its external trappings—the sound and hollow show of an earthly priesthood—is a carnal view of the question, unworthy of the Christian spirit; it is a confusion of the circumstantial with the essential, and an imperfect apprehension of that church whose spirituality has been developed, and its vast superiority established, by the falling asunder of the law of ceremonies, with all its obstacles to a free access to God, and the sensuous representation of the then unknown realities! We have retrograded indeed in *symbolical worship*—that is not to be denied—but we have grown in *the spirit and in the truth*; and surely it is no matter of lamentation that realities have supplanted shadows, and the childhood of the elder covenant has been succeeded by that generous freedom into which it has naturally grown. We are men now, and may dispense with childish things; and this is, in short, the truth of the matter, as the gospel presents it to us. It would indeed be an evil, if we had no *substitute* for an earthly mediation, and if the once incommunicable privileges of the earthly priesthood had, on their removal, left the people of God in helpless separation from Him. But here is the mistake; it is not removed; the right is only enlarged, and the privilege diffused. And granting, for a moment, that *the ministry* has lost, it is richly compensated by the privileges of the body; the opening of a new way to Almighty God; and that equality of brotherhood, which, in spite of all the distinction of special office, is diffused through all the members of the spiritual family. We have not all an outward commission to teach and rule, nor would it be possible; but we have all alike an *internal priesthood*, capable in itself of approaching God. . . . 'All of us who, from the name of Christ, are called Christians,' says Tertullian, 'offer unto God a daily sacrifice, being ordained by God priests of

holiness.' So that in the whole priesthood, as in the specific case of intercession, it is a difference of *degree*, and *not in kind*, in which the ministry excels the people: the ministry is exalted for the sake of order and edification, but the people are not excluded.

"When we consider that the necessity of a priesthood, in the proper sense, is now anything but self-evident,—the facility with which it might have been placed beyond a doubt, renders it incredible that either our Lord or his apostles should have omitted to fix a point of such vital importance to the church, beyond the possibility of mistake to a candid inquirer into the truth—I do not say to a mathematical demonstration, but at least a moral certainty. It is not a secondary question—it is only inferior to the great fact of redemption itself in importance. Yet our Lord is wholly silent upon it; so are the apostles; and no evidence or assertion external to Scripture, could in such a point overcome the scriptural silence, even if that was all! But the arguments in the Epistle to the Hebrews subvert it from the foundation; the practice of all the apostles contradicts it; their mode of speaking is irreconcilable with it; it is refuted *ex abundanti*—with conclusive reasons, and to spare.

We find them preaching everywhere the glad tidings of salvation by faith in Christ; and Almighty God testifying to their supernatural commission by wonders and signs following them. We find them, in the execution of their great office, speaking before kings and governors with an unpremeditated wisdom, which their enemies could neither gainsay nor resist. We find them presiding in councils; ordering churches; ordaining ministers to succeed them in their divine office of feeding and ruling the church. . . . But in all this, we find nothing characteristic of a priesthood, or peculiar to its specific functions—nothing of sacrifice, of exclusive mediation, or of their being, as ministers of Christ, the depositaries of mysteries, and sole interpreters of divine things. To find them bearing their exalted charge with meekness of spirit, is only what we should expect, since such a temper is ever a sign and accompaniment of grace, and is compatible, as in the case of Moses, with the most exalted functions, and superiority of office. But there is far more than this—far more than a mere tempering down of an awful office to an occasional and acknowledged condescension; there is, in spite of an eminence above all other men, unapproachable and inimitable by their successors—a perfect and evidently unaffected equality in treating on the leading mysteries of the gospel, a sameness of footing in all that regards the approach to God through Christ, and communion with the Spirit—a natural

tone of common brotherhood which is hardly compatible with that impassable line which, in the proper priesthood, separates them that bear it, not only in degree and order, but in function and relation to God, from the great body of the church. With what simplicity does the great apostle, in his Epistle to the Romans, speak of his wish to come among them, as a desire to *share with them* in some spiritual gift of *mutual edification*. . . . He speaks of no *mediate* belief, no vicarious trust in any interposing body as Christ's representative, or the substitute of a direct appropriation of the Saviour by faith. A personal and individual faith is the avowed burden of the Pauline teaching, as it runs through and under that of the other apostles—faith as a living principle, the source and essence of the divine life—no sacramental justification, no priestly absolution, no resting upon men, however consecrated, has any place with him; but a personal peace and joy in believing—forgiveness of sins, in all fulness and freedom, by an individual interest in the Saviour—the inheritance of heaven assured to the heart of each believer, through the identification of the soul with Christ, its Head. . . .

The apostolic epistles are usually addressed to the whole body—the church of God which is at Corinth—'the saints which are at Ephesus'—for if the apostles claimed as Christians no mysteries of knowledge, still less do they acknowledge it in others. If sins are to be confessed, *it is to each other*—a singular name, as Luther once said, for confession to the priest; if comfort is to be given, it is to and by each other; if absolution and re-admittance of the excommunicated into the communion of the faithful, it is through the consent and co-operation of the whole church. . . .

But another decisive proof that the Christian ministry is not a priesthood, but a different order from the corresponding one in the ancient dispensation, is the name which is given to it, and in holy writ applied, with undeviating uniformity, to the bearers of the office. Now the name given is not *Hierews*, but *presbyteros*. Had they been identical, it is a moral impossibility that the same title should not have been given, consecrated as it was by scriptural use, by immemorial and solemn association with Divine worship from its very beginning, and conveying not only familiar, but most definite and clear ideas to the Jewish mind. . . . No, *not once* is the term introduced into the sacred writings with this connexion; and on the only occasion when it is introduced at all, it applies, as we have seen, not to the ministry, but to the whole body of the church. 'Ye are a royal *priesthood*,' 1 Pet. ii. 9. And again in the Revelation,

'Who hath redeemed us by his blood, and made us kings and priests unto God.' . . . Our lips name no other priest but Jesus, and beholding him through faith, the church denotes by its exclusive application of the title, the passing away of the old covenant, and the glorious nature of the new. It was an awful name, even in its ancient symbolism, when pregnant with the mysteries of the future gospel, and the incarnate Godhead; but it has now been so ineffably deepened and hallowed by the revelation of Christ's offices in it, that it is impossible we should attach too solemn a sanctity to it. We cannot be too jealous of its restriction to him, as a testimony on the one hand, to the end of the world, against those who would deny the atonement, and, on the other, against the perilous and unscriptural assumption of the inalienable attributes of the Redeemer by those who have neither warrant to assume the name, nor the strength and grace to sustain the awful burthen of the thing. And when the mind of Christians was quite fresh from the contemplation of Christ in the flesh, there was no such presumption manifested; when they looked at the mysteries of redemption and the exercise of the priesthood by the Son of God, with the *φρικώδης θυσία*, which was its accompaniment, even that blood which was once for all poured out upon Calvary, and still sprinkles the glorious vestments in which he mediates before God, there would be a shrinking back from assuming, even in the most remote sense, the title of an office so ineffably sublime—so unsustainable by a created being; and at any rate so utterly unapproachable by a sinful creature. Some of his offices we can, in our measure, discharge; and we have, to bless our ministrations, a portion of that Spirit which was poured on him without measure; but to *stand between God and man* is not one of them."

We quote, also, the following admirable passage on Tradition:—

" 'The Apostolical Constitutions' exhibit, in many respects, a state of things greatly degenerated from primitive principles and practice, and an usurpation of form over spirit, and the true liberty of the gospel, which is essentially judaical. At the same time the unhesitating forgery of the apostolic name, and the assumption of the apostolic authority to rites and precepts which have not the remotest claim to so majestic an origin, bespeak a want of reverential feeling, and a corresponding laxity in defining the bounds of moral principle. It proves, undeniably, an existing facility for the propagation of spurious writings in the Christian communities at large, which renders indispensable the most rigid and jealous scrutiny into traditions which there

was so powerful an interest to establish, such unprincipled ingenuity to forge, such simplicity to accept, and such credulous obedience to follow. . . .

"The third and fourth centuries swarmed with pious frauds, among which I need only mention the Clementines, Dionysius Areop., the interpolations of Origen by Rufinus, and many others. But to make it worse, it was *done on principle*. Deceit for holy purposes was a principle of Origen, drawn from the school of Ammonius, and transferred to the system of the Alexandrian divines. Even Jerome, whilst he vehemently inveighs against Origen's principle, is himself guilty of it; and one of the greatest of the Fathers, Chrysostom, in his book upon the priesthood, advocates deceit, *μετ' ὑγιους γυνωμης*, and insists on entitling it not falsehood, but speaking *κατ' οικονομίαν και σοφίαν*—nor do his limitations at all make his position tenable or scriptural. Such are the substitutes whom, on ecclesiastical points, in which they were profoundly interested to exaggerate and misrepresent, we are called upon to put on a par with the 'very truth' of the inspired Scriptures!"

We sincerely hope that Mr. Garbett's Lectures will be published in a smaller form, so as to become more generally accessible.

SACRED HERMENEUTICS DEVELOPED AND APPLIED; including a *History of Biblical Interpretation from the earliest of the Fathers, to the Reformation*. By SAMUEL DAVIDSON, LL.D., Author of "*Lectures on Biblical Criticism*." 8vo. pp. 763.

T. Clark, Edinburgh; and Hamilton, Adams, and Co., London.

Dr. Davidson has already raised himself to the first rank as a biblical scholar. In the sister island he has been long known as the indefatigable and highly accomplished teacher of sacred literature in the Belfast institution; and his late masterly work on Biblical Criticism has introduced him advantageously to the knowledge of learned men in this country, in America, and on the continent of Europe. We cannot but congratulate the friends and promoters of the Lancashire Independent College, upon their recent appointment of such a man as Dr. Davidson to the chair of sacred literature. He would be an honour to any collegiate institution in the world; and, with such a colleague as Dr. Vaughan in the theological chair, it cannot be that the College should not rise to a high standing.

The work before us is, properly speaking, a continuation, or rather completion, of Dr. Davidson's Lectures on Biblical Criticism. In these Lectures the author, in a lucid and instructive manner, unfolded the

various principles by which the sacred text is adjusted: in the "Sacred Hermeneutics," he has laid open to the theological student the great general rules by which he is to be guided as a biblical expositor, in ascertaining and exhibiting the meaning of the accredited text. In executing this important task, Dr. Davidson has not only suggested the fundamental principles which must regulate a sound theory of interpretation, but he has fully exemplified them, and thereby rendered them at once intelligible and practical. "As it would have been comparatively useless to state naked precepts apart from the mode in which they should be applied in exegesis, numerous examples are given, which may lead the inquiring student to a right apprehension of the extensive operation of a few hermeneutical laws."

We can have no hesitation in affirming, that no work has yet appeared in our language to render the production of such a volume as Dr. Davidson's unnecessary. Referring to treatises of similar pretension, our author very justly observes, that "they are unnecessarily brief, encumbered with a multiplicity of rules, deficient in examples, objectionable in arrangement, or partially antiquated."

We cannot but commend the discretion which has excluded from these pages certain topics which have ordinarily been introduced into works devoted to hermeneutics. Dr. Davidson is of opinion that questions pertaining to emphasis and figures of speech belong to other departments than to the one which he has sought to occupy, and has therefore omitted them. In dealing, too, with the principles of prophetic interpretation, he has incorporated them with other portions of the volume, instead of treating them separately by themselves.

One great recommendation of Dr. Davidson's plan, is the pains which he has taken to aid the student in making the Bible expound itself. "The book," he observes, "contains *general*, not *special* hermeneutics. With the former, it is wholly occupied. This arose from the leading idea that guided the author, viz., that the Bible should be, as far as possible, its own interpreter. The manifestation of such a plan is prominent throughout. It has been kept steadily in view. Hence *special* hermeneutics have been avoided, and hence, too, the hermeneutics of the Old and New Testaments have been combined, after the manner of the old writers. In *special* hermeneutics great room is afforded for the introduction of doctrinal sentiments previously held, and the influence of theological creeds previously prescribed. They embody, in general, the doctrinal systems of a particular individual, which is brought to bear upon the exposition

of Scripture in an order the reverse of right. Avoiding a procedure so objectionable, the author of the present volume has studied to simplify the principles of interpretation as much as possible, so that all Christians, sincerely professing to receive the Bible as the word of God, may be disposed to acquiesce in them as certain and self-evident. They have been, in some degree, *axiomated*, which can only be done with success, by resting on the broad basis of Scripture and common sense together."

Great labour has been bestowed by Dr. Davidson, on two branches of biblical interpretation, of great importance to the Christian student, viz., the quotations from the Old Testament in the New, and the apparent contradictions of Scripture. These two subjects are most copiously handled, and with a degree of conclusiveness most creditable to the research and learning of the author.

The spirit in which this elaborate work has been undertaken and executed is pre-eminently Christian. "By the kind providence of God," the author says, "he has been enabled to bring it, such as it is, to a termination; and it is his humble prayer, that it may tend to promote the intelligent study of the Holy Scriptures, to restrain error, and to check the influence of unsound exposition. It is of pre-eminent importance, that a healthy piety, founded on clear apprehension of Divine truth, should be formed and matured. Dangerous sentiments, professedly drawn from the word of God, are widely afloat in the religious world. Delusive views of essential doctrines are fearfully prevalent. It becomes, therefore, the imperative duty of each one who undertakes to expound the Bible, to have certain fixed principles by which he may be guided amid the rubbish of antiquated notions, and the accumulation of ingenious novelties thrown in his path. Let him seek for truth, and truth alone, undismayed by the opprobrium of sect, the standard of party, the fear of heresy, the tyranny of prejudice, or the current of opinion—the Bible being his only infallible text book. To understand its paramount disclosures, he should bring all the perspicuity and learning he may possess, unswayed by the dogmas of any creed, however wisely framed, or industriously lauded. Let him strive to attain, under the influence of the Holy Ghost, those broad, comprehensive views of revelation, which shall at once settle and enlighten the mind, while purifying the heart from selfishness and sin. If rules have only a negative effect, they will not be worthless; if their only tendency be to keep away from false opinions, claiming to be derived from the word of God, they will not be propounded in vain: but if they have a *positive* as well as *negative* character—if they be adopted to open up the true meaning, no less than to

discountenance erroneous exegeses, they will rise in importance in the estimation of the believer, and demand to be faithfully applied, with all Christian sobriety and holy solicitude."

We feel it no more than a duty to say of Dr. Davidson's work, that it is a noble monument to his assiduity and success as a biblical scholar. We predict of it, that it will carry down his name with honour to future generations. It is not the production of a mere sciolist, but of one profoundly acquainted with all that pertains to the principles of enlightened interpretation of God's word.

THE AGE OF GREAT CITIES: or, Modern Society viewed in its relation to Intelligence, Morals, and Religion. By ROBERT VAUGHAN, D.D. 8vo. pp. 380.

Jackson and Walford.

To writers who, by original bent of mind, and by a special course of study, are qualified to treat subjects of great and general interest, upon large and comprehensive principles, society is deeply indebted. Few authors, comparatively, have the power of generalization. It is more common to look at things in detail than in their relations to each other, and to the great whole of which they form a part. We would not undervalue the power which many possess of analyzing the several topics which pertain to the philosophy of social existence; but we are conscious of surpassing obligations to those who can seize, with a powerful grasp, the grand outline of things, and render obvious the complex and hidden relations which pervade the social system. If the former class multiplies the topics of our minute and accurate observation, the latter gives a conscious impulse to our powers of thought, by which we are enabled to escape from the beaten track in which even educated men are wont to move, and by which we come to understand and to group the various phenomena which exist in the living and thinking world by which we are surrounded.

Dr. Vaughan is evidently a writer who looks at objects from that elevated and commanding position, to which nothing could have raised him but long continued mental discipline,—a discipline conducted on large and comprehensive principles, and fostered by a diligent study of mankind in those records which contain their complicated history.

The Christian world are much indebted to our author for the many seasonable efforts of his pen with which they have recently been favoured. His "Religious Parties in England," his "Congregationalism," his "Modern Pulpit," to say nothing of his larger works, are all fresh and vigorous compositions, calculated to infuse new life into our

modes of thinking upon topics of common interest; and we may safely avow our conviction, that his "Age of Great Cities" will not diminish aught from his well-earned reputation. It is, indeed, a most healthy and refreshing work, from the perusal of which no man of moderate intellect can rise, without feeling that a panoramic view of modern society has been opened up to his view as vivid as it is just and realizing. Few volumes, perhaps, could be selected in which so wide a field is occupied, without prolixity on the one hand, or unsatisfactory brevity on the other.

Our author's first chapter is devoted to a lucid statement of the object of his very valuable Essay. He well describes the conflict, in modern society, between feudalism and civilization; exhibits the interests affected by that conflict; and then passes on gracefully to the theme of his work, which is evidently to set that class of short-sighted statesmen and would-be political economists right, who would endeavour to proscribe the influences by which our great civic populations have been created, by raising an unmeaning clamour against their social state. Our author is the defender of our great cities, without becoming the apologist of their crimes, which he traces to causes which are capable of being remedied, and to which he invites the anxious attention of his enlightened readers.

In his second chapter, we have a glowing, but affecting sketch of the social features pertaining to great cities, both in ancient and modern times. Then the author passes on to consider the tendencies in modern society to the formation of great cities; and, in four successive chapters, unfolds the bearings of great cities in their relation to science, arts, and literature, popular intelligence, morals, and religion.

The impression of the volume, considered as a whole, is vivid, practical, and, in the highest degree, beneficial. We hope it will be read by all our statesmen who venture to meddle with questions pertaining to the intellectual, social, moral, and religious improvement of the people; many of whom, with some claim to statistical knowledge, evince profound ignorance of those immortal principles which should guide men in the accomplishment of any great patriotic result. If class interests are not laid aside, both in politics and religion, a crisis will soon be accelerated in our social and ecclesiastical relations, which will be ruinous to the well being of our country. Our statesmen must legislate for all, if they are not to destroy all; and the national church must be content with the influence she already possesses, if she would long retain even that. Our great cities have risen up largely beneath the fostering care of men of various religious de-

nominations; and no statesman worthy of the name must hope to frame schemes for their education exclusively under the control of the clergy of the Establishment. The man who attempts this, and all who aid his plans, may expect an immortality of fame, but it will be the fame of those who aim to practise injustices under the venerable name of law.

We sincerely thank Dr. Vaughan for one of the healthiest productions that has seen the light in these eventful times.

On the Old and New Covenants. By DAVID RUSSELL, D.D., Dundee. Second Edition, much enlarged. 12mo. pp. 530.

James Maclehose, Glasgow.

This is with us an old favourite; because, when it first appeared, we were indebted to it for clearer views of the ancient dispensation that we had formerly possessed, and because, also, it disabused us of certain prejudices, which the perusal of less Scriptural works had wrought into our minds. In its present enlarged form, it is better fitted than ever for the purpose of enlightening the minds of Christians on the comparative character of the old and new Covenants. The author is indeed mighty in the Scriptures; and we cannot help concluding that this is one of his happiest efforts. We recommend it to the notice of students in particular. It has a tone about it which we could rejoice to see infused into the theology of our churches. Purely Scriptural, it is at the same time distinguished by an originality of conception, and by an opulence of illustration, which entitle it to become a class book in our colleges. Oh that the theology of the schools of the prophets would take the type and form of Dr. Russell's divinity! Nothing could more contribute to the popularity of our younger brethren, or to the revival of pure and undefiled religion in our beloved country.

The Pastor Chief: or, the Escape of the Vaudois. A Tale of the Seventeenth Century. 3 vols. post 8vo.

Cunningham and Mortimer, Adelaide-street.

This, indeed, is a tale, and we very rarely notice tales; but it is so true to history, so admirably written, and, moreover, so well fitted to subserve the cause of simple primitive Christianity, as opposed to Tractarianism and Popery, that we dare not deny ourselves the satisfaction of warmly introducing it to the notice of our readers, and especially to the younger portion of them, who would desire to become acquainted with the thrilling story of the Vaudois—their fidelity to the truth of God—their dauntless

courage amidst exterminating persecutions—and the influence which they exerted in preserving and upholding for so lengthened a period the essential peculiarities of the Protestant faith. The fair author of these deeply interesting volumes apologizes for this first effort of her pen. But she had no need to offer such an apology; for few there are who have written long and much, who could have produced this delightful and refreshing narrative, if such it may be called. One of the great recommendations of the work is, the documentary portion of it, contained in the third volume, which amply sustains the historical references with which it abounds. We sincerely trust that the "Pastor Chief" will realize a large circulation. It is richly deserving of it; and we venture to predict, that there is yet Protestant feeling enough remaining in England, notwithstanding its present unhappy guides, to secure the popularity of a work which tells the tale of political frenzy, goaded on by popish counsels, and popish hatred of the truth of God. We will also take upon us to anticipate, that though this is the author's first literary effort, it will not be her last, if Providence should spare her valuable life. Such a pen must not be allowed to slumber.

The Rambles of the Emperor Ching Tih in Keang Nan. A Chinese Tale. Translated by TSIN SHEN, Student of the Anglo-Chinese College, Malacca. With a Preface by JAMES LEGGE, D.D., President of the College. 2 vols. 8vo.

Longman, Brown, Green, and Longmans.

The Chinese will be better understood by the perusal of these volumes than by almost any number of European descriptions of them. The Rambles of Ching Tih is one of their popular tales, as much read, perhaps, in China as Robinson Crusoe is in this country. It is professedly a narrative of one of their emperors, who, on his accession to the throne, gave himself up to corrupt advisers, lived in luxury and vice, and well-nigh reduced his kingdom to anarchy and rebellion; but who afterwards yielded to patriotic counsellors, recovered the tranquillity of the empire, quelled the insurrection of the rebels, put down a corrupt magistracy, and found himself the object of his people's admiration and love.

The tale we believe to be founded in facts, though it partakes much of the marvellous, and exhibits peculiarities which belong to no European work of similar pretensions. It gives a full insight into the court of China, depicts the character of its government, and presents a full view of the manners, habits, superstitions, and idolatries of the Chinese people. It is altogether a curious production, which may be read with advantage by

all who wish to understand the unique and mysterious character of a nation with whom Divine Providence has now brought us into amicable relationship.

The translation of Ching Tih's *Rambles* has been effected as a class exercise, by Tsai Shen, a highly talented youth in the Anglo-Chinese College, Malacca, and affords ample proof of the energy and success with which the president of the college is prosecuting his labours for the benefit of the youth of China, in imparting to them the knowledge of the English language, and thereby opening up to their view the science, literature, and theology of Great Britain.

Dr. Legge's account of the translation, in his brief Preface, is as follows:—

"About twelve months ago it occurred to me to bring out from the press of the Anglo-Chinese College, an edition of the 'Four Books and Five Kings,' the Gospels, as they have been called, and Pentateuch of China, accompanied with a translation and notes, which might serve as a standard work to the foreign student of Chinese Literature, and lay open to the general reader the philosophy, religion, and morals of that singular people.

"In pursuance of that object I requested the translator of the following sheets to commence a version of the Shoo King, but he had not got through many sections before it became plain that a work so obscure and elliptical demanded a greater mastery of the English language than he was possessed of. As a preliminary exercise, therefore, I put Ching Tih's *Rambles*, into his hands, and finding as the translation proceeded, that the work was not devoid of interest, I resolved, as I could find leisure, to revise his version, as well for my own improvement in the Chinese language as in the hope that it would prove both acceptable and useful to the public.

"The story is founded as much upon facts as most historical novels of European production. The intrigues of the Eunuchs, their seduction of the young sovereign, and the insurrection of the rebels, are all in accordance with the narrative of Chinese history. The work, therefore, will assist in conveying a more accurate idea of the Court of China, and the position of its Emperor, than it is possible to obtain from works of more pretension and of greater merit. The translation may safely be received as faithful; Chinese scholars may differ perhaps in their rendering of two or three of the stanzas prefixed to the several chapters,—as indeed the translator differed from himself at different times; but Chinese poetry is confessedly obscure, and several teachers have been consulted in every case of doubt.

"It is hoped that the production will be

received with sufficient favour to encourage the translator and others of his countrymen to study effectively the English language, in order to lay open to European nations the treasures which their own may contain,—an exercise, which will eminently tend to disabuse their minds from the prejudices of education, and to give them that knowledge and imbue them with those sentiments which will qualify them to be useful to their countrymen."

LECTURES ON FEMALE PROSTITUTION: its Nature, Extent, Effects, Guilt, Causes, and Remedy. By RALPH WARDLAW, D.D. *Delivered and Published by Special Request. Second Edition: of which the Profits will be given to aid any Effort that may be made for the suppression of the Vice in the City of Glasgow.* 12mo. pp. 188.

James Maclehose, and all booksellers.

We are most happy to find that this extraordinary work, for such it is, has reached a second edition. Most ardently do we wish that it may pass through many editions; that it may be read by every philanthropist, every Christian, every patriot, every friend of human kind; and more especially that it may fall into the hands of every young man throughout the British dominions. It has already created a deep sensation in many minds; and we believe that its full impression has not yet fallen upon the public mind. We do entreat that class of our readers, who distribute books gratuitously, to lay out a liberal sum upon such a work as this. No uninspired production was ever fitted to do more good. We hope soon to notice more particularly than we have yet done, the two last lectures in the volume.

WORKS RECENTLY PUBLISHED.

1. *Letter to Sir James Graham, Bart., on the Education Clauses of the Factory Bill.* With an Appendix, containing Lord John Russell's Resolutions, with remarks thereon. By JAMES COOK EVANS, Esq., of the Honourable Society of Lincoln's Inn. 8vo, pp. 12. 2d. or 12s. per hundred. Ward and Co.

2. *An Analytical Digest of the Education Clauses of the Factories' Bill now before Parliament,* with observations and objections. To which are added, Practical Suggestions to the opponents of the Bill. 8vo, pp. 44. James Dinns.

3. *A Plea for Liberty of Conscience.* A Letter to the Right Honourable Sir James Graham, Bart., one of Her Majesty's Principal Secretaries of State, on the Education Clauses of the Factories' Bill. By JOHN HOWARD HIXON, M.A., one of the Secretaries of the Baptist Union of Great Britain and Ireland. 8vo, pp. 16. 4d. Houlston and Stone-man.

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This is a volume of deep and thrilling interest, which all must see who wish to understand the awful occurrences at Cabul.

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OBITUARY.

DEATH OF HIS ROYAL HIGHNESS, AUGUSTUS FREDERICK, DUKE OF SUSSEX.

WE have the painful duty devolved upon us of announcing the decease of this truly beloved and patriotic Prince. The mournful event took place at Kensington Palace, on Friday, the 21st April, about noon. His Royal Highness was carried off, in his 71st year, by an attack of erysipelas. His name will descend to posterity as one of those consistent politicians who remain firm to the opinions which they espoused in early life. He was a man of mind and extensive reading; and, under every change of administration, continued the fearless champion of civil and religious liberty.

MRS. LINNEA EVANS,
Wife of James Cook Evans, Esq., of Hans-place, Chelsea.

Mrs. Linnea Evans was the youngest daughter of the late Dr. Lamb, of Newbury, in the county of Berkshire. She was called early in life to deplore the loss of her beloved father, whose parental affection it appears left so deep an impression upon her heart, that it was never effaced. While suffering from the recent loss of her beloved parent, and residing for a time with her pious cousin, Miss Lamb, of Reading, she was led to attend the ministry of the Rev. T. C. Everett, co-pastor with the late Rev. A. Douglas over the church assembling at Broad-street meeting. It was under the ministry of the Rev. T. C. Everett that the word of God first came with power to her heart. A sermon by that devoted minister on the words "There they crucified him," appears to have been the means, under God, of leading her to the Saviour. Naturally alive to all that is affectionate and tender, and softened as her feelings were by the stroke which deprived her of her beloved parent, she ever attributed her con-

version to the compassionate love of that Saviour, who came to heal the broken-hearted, and to die that we might live. From that time she gave up her soul to God; and, at the age of sixteen, was admitted a member of the Christian church. This step, though taken early in life, she never regretted; except, as she said in her last illness, when she had offended her God by backsliding from him; then she was ashamed to think she was a member of a Christian church. In reference to her religious character at that time, her cousin thus writes:—"I was pleased to observe the great consistency of her conduct, and the lively interest which she took in Christian ordinances. The chief characteristic of her religion was humility. She had very humbling views of herself, and a childlike confidence in her Saviour. Hers was a simple and genuine faith—the same in the commencement as in the end of her course." While residing at Reading she was an active and regular teacher in the Sunday-school; and, spending the intervals between her labours on the Sabbath with the family of Mr. Poulton, a respected deacon of the

church, she formed with his family a friendship which was only terminated by her death. Of her, though it may be said with truth that, "she devoted her youth to God," yet, both from the force of her native excellence and her Christian spirit, she became so affectionately beloved by a numerous circle of relatives and friends in the town of Reading, that the name of Linnea is still embalmed in their memories, and lives in the fragrance of her cherished worth. After a time, coming to reside in Chelsea, she was introduced to Dr. Morison, and became a member of the Christian church under his pastoral care. At about this time, a circumstance occurred, apparently of trifling moment, but showing by the result what potent effects are sometimes produced by a few simple words pronounced, or written, at the right time and in the right place. At the request of the deceased, her pastor wrote in her album the following brief sentence: "Live near to God, my dear friend, and the sorrows of life will be divested of their bitterness, while every enjoyment will be heightened and sanctified." These words, for the remainder of her life, became cherished treasures; and even on her death-bed, the writer of them had the assurance from her own lips, that they had been the means of her greatest solace amidst the changing scenes of life. Being placed at this time in a position of great responsibility for one so young, she found in prayer and communion with God that support and encouragement which could alone have enabled her to discharge her highly responsible and trying duties. She won the affection and respect of all who came within the sphere of her society. Though naturally diffident and somewhat reserved, until after a fuller acquaintance, she has left on the hearts of all who knew her, from the most aged to the youngest, an indelible impression of her warm affection, her gentle manners, and her happy and Christian spirit. When united in the marriage state, her heart expanded with the warmest affections, and the care of her young family occupied, and indeed engrossed, the whole of her anxieties and time. The delicate state of the health of her dear children, and especially of her eldest child, was always a source of the deepest anxiety; but her maternal love kept pace with the demands upon her care: night and day, for six years, she watched over her tender flower; and, contrary to the forebodings of the highest medical and surgical authorities, he still lives, a monument of his mother's watchfulness, and the pledge of her answered prayers. Making her children, as much as possible, her companions, she began their education even from the cradle; not, indeed, by endeavouring to make them excel in what is often, by a

strange misnomer, called education; but by training their dispositions, forming their tempers, teaching them how to fulfil their moral duties in that little world of which they were the citizens, by bringing their infant minds to understand the simple truths of religion, and to come to Christ their God and Saviour. The simple lessons thus taught by a fond mother with her own lips, and sealed upon her dying bed, will, it is fondly hoped, not be forgotten. Forgotten they cannot be; the seed of the kingdom sown in faith by a prayerful mother cannot be unfruitful, for the promise of God standeth sure; and often was the mother on her death-bed overjoyed by instances of the thoughtful and pious words of her dear offspring. On one occasion her dear little boy, a child of three years of age, on bidding her "Good-night," said to her, entirely of his own prompting, "Mamma, I do pray to God, for Jesus Christ's sake, make mamma better." Often did they assemble in a little group, and after a long discussion of death and heaven come to the conclusion that, if God should take mamma to heaven, they hoped they might all go too.

Upon the birth of her fourth and last child (December 1841) her health, which, after her previous confinement, had recovered but slowly, showed signs of great weakness; but it was hoped that, as she was now able to leave her room, she would gradually recover her wonted health and strength, and that she would be soon restored to her beloved family. But, oh, the uncertainty of human hopes! without any premonitory symptoms, but simple weakness, at the still hour of midnight, when buried in deep sleep, she was awakened by a sudden and unusual cough. A blood vessel on her lungs had burst, and her life blood was seen streaming from her. Amid the alarm which naturally attended so painful and unexpected an event, the patient sufferer remained perfectly calm and composed, and humbly resigned herself to the will of God. Medical aid came instantly to her relief, and by the blessing of God the vessel was stanchd. On the next day, hearing that her youngest boy, then about two years of age, was suffering from a severe headache, she, with a mother's tenderness, earnestly wished him to be laid by her side upon the bed. This was done; but while the happy child was soothing his dear mother's face with his little hand, and her heart with gentler words, he was suddenly seized with violent convulsions which lasted for many hours, and even threatened his life. Before the little sufferer was relieved from the attack, the afflicted husband was summoned to the bedside of the mother, and was doomed to see the crimson stream of life again break forth from its wonted

channels ; and though it was again checked, violent hectic fever, and other unfavourable symptoms, seemed to threaten an early and fatal termination to the disease.

The prayers of the church on the next Sabbath were earnestly poured forth to God to "spare the beloved mother," to "spare her babes ;" for at that time they were all suffering from severe sickness. Those prayers were answered ; for the worst symptoms ceased suddenly, and the rest gradually abated. The hope of returning health grew brighter and brighter, until at length, in the genial month of May, after four months' confinement to a sick chamber, the happy mother saw her dear children all recovered, was herself able to breathe again the fresh air of heaven, and by her looks created the belief that now all was well.

A month's residence in her native air among her relatives seemed to confirm and realize the most favourable hopes, and she returned home in the month of July to all appearance in the most perfect health. At this time, however, a little cough, which few could hear, and still fewer noticed, gave a sad omen that all was not right. After a few weeks the cough became violent, so that it was thought necessary that the pure air of the country should be again tried. She then resided for two months with her brother, a medical man, in the Vale of Glamorgan, South Wales. All that pure air, medical skill, and a brother's fondness could do, was done ; and with a general appearance of success. At length the approach of winter rendered it expedient that she should return home. Her journey, however, if we look merely at second causes, was a series of misfortunes ; so that by the time she arrived at home, her cough was worse than when she left it. Unable to lie down at night, torn for several hours at a time by a violent and painful cough, suffering from acute pain, and painful remedies, her sleep went from her, her appetite gradually decayed, and hectic fever wasted away her strength. Her medical attendant, Mr. Jay, who daily visited her for nine months in one year, and whose kind attentions were only equalled, but not surpassed, by those of her own affectionate brother, used every means that science improved by extensive practice could suggest, to mitigate the disease. But it was now evident that no mortal power could save her life. She had always herself expected such a result ; but yet when death seemed quite certain, though not near, Nature struggled for a while for its ascendancy. She thought of her dear aged mother, of her dear brother and sister, her near relatives and friends ; she looked round upon her husband, her infant babe, who had never known a mother's care,—her three delicate children, all of whom had been nursed upon

her bosom, and hushed to sleep under her own wide spread curtains, and then

"Some natural tears she dropp'd, but wiped them soon ;"

the words of her dear Saviour, "He that loveth house or land, or brother or sister, or husband or wife, or father or mother, more than me, is not worthy of me," came into her mind ; and she was soon enabled, by the grace of God, to resign all cheerfully into his hands. It was not that she loved them less, for she loved them as her own soul, but that she loved her Saviour more ; and was now willing to forsake all, and follow him. From that time her countenance assumed its natural cheerfulness ; she now looked forward to death as to the final period of her sufferings, and her introduction to the joys of heaven. On Christmas day, that day which to her had so often been the day of happy meetings, she sat up in her bed, arranged with her own hands, and with the most perfect calmness, the little presents she would leave behind her ; discoursed so composedly and cheerfully of death, that it seemed as if she were once more about to leave her home for a short sojourn among her relatives, rather than to go to the land which is yet afar off.

Shortly after this, a temporary cloud, arising it is believed more from physical than moral causes, came over her mind. After a prolonged exercise in listening to the reading of the scriptures and in prayer, she suddenly felt her mind oppressed with the thought that she did not love God, that she had lost her Saviour, that she could not pray to him, and that she was about to die in that awful state. Her agony of mind for several hours was extreme. It yielded to no encouragement from her pastor, who visited her and endeavoured to console her mind ; it yielded to no reasoning on her past experience ; until, on the same evening, it pleased God to remove the cloud, and to make her feel that he was still with her in her low estate. At night, she said with the utmost joy, that she "had found her Saviour, that it was he who first drew her out of her sin and misery ; that he had given her his grace, and made her love him ; and that he had promised that he would never, never, no never forsake her." Her peace and cheerfulness now returned ; her countenance assumed the most happy expression ; the hue of health never forsook her, until the arrow of death struck her, and in one moment "all the faded roses shed ;" so that although her strength daily declined, and her form became more and more emaciated, few could believe, that she who could talk so cheerfully, and look so well, would soon be numbered with the dead.

About this time she gave a Bible as a dying present to each of her dear children ;

talked to them at the same time of the Saviour's love even to little children; earnestly besought them, with tears streaming from her eyes, to read that Bible daily, as soon as they should be able; and committed them to the care of Him who was about to call her home. She gave her own Bible, which she could no longer read, to her eldest daughter, a child about five years of age; and with a trembling hand she wrote in it the following inscription:—

"To my dear little Linnæa I leave this Bible; and may it, my sweet child, be to you the inestimable treasure it has been to me. It has been my greatest comfort in the troubles of life, and now upon my death bed, through the merits of a crucified Saviour, it gives me the peaceful hope of an abundant entrance into the kingdom of heaven. Oh, my darling girl! whosoever cometh unto him he will in no wise cast out. Fall on your knees now." She gave also a Bible to her infant, with this inscription, which her weak hand could scarce make legible: "To my dear Claudia, my babe, who never knew a mother's care. Gracious Redeemer! take her in thine arms! ever, ever guard her! 'Suffer little children to come unto me, for of such is the kingdom of heaven,' were thine own words on earth, and in thy tender care I would humbly pray to leave her.—LINNÆA EVANS."

During all her sickness, she had felt the greatest anxiety and hope, that her death might be sanctified. She dictated letters to some of her near relatives, telling them of her happy state, that she was soon about to leave them for a better world, and earnestly exhorting them to be prepared to meet her there. To her medical attendant, for whose unexampled kindness she always expressed the liveliest gratitude, she wrote, with her own hand, but in indistinct characters, the following letter, to be given to him after her death:—

"My dear Sir,—Many, many thanks for your much kindness during my long and trying illness. My last and best wish for you is, that through the merits of a crucified Saviour you may in God's own time meet me in heaven. Think not of me as dead, but as a glorified spirit in heaven through Jesus Christ our Lord, to whom be all the glory. Amen and Amen."

"H. Jay, Esq. LINNÆA EVANS."

She had now lain nearly three months upon the same side, and looked forward to her death as near at hand. Parched at night by a burning fever, and in the morning wasted by profuse cold damps, with a distressing cough, which allowed no rest, she yet found rest in the presence of her Saviour, and in the thought of what he had borne for her salvation. Allusion being made to her sufferings, she replied that

they were nothing compared with what her dear Saviour bore for her; that his presence took away all the burden; for she felt that his everlasting arms were underneath her. Again she said, that she thought nothing of her sufferings; that she had a comfortable bed, a warm room, kind friends, who anticipated all her wants; and then, as the cold blast shook her window, she talked of the poor who were dying as she was, but had no comfortable bed, no warm fire, and no kind sympathising relatives and friends. Her gratitude then rose to God for all his mercies; and her prayers for the wretched and the dying for whom no man cared. On another occasion, when suffering the deepest exhaustion, she prayed God that, if it pleased him, he would take her soon; but she added, with most pious resignation, "Not my will but thine be done." "All the days," said she, "of my appointed time, will I wait till my change come." Her thoughts now seemed quite absorbed with heaven; her very dreams and delirium were of that happy place. Sometimes she murmured, and that was the utmost of her complaint, "I think it will not be very long before my dear Saviour will come to fetch me home." Sometimes she lay in silent enjoyment of the thought that the presence of God was in her chamber, and that angels were waiting to waft her departing spirit home to God; and once, in the stillness of night, as her bright sleepless eyes were fixed gazing toward heaven, her feelings broke forth in the words of Spenser:—

"How oft do they their silver bowers leave,
And come to succour us that succour need!
How oft do they on golden pinions cleave
The fitting skies, like flying purulvants,
Against foul fiends to aid us militant!
They for us fight; they watch and duly ward;
And their bright squadrons round about us plant;
And all for love, and nothing for reward!
Oh! why should heavenly God to man have such regard!"

An increase of appetite and a slight return of strength were for a few days visible; but it was but the forerunner of that great and solemn change that was to close her sufferings. After two days and two nights of incessant cough, sleeplessness, fever, and consequent exhaustion, she was seized with an hysterical fit which again caused her mind to be for a short time under a cloud; but it soon passed off, and left her as peaceful and happy as before. She then took leave of her dear children and family; and being by her kind father-in-law, the Rev. George Evans, committed to God in prayer, she lay for some minutes murmuring the words, "My dear Redeemer!—My dear Redeemer!—My dear Redeemer!" Being again somewhat revived, and supported in her bed, she partook of some refreshment, sent to her by a kind friend; and being

much strengthened, she was able to spend some minutes in most fervent prayer. Then, turning to her husband, she said with much seriousness, "Mind! I'm in my perfect senses now; and whatever I may have said to-day—mind! I'm in my perfect senses now—I'm perfectly happy." And here her voice faltered. Again she said, "I know I am going to die; but I am going to heaven, to see God, and Jesus Christ; and I'm perfectly happy! Tell my mother, and my brother, and my sister, and others whom she named, that I am going to heaven; and charge them to meet me there. Mind," she said again, with great earnestness, "I'm in my perfect senses now. I'm going to heaven to-night! Oh, how happy! How delightful! Do let the dear children come, and see me go to heaven." The children were brought; and, at her desire, they were placed by her side upon her bed. Never did a smiling mother, surrounded by her children at some festive meeting, some birthday, or annual rejoicing, look more happy. Every feature beamed with heavenly joy. She told them of her going to heaven, where she should see God, and Jesus Christ; and, turning to her youngest child, requested he might sing a verse with which his infant lips had often gladdened her sleepless nights:—

"Gentle Jesus, meek and mild;
Look upon a little child;
Pity my simplicity,
And suffer me to come to thee!"

The dear child performed his task; the dying mother gave her children her last farewell; and, turning to her astonished family, said, with looks of ineffable joy, but with faltering lips,

'Jesus can make a dying bed,
Feel soft as downy pillows are.'

"You must not grieve and lament for me,"

she said, "when I am gone. Think not of me as dead, but as a glorified spirit in bliss. You will all sing to-night, will you not?" The agonies of convulsions now closed her speech; yet even amidst those agonies, at intervals, a most beautiful smile of heavenly peace beamed forth upon her countenance, which at once amazed and delighted all who saw her. She was speechless; but she was at times sensible; and she heard the prayer which again committed her soul to God. She then lay down upon her pillows, and somewhat recovering her speech she murmured forth, with intense agony of prayer, "My mother!—my brother!—pardon!—pardon!—mother!—brother!—pardon!—mother!—brother!" She then said, in scarce articulate words, "My dear husband, pray for me!" He knelt down by her side, and she repeated after him, word by word, "'Come unto me, all ye that labour, and are heavy laden, and I will give you rest,' were thine own words, O Lord! Oh! may I come unto thee, and find rest unto my soul! May I find rest soon; but not my will but thine be done! My flesh also shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy, at thy right hand are pleasures for evermore." Her sinking voice could now scarcely articulate: "Lord Jesus, into thy hands I commit my spirit! Lord, now testest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." She then gently raised herself in her husband's arms; and as her lifeless body sank down upon his breast, her happy spirit fled away upon the wings of angels, and was welcomed into those blessed mansions which God has prepared for those who love him.

Home Chronicle.

NOTICE TO TRUSTEES OF THE EVANGELICAL MAGAZINE IN THE COUNTRY.

The annual meeting of the Trustees will be held on Tuesday, the 16th of May, at Baker's Coffee House, Change-alley, Cornhill, when the attendance of brethren from the country is earnestly invited. The meeting will take place at one o'clock precisely.

THE FACTORY BILL.

This sad attempt at legislation is the engrossing topic of conversation through all England at the present moment. Dissenters

of all denominations unite in condemning it. Never was there a more combined feeling against any public measure. Methodists, Quakers, Catholics, Presbyterians, Independents, Baptists, and liberal Churchmen, all agree to regard the bill as *sectarian, unconstitutional, insidious, and mischievous*. Can the government persevere in forcing such a measure through the Houses of Parliament by mere dint of majorities? Is the Church of England only to be considered, at this time of day, in any plan for the education of the people? Supposing that the Dissenters are mistaken in their views of

the Bill,—a thing which we by no means concede,—are they to be trampled upon and despised, by the introduction of a scheme of education, which, to a man, they reject? We will not believe that Sir Robert Peel will so far forget the responsibility attached to his high office, as to commit such an act of gratuitous oppression. Surely, the government must already perceive from the state of public opinion, that no party, but the Established Church, will accept Sir James Graham's Bill. Can the plan then, if adopted, work satisfactorily, if every Nonconformist looks on it with distrust—with aversion—and with tremulous apprehension as to its results? We cannot but hope that her majesty's ministers will withdraw a Bill, which has caused more alarm to the wise and good than any measure attempted to be carried through Parliament for many years past. They cannot reasonably expect, that any law will be productive of good, which outrages the religious feelings of large classes whom it professes to benefit. Before this sees the light, we do trust that the Bill will have been withdrawn. The peace and prosperity of the country demand that such a course should be pursued.

CHRISTIAN UNION THE DESIDERATUM OF THESE TIMES.

We have great satisfaction in learning that it is in contemplation to hold a public meeting at Exeter Hall, on the 1st of June, of Christians, and ministers of different denominations, for the purpose of declaring their union in Christ, and of reciprocating their friendly feelings on that ground, in devotional exercises, and in addresses appropriate to the occasion. This will not be, as at first proposed, a union of the different bodies by their representatives, some of them being so constituted as not to allow of such representation; but we understand that some of the most distinguished ministers and laymen of the several communions are expected to be present, and to take part in the proceedings. Should this meeting be honoured, as may be devoutly expected, with a more than ordinary effusion of the Divine Spirit, it will doubtless be followed with a series of meetings of a similar nature, in different parts of the kingdom, for the same object; namely, to bring more closely together, the scattered portions of the mystical body of Christ, and to promote among them a feeling of goodwill, of sympathy, and of co-operation in any object of general interest and concern. To such an attempt we cannot but give our good wishes, as we think the truly pious of all denominations will do, and earnestly pray that those who, in different parts of the country, as well

as in the metropolis, are engaged in its promotion, may have wisdom, grace, and ability afforded them from above to conduct it forward to an issue which we believe to be practicable, and which none can doubt to be most desirable. Our motto long has been, and we take it up with new resolution and fervour in these times of division and separation, as breathing a spirit which is the only antidote to their evil and danger:—“Grace be with all them that love the Lord Jesus Christ in sincerity, both their Lord and ours.”

PROPOSED MEETING OF PROTESTANT EVANGELICAL CHRISTIANS OF ALL DENOMINATIONS, at Exeter Hall, on Thursday, June 1st.

A few ministers, of different denominations, earnestly desirous of more visible union among the members of the church of Christ assembled for prayer and consultation, and determined to summon a larger number of their brethren, to deliberate on the best mode of carrying into effect what they all so fervently sought. Accordingly about fifty ministers of Christ representing the Moravians, the Episcopalians, the Kirk of Scotland, the Secession Church, the Baptists, the Wesleyans, the Independents, and the Countess of Huntingdon's Connexion; attended at the Centenary Hall, Bishopsgate-street, and resolved, That it appears to this meeting that in the present crisis of affairs in relation to the church of Christ, it is most expedient that some measures be immediately adopted for bringing together the ministers and members of different Evangelical communions, with a view of making manifest to the world their agreement in the main and fundamental principles of our holy religion, and that the following brethren, the Revs.

Dr. Alder,	J. Cumming,
H. Bunting,	J. Hamilton,
J. Aldis,	R. Redpath,
Dr. Cox,	J. Archer,
R. Ainslie,	J. R. Barber,
Dr. Leifchild,	Dr. Campbell,
Dr. Harris,	J. Sherman,

be a Committee to prepare a draft of resolutions, to be submitted to a second meeting similar to the present, which meeting the Committee now appointed is empowered to summon at such time and place, and consisting of such brethren as it may determine: the said draft of resolutions being intended for the adoption of a public meeting summoned for the express purpose of considering them, and to embody all the sentiments and views appropriate for a meeting assembled for the promotion of Christian Union, and the defence of Christian truth, at the present most remarkable and critical juncture.

In accordance with the foregoing Resolution, the Committee met repeatedly, and drew up a series of Resolutions, which were submitted to a second meeting of ministers, in the same place, and the following were adopted.

The undersigned, fervently desiring the increase and manifestation of union among Christians, invite, with most respectful earnestness and affection, the attendance of all ministers and members of Evangelical Churches, favourable to the object, at a public meeting for promoting such union, to be held in the great room, Exeter Hall, on Thursday, June 1, 1843.

Admittance will be by tickets, which will be supplied to ministers for the platform, and to stated communicants in Evangelical Churches for the Hall, on application, by post, *through their respective pastors*, to the Secretary.

To supply exact information of the character and design of the meeting, it has been determined to publish as the ground on which this invitation is given, and on which it will be understood to be accepted, the Resolutions that will be submitted for adoption.

After much devout and careful consideration, the following Resolutions are submitted as appropriate for the important and delightful meeting that is anticipated. They are submitted to the candid consideration of the servants of Christ, as presenting a common ground of truth and love, on which to assemble in fraternal union.

The measure now proposed is not recommended as final, and including all that can be hoped or attempted in pursuit of that most desirable object, Christian Union; but with humility, prayer, and love, undertaken as one step in a great and important proceeding, from which, if by Divine favour, successful, other efforts may arise.

Except devotional exercises, with addresses in support of the Resolutions, no other proceedings at the meeting are contemplated; nor will any one be considered as pledging himself to any ulterior measures, by attendance on this occasion.

I.—That this meeting is fully persuaded that real and essential unity exists among all the children of God, and that being united to Christ, they are, in principle and affection, united to each other by the Spirit of Christ.

II.—That this Meeting is therefore convinced of the duty and practicability of rendering visible, the union of all who hold the Head, Jesus Christ the Lord, notwithstanding the diversity of their opinions and practice with regard to minor points of faith and ritual observance; and that the state of theological controversy, missionary operations, and public sentiment at the present

time, renders it peculiarly desirable to attempt the furtherance of such an union.

III.—That this meeting declares itself assembled on the ground of truths common to all Evangelical Churches of the Protestant Reformation from Popery, and based on its first principle, the sufficiency and authority of the Holy Scriptures as the sole rule of Christian faith and practice, and the right of every man to judge for himself of the meaning and interpretation of that rule—and recognizes as the bond of Union, the great doctrines unanimously received by all Evangelical Christians, viz.—the doctrine of the Holy Trinity; of the infinite love of the Father; of the perfect atonement of the Lord Jesus Christ; of the sanctifying grace of the Holy Spirit; of justification by faith alone; of the necessity of regeneration to a Christian life and character; and other truths in harmony, and in essential connexion with these. And the meeting believes the agreement in these fundamental truths among Evangelical Christians, to be so unanimous in substance and spirit, as to lay a firm foundation for concord and union.

IV.—That this meeting utterly repudiates the sentiment that a true Church, a true Ministry, or a true Christian can be constituted, in the absence of spiritual qualifications, by the mere observance of any form, even though of Divine appointment. At the same time, it disclaims the least compromise of what is conscientiously regarded as truth or duty on any point of doctrine, discipline, or worship, by any individual bearing part in its proceedings.

V.—That this meeting deems it an imperative duty, for the defence of the truth—for the strength of the Churches—for the spread of the Gospel, to seek Christian Union—not in ritual uniformity; not in exact agreement of creed; not in a universal incorporation of Churches; but in the binding force of love to the truth in things great, and in the harmonizing power of forbearance in things subordinate. For this Union would the present meeting bear witness before the world, and offer fervent prayer to Almighty God. For the promotion of this blessed fraternal oneness in Christ, it would appeal to all his disciples, on the ground of their Saviour's will and prayer, that thus our holy religion may be honoured in the sight of the world, and the world be converted to our holy religion.

John Leifchild, D.D., Craven Chapel.
F. A. Cox, D.D., L.L.D., Hackney.
John Harris, D.D., Cheshunt-college.
J. R. Barber, M.A., Vauxhall.
Richard Mark's, A.M., Great Missenden.
Baptist W. Noel, A.M., Bedford-row.
W. M. Bunting, London.
John Aldis, Maze-pond.

Robert Ainslie, City Mission.
 James Ferguson, M.A., Wapping.
 John Morison, D.D., Chelsea.
 A. F. Lacroix, from India.
 Samuel Green, Walworth.
 John Scott, Stoke Newington.
 J. M. Soule, Battersea.
 Arthur Tidman, Barbican.
 John Arundell, London Missionary Society.
 John Wood, Walworth.
 H. F. Burder, D.D., Hackney.
 James Sherman, Surrey Chapel.
 John Camming, M.A., Scotch Church,
 Covent-garden.
 J. Hamilton, M.A., Scotch Church, Regent-
 square.
 J. Campbell, D.D., Tabernacle.
 J. H. Hinton, M.A., Devonshire-square.
 J. Beecham, Centenary Hall.
 J. Pye Smith, D.D., F.R.S., Homerton.
 Elijah Hoole, Centenary Hall.
 William Stern Palmer, Hare-court.
 R. Alder, D.D., Centenary Hall.
 Joseph Fowler, Harpur-street.
 Robert Redpath, A.M.
 J. A. James, Birmingham.
 Algernon Wells, Congregational Union.
 Thomas Archer, A.M., Oxendon Chapel.
 S. Martin, Westminster.
 ✓ Edward Steane, D.D., Camberwell.
 Robert Brewer, Coleford.
 Samuel Brown, Loughton.
 J. C. Burns, A.M., Scots' Church, London-
 wall.
 Alexander M'Glashen, M.A., Scots' Church.
 W. Gray, Northampton.
 William Legg, Reading.
 R. Vaughan, D.D., Kensington.
 Robert Roff, Cambridge.
 Thomas Jackson, Abney House, Stoke New-
 ington.
 Thomas Aveling, Kingsland.
 John Blackburn, Christian Instruction So-
 ciety.
 Edward Mannering, Holywell-mount.
 Richard Reece, City-road Chapel.
 G. E. Farrar, Liverpool.
 John Broad, Hitchen.
 William Gregory, Clifton.
 John T. Paterson, D.D., Sunderland.
 George Redford, D.D., Worcester.
 ✓ W. H. Murch, D.D., Stepney College.
 Richard Alliot, LL.D., York-road Chapel.
 Richard Fletcher, Manchester.
 Francis Tucker, Manchester.
 ✓ B. Godwin, D.D., Oxford.
 Thomas Raffles, LL.D., Liverpool.
 W. Campbell, Croydon.
 Peter Lorimer, A.M., Scots' Church, Is-
 lington.
 Thomas Haynes, Bristol.
 J. E. Richards, Wandsworth.
 R. Waddy, York.
 James Edwards, Nottingham.
 John Hunt, Brixton.

The Committee have been greatly en-
 couraged to proceed by the general approbation
 with which the announcement of the object
 has been received by ministers and members
 of all the leading Evangelical denominations.
 They regret it has not been found practica-
 ble to send the resolutions to all the honoured
 brethren who would gladly have signed them;
 but they hereby invite the co-operation of
 all Evangelical ministers and members of
 Christ's universal Church; and entreat their
 prayers that the present movement may be
 sanctioned by an outpouring of his Spirit, to
 render it a step in the furtherance of that
 union for which he prayed, and which is the
 forerunner of the conversion of the world.

JAMES SHERMAN,
 Secretary *pro tem*.

SETTLEMENT OF THE REV. SAM. MARTIN, AT WESTMINSTER CHAPEL.

This gratifying service took place on
 Thursday, March 23. The attendance was
 large and encouraging, affording pleasing
 evidence of the impression produced by the
 faithful ministry of our young friend. The
 morning service was very solemn and in-
 structive. Mr. Sherman, of Surrey Chapel,
 read suitable portions of Scripture, and im-
 plored the Divine blessing on the engagements
 of the day. Dr. Vaughan then delivered a
 luminous and spirit-stirring discourse in
 defence of the polity of Congregational
 churches. Mr. Thomas James received from
 the church and its newly elected minister, a
 statement of the circumstances connected
 with the call and settlement of Mr. Martin.
 Both the account of the church and that of
 the pastor greatly interested the audience.
 Mr. Binney then commended the minister to
 the divine blessing, and Mr. Blackburn the
 flock.

In the evening, Mr. Jeula read the Scrip-
 tures and prayed; Dr. Leifchild counselled
 the church and the pastor; Dr. Morison,
 the general hearers; and Mr. Martin closed
 the refreshing services of the day with prayer.

The following Ministers attended the set-
 tlement of Mr. Martin: Drs. Campbell and
 Jenkyn; and Messrs. R. H. Shepherd, G.
 Sith, J. Mather, T. Archer, H. Townley, J.
 Robinson, J. Burnet, T. Russell, W. Richard-
 son, E. Smith, N. Jennings, R. Ham-
 mond, H. Cook, and H. Quick. May the
 adored Head of the church smile on this
 auspicious union!

BAXTER'S PORTRAITS OF THE REV. JOHN WILLIAMS AND THE REV. B. MOFFAT.

These exquisite works of art, both in oils
 and mezzotinto, are now completed; and we
 cannot withhold, from Mr. Baxter, the tes-
 timony of our approbation to his very suc-

cessful efforts. The likenesses are unexceptionably good, particularly Mr. Moffat's, and the style of workmanship is a credit to the genius and enterprize of the artist.

YORK ROAD CHAPEL, LAMBETH.

It affords us much pleasure to learn that the pulpit of this sanctuary is about to be stately occupied by a much-esteemed minister of Christ, whose education, evangelical views of truth, and ministerial standing, fit him, in a remarkable manner, for so important a sphere. We refer to the Rev. Richard Alliot, LL.D., of Nottingham, who has received and accepted an unanimous call from the Christian church assembling in York Road Chapel, and who expects to enter upon his new pastorate on the first Lord's-day in this month. Though we regret the loss of his labours to the cause at Nottingham, we most heartily congratulate our Lambeth friends on their very judicious selection of one to preside over them in the Lord. May the Divine benediction rest largely on the auspicious union!

HOPE-STREET CHAPEL, SPITALFIELDS.

On Tuesday, the 29th of March, 1842, the Rev. W. Tyler was ordained to the pastoral care of the (only Independent cause in Spitalfields) church assembling in Hope-street chapel, Spitalfields. The service, one of deep interest and long to be remembered by those who attended on that solemn occasion, was conducted in La Patente Chapel, Brown's-lane, Spitalfields, being much more commodious than Hope-street chapel, which was crowded to an overflow. The Rev. E. Mannering opened the service with reading and prayer; the late Rev. N. M. Harry addressed the congregation on the nature of a Christian church from Ps. xlviii. 12—14; the Rev. L. Drummond asked the usual questions; the Rev. C. Hyatt, sen., offered the ordination prayer; the Rev. A. Reed, D.D., delivered an affectionate and faithful charge on the following topics: "Take heed to thyself, take heed to thy ministry, take heed to thy flock;" and the Rev. B. Woodyard concluded with prayer. In consequence of the lateness of the hour, the address to the church was deferred to April the 8th, in the same place, when the Rev. C. J. Hyatt, jun., opened the service with prayer and the Rev. B. Woodyard preached to a deeply attentive people.

The church has been gathered by the instrumentality of the newly-ordained minister, after a close and successful labour of between five and six years. The Sabbath after the before-named service, about eighty persons communed at the table of the Lord, many of whom had been brought from the

lowest grades of vice to the feet of Jesus since the re-opening of this house of prayer. The interest felt by the church with reference to the above service, induced them to wish that former impressions might be revived and increased, and proposed holding a special service on the anniversary, which was held on Tuesday, the 28th of March, by a communion service, at which the Rev. A. Reed, D.D. presided; the Rev. J. Young, M.A., and the Rev. C. J. Hyatt addressed the church and spectators; other ministers engaging in the devotional parts of the service of the evening. The prayers of the churches are entreated for this infant cause, surrounded as it is by a greater amount of sin and poverty than exists in any district of London. It is a fact, that more prisoners are sent to our metropolitan jails from this district than from any other.

THE BIBLE AGAINST SLAVERY.

To the Editor of the Evangelical Magazine.

DEAR SIR,—In an Appendix to Joseph Sturge's "Visit to the United States," there is a long quotation from a pamphlet by Theodore D. Weld, on the subject of slavery; and Mr. S. remarks of it: "Nobly has the writer of the 'Bible against Slavery' vindicated the ways of God to men, by proving that the peculiar servitude which is found in the Mosaic Institutions bears the characteristic impress of the Divine benevolence, and is as far removed from slavery as the east from the west. The one system is from above, the other from beneath." And believing, Mr. Editor, that most of the statements may be new to many of your readers, who have their doubts as to the nature of the Hebrew slavery, I shall proceed with the quotation, begging of inquisitive and attentive readers to turn to the passages in the Bible, and which will afford them ample satisfaction, as they have to,

Yours truly,
J. R.

April, 1843.

"The general object of the laws defining the relations of master and servant, was the good of both parties, more especially the good of the servants. While the masters' interests were guarded from injury, those of the servants were promoted. These laws made a merciful provision for the poorer classes, both of the Israelites and strangers, not laying on burdens, but lightening them; they were a grant of privileges and favours.

"1. No servant from the strangers could remain in the family of an Israelite, without becoming a proselyte. Compliance with this condition was the price of the privilege. Gen. xvii. 9; xiv. 23, 27.

"2. Excommunication from the family

was a punishment. Gen. xxi. 14; Luke xvi. 2, 4.

"3. Every Hebrew servant could compel his master to keep him after the six years' contract had expired. This shows that the system was framed to advance the interests, and gratify the wishes of the servant quite as much as those of the master. If the servant demanded it, the law obliged the master to retain him, however little he might need his services. Deut. xv. 12—17; Exod. xxi. 2—6.

"4. The rights and privileges guaranteed by law to all servants.

"(1.) They were admitted into covenant with God. Deut. xxix. 10—13.

"(2.) They were invited guests at all the national and family festivals. Exod. xii. 43, 44; Deut. xii. 12, 18; xvi. 10—16.

"(3.) They were steadily instructed in all morality and religion. Deut. xxxi. 10—13; Josh. viii. 33—35; 2 Chron. xvii. 8, 9.

"(4.) They were released from their regular labours nearly one-half of the whole time; during which they had their entire support, and the same instruction as others.

(a.) The law secured to them the whole of every seventh year; Lev. xxv. 3—6; thus giving to servants, during the entire period between the jubilees, eight whole years, including the jubilee year of unbroken rest.

(b.) Every seventh day. This, in forty-two years, the eight being subtracted from the fifty, would amount to just six years. (c.) The three annual festivals. The Passover, which commenced on the 15th of the first month, and lasted seven days. Deut. xvi. 3—8. The Pentecost, or Feast of Weeks, which began on the 6th day of the third month, and lasted seven days. Deut. xvi. 10, 11. The Feast of Tabernacles, which commenced on the 15th of the seventh month, and lasted eight days. Deut. xvi. 13—15; Lev. xxiii. 34—39. If we assign three weeks for each festival, including the time spent on the journeys, and the delays before and after the celebration, together with the festival week, it will be no small allowance for the cessation of their regular labour. As there were three festivals in the year, the main body of the servants would be absent from their stated employments at least nine weeks annually, which would amount, in forty-two years, subtracting the Sabbaths, to six years and eighty-four days.

(d.) The new moons. The Jewish year had twelve: Josephus says, that the Jews always kept two days for the new moon. See Calmet and Horne's Introduction; also 1 Sam. xx. 18—27. This, in forty-two years, would be two years, two hundred and eighty days.

(e.) The Feasts of Trumpets. On the first day of the seventh month, and of the civil year. Lev. xxiii. 24, 25. (f.) The Atone-

ment-day. On the 10th of the seventh month. Lev. xxiii. 27, 28.

"Thus it appears, that those who continued servants during the period between the jubilees, were released by law from their labour, twenty-three years and sixty-four days out of fifty years, and those who remained a less time, in nearly the same proportion. In this calculation, besides making a donation of all the fractions to the objector, we have left out those numerous local festivals to which frequent allusion is made, Judges xxi. 19; 1 Sam. ix., &c., and the various family festivals, such as at the weaning of children, at marriages, at sheepshearings, at circumcisions, at the making of covenants, &c., to which reference is often made, as in 1 Sam. xx. 28, 29. Neither have we included the festivals instituted at a later period of the Jewish history, as the Feast of Purim, Esther ix. 28, 29; and of the Dedication, which lasted eight days, John ii. 22. And thus the Mosaic system secured to servants an amount of time which, if distributed, would be almost one-half of the days in each year. Meanwhile they were supported, and furnished with opportunities of instruction; and thus they would have, if their time were so distributed, nearly one-half of each day. And this is a regulation which is claimed by slave-holders, as the prototype of American slavery.

"5. The servant was protected by law equally with other members of the community. 'Ye shall have one manner of law, as well for the stranger, as for one of your own country,' Lev. xiv. 22. 'Judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great.' Deut. i. 16, 17. 'Cursed be he that perverteth the judgment of the stranger.' Deut. xxvii. 19.

"6. The Mosaic system enjoined the greatest affection and kindness towards servants, foreign as well as Jewish. 'The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself.' Lev. xix. 34. 'Thou shalt neither vex a stranger nor oppress him,' Exod. xxii. 21. 'If thy brother be waxen poor, thou shalt relieve him, yea, though he be a stranger or a sojourner, that he may live with thee, take thou no usury of him or increase, but fear thy God,' Lev. xxv. 35, 36. And much more follows in this chapter, about the rights of bond and hired servants. Could the strangers or servants be taken by one that feared God, and held as a slave, and robbed of time, earnings, and all his rights?

"7. Servants were placed upon a level with their masters in all civil and religious rights. 'One ordinance shall be both for

the congregation, and also for the
r that sojourneth with you, an ordi-
for ever in your generations; as ye
shall the stranger be before the Lord,'
iv. 15, 16; ix. 14; Deut. i. 16, 17;
div. 22.

At the next important question is, Did
become servants voluntarily? After
ting the terms 'buy,' and 'bought
oney,' the author proceeds with his

The persons 'bought,' sold them-
and of their own accord.

Obtaining permanently the services
persons, or even a portion of them,
d 'buying' those persons. No in-
s recorded, in which a master sold his
. That servants who were 'bought'
emselves, is a fair inference from va-
assages of Scripture. We argue that
came servants of their own accord:

Because, to become an Israelitish
was to abjure idolatry, to enter into
nt with God, to be circumcised in
of it, to be bound to keep the Sabbath,
soever, the Pentecost, and the Feast
rnacles, and to receive instruction in
ral and ceremonial law.

We argue the voluntariness of ser-
rom Deut. xxiii. 15, 16: 'Thou shalt
liver unto his master the servant
is escaped from his master unto thee,'
. e., 'You shall not force him back,
as recognise the right of the master to
m when he flees to others for protec-

Abraham's servants are an illustra-
their voluntary servitude.

They must be voluntary servants, as
s no instance of an Israelite selling a
t. Abraham had vast numbers of
ts, but seems never to have sold one.
us of Isaac and Jacob, the same may
rted; and in the presents that Jacob
Esau, there were no servants, though
ght as much variety as possible. So
when he went into Egypt, took his
and herds, but no servants, Gen. xlv.
lvii. 16. They, doubtless, chose to
their own country.

The Hebrew servant was voluntary,
n his commencing, and in the conti-
of his service. At the year of re-
if the servant's choice was to remain,
was to be bored by the judges, and
ster was compelled to keep him.

The method of procuring servants
by an appeal to their choice. The
tes could neither seize them, nor
n, nor wheedle, nor borrow, or beg
but they were commanded to buy
that is, they were to recognise the
of the individual to dispose of his own
s, and to refuse all offers, obliging
who made them to do their own work.

For suppose all, with one accord, had re-
fused becoming servants, what provision did
the Mosaic law make for such an emer-
gency? None.

"Proprietors of servants never held them
as legal property. For servants were never
taken in payment of their master's debts.
Servants were never given in pledges, though
property of all sorts were so given. All
lost property was to be restored; but ser-
vants were not. The Israelites never gave
away their servants as presents.

"Again: the condition and treatment of
servants make the doctrine, that they were
mere commodities, an absurdity. St. Paul's
testimony, Gal. iv. 1, shows their real con-
dition: 'Now I say unto you, that the heir,
so long as he is a child, differeth nothing
from a servant, though he be lord of all.'

The worthy author, after having given
abundant proofs of all these particulars,
proceeds to give a description of the bon-
dage of the Hebrews in Egypt, and then to
contrast it with American slavery.

"The Israelites, under the bondage of
Egypt, enjoyed all their rights and privi-
leges. True, 'all the service wherein they
made them serve was with rigour.' But
what was this, when compared with the in-
cessant toil of American slaves, the robbery
of all their time and earnings, or even the
power to own anything, or to acquire any-
thing? * A quart of corn a day, the legal
allowance of food, their only clothing for
one half of the year, one shirt, and one pair
of pantaloons! two hours and a half only
for rest and refreshment in the twenty-four!
their dwellings hovels, with but one apart-
ment, where both sexes and all ages herd
promiscuously at night, like the beasts of
the field! Add to this, the ignorance and
degradation; the daily separations of kin-
dred, the revelries of lust, the lacerations
and baptisms of blood, sanctioned by law,
and patronized by public sentiment. What
was the bondage of Egypt when compared
with this? And yet for her oppression of
the poor, God smote her with plagues, and
trampled her as the mire, till she passed
away in his wrath, and the place that knew
her in her pride, knew her no more. 'Ah,
I have seen the afflictions of my people, and I
have heard their groanings, and am come
down to deliver them.' He did come, and
Egypt sank a ruinous heap, and her blood
closed over her. If such was God's retribu-
tion for the oppression of heathen Egypt, of
how much sorer punishment shall a Chris-
tian people be thought worthy, who cloak
religion with a system, in comparison with
which the bondage of Egypt dwindles into
nothing?"

* We assume that the author, in this horrid de-
scription, refers to many of the extreme cases in
the slave-holding states.

In reply to objections, the author gives a masterly display of argument and criticism. And here he happily shows the distinction between bought and hired servants. "They might, in each case, be Hebrews or strangers. 1. Hired servants were paid duly at the close of their work, Lev. xix. 13; Deut. xxiv. 14, 15, &c. Bought servants were paid in advance, (a reason of their being called bought,) and those that went out at the seventh year, received a gratuity, Deut. xv. 12, 13. 2. The 'hired' were paid in money; the 'bought' received their gratuity, at least, in grain, cattle, and the product of the vintage, Deut. xxiv. 15. 3. The 'hired' lived in their own families; the 'bought' were a part of their masters' families. 4. The 'hired' supported themselves and families out of their wages; the 'bought' and their families were supported by the master, besides their wages. The 'bought' servants were a superior class to the 'hired,' were more trustworthy, had greater privileges, and occupied a higher station in society. (1.) They were guests at family festivals and social solemnities. (2.) They were often, actually, or prospectively, heirs of their masters' estates, when there were no sons, &c. (3.) Marriages took place between

servants and their masters' daughters. (4.) Bought servants and their descendants were treated with the same affection and respect as the other members of the family. The treatment of Abraham's servants and that of many more eminent masters, are abundantly clear, from many passages of Scripture, as quoted by the able author."

But further citation is unnecessary here; and indeed our space does not admit of more. "Servitude," says Mr. Sturge, "was the poor-law of the Mosaic code, affording not only permanent relief to the impoverished Israelite, but placing in his hands the means of restoring himself to his landed patrimony. On the other hand, the law of servitude for the stranger was a beneficent appointment of means for extending the knowledge of the only true God, and the blessings of the covenant to the surrounding heathen." Thus, as the author eloquently remarks, "The whole arrangement beautifully illustrates that wise and tender regard for the interests of all parties concerned which arrays the Mosaic system in robes of glory, and causes it to shine as the sun in the kingdom of our Father."—STURGE'S VISIT TO THE UNITED STATES, APPENDIX I. pp. 74—87.

General Chronicle.

FRENCH EVANGELICAL SOCIETY.

The following are extracts from some of the Journals of the agents of this important institution, and will show how diligently they are pursuing "their work of faith, and labour of love:"—

In one of the most humble stations of the Evangelical Society, religious meetings have been for some time presided over by a Christian of very humble condition, ignorant indeed according to the estimation of the world; but sufficiently instructed, however, to be able to speak with clearness, and, under the Divine blessing, with effect, to the poor and the simple, who listen to him, while he speaks to them of that Jesus crucified whom it is alone necessary they should know, and whom in his discourses, like Paul, he is alone desirous to know himself. As is frequently the case, these meetings raised up a host of adversaries, and there is no invective or blasphemous expression, that such opposers could, in their rude language, employ, that was not directed against them. Several heads of families prohibited their wives, whose hearts had been opened, to attend to the things spoken by our despised evangelist, in the most absolute manner, from holding any connexion with those who heard him. These faithful servants of

God submitted to the orders of their husbands; but their gentleness and kindness soon gained on the enmity of their masters, and two of them have been so happy as to see their husbands uniting with them in the same forbidden worship, and attached to the cause they love. A third consented also, as she thought it to be her duty, to abstain from frequenting the religious service, but though she refrained from listening to the words of man, she felt the more strongly, that she ought to hold to the word of God. She could not read, but if you have faith as a grain of mustard seed, said our Divine Master, all things will be possible. Full of faith, the poor wife had recourse to the most ingenious expedients to learn to read, and in a short time she so far succeeded, as to compensate by her private meditations in the Scriptures, the privation of public instruction and communion. Her husband, rendered less severe and hostile by the obedience and meekness of his wife, sometimes assisted her in the perusal and study of the New Testament. The good woman availed herself of this circumstance to draw his attention to particular passages, calculated to make an impression on his heart; her Christian patience and kindness have already produced happy results, and there is reason

ieve, that the interdict will soon be
ed, and that this couple will soon go
r to the meetings which the one had
rbidden by the other to approach.

n the same station, our agent writes,
pastor Mr. ———, who has re-
visited us, conversed with those who
to be admitted to the communion.
Il formerly Roman Catholics, were re-
by him. The day of communion was
elighting. The impression during the
pation of the supper of our Lord was
that the most indifferent spectators
fected. And they said, with tears in
yes as we retired, 'Oh how happy,
ippy you are!'

ro persons, who had resolved to post-
reir union with us at the table of our
r, were deeply moved; they came to
, pressing our hands, exclaimed, 'Oh,
hall we be meet to enjoy this great
re? Pray for us that this work may
blished, and rest alone on the Rock of
that is Christ.' The minds of many
us are excited. Every day the
of the Lord, who are increasing
are called to profess their faith, and
persons read our books. One of our
ears passed near a shepherd, who was
his flock by the road-side. He en-
nto conversation with him; he then
of divine subjects, and, before they
ed, he asked him if he would wish to
a copy of the New Testament. After
inquiries, the shepherd consented to
rchaser. Some time after, the col-
passed through the same district,
ain met with the shepherd. What
s joy on learning that, since he had
ed the New Testament, he had not
from reading it. The 10th chapter
n's gospel had especially and deeply
him. The comparison of the Saviour
ne of his own vocation charmed and
ed him; his heart was engrossed by
ject, more than any other portion of
stament. It made him comprehend
atness of the Redeemer's love. His
ess became so great and so lively, his
as so full and overflowing, that he
ot but communicate his feelings and
wledge to others. He goes now from
o house, to read the 10th chapter of
gospel, which has given him such
otions and affections."

inister who labours for the Society
ently occupied a station that he knew
years ago. He happened to be pre-
ven the late Mr. Pyl addressed there
ven persons, and took occasion from
umstance to speak of the conversion
woman of Samaria, who was the only
of our Saviour. "At a later period,"
," I visited this place again, and there
out twenty persons present; but not
xxi.

one of them knew anything of Jesus Christ,
or of the promise of eternal life through Him.
Think, then, what must be the feelings of
my heart on finding here now a congrega-
tion of more than double that number, and
at least twelve persons who have been turned
from darkness unto light, and from the
power of Satan unto God? May I not be
permitted to say to the Evangelical Society,
and to all its friends, If your labour and
expenditure have no other results, after ten
years' anxiety, but the fruits that appear
here, they are more than enough to compen-
sate all your trouble and all your sacrifices.
What, indeed, are a few hundred of thou-
sands of francs compared with the value of
twelve immortal souls?

"But besides this, there is another result,
which, though less apparent now, is not less
important, if you consider the fruit you may
expect. I refer to the two schools estab-
lished here, in which about 166 children of
both sexes receive elementary and religious
instruction. The seeds of faith and life de-
posited in their young minds, and carried into
the bosom of their families and of society,
are germs that we may hope grace will ripen
and develope, and thus produce a fresh proof
that the work of faith cannot be in vain in
the Lord."

Rev. THOS. JAMES, Hon. Sec.
7, Blomfield-st., Finsbury.

MADAGASCAR.

*Translation of a letter from Rasoamaka
(Joseph) and Rafaravavy to Mrs. Johns.
Ampatindava Nosimisiho,
August 4, 1842.*

DEAR MOTHER IN THE GOSPEL,—We
write these few lines to you to tell you that
we are quite well, and that we are now full
of joy on account of the blessing of God,
for he has indeed directed our path; for
when Ratsimiharo, the chief, saw us, he re-
joiced exceedingly, and received us very
kindly, and he promises to build us a large
school-room, as soon as his brother and the
men that are with him return from the
mainland; and the chief has given us every
assurance of his kindness and protection,
and told us that he would consider us as his
brother and sister. When he eats, he calls
us to eat with him; and when he sees us
happy, he seems happy also. We cannot
write you a long letter, as the ship "Mary
Lyon" is about to leave, and we have been
very busy in getting our things on shore,
&c. Please to tell all the Malagasy at Mau-
ritius that we are very well and happy, and
tell them that in five days after our de-
parture from Mauritius we arrived at this
island; tell them that we do not forget them
in our prayers, and we hope they will not
forget us; we have no time to write to them

now, nor can we mention their names, but let these few words suffice instead of a letter to each individual. We shall write to you by the next opportunity we have, and will give you an account of our success, and will tell you all we shall see and hear. Do not forget us, dear friend, in your prayers, but remember us; and continue to pray for us as you used to do—saith your children in the gospel,

RAFAKAVVY AND JOSEPH.

*Extracts of a letter from David Ratsava-
nomba to a friend at Walthamstow, dated
Beau Manguier, Mauritius,
22nd Dec., 1842.*

A letter from the Christians about three weeks ago mentions, that the queen of Madagascar had killed three of the twelve native teachers, who formerly were under the missionaries' instruction in King Radama's time; they cut them in pieces, and afterwards burnt them. The cause I dare say you will hear, because the letter has been sent to Mr. Freeman.

With regard to the duty I have to engage in in spreading the gospel of God's Son here; since I left Grand Bay for Mr. Telfair's estate, I have every evening to teach those who like to learn, in the place where they are, and sometimes in the place where I live, and there I find it more convenient to pray with them; and every evening before that, I go to visit others who do not learn, and talk to them; and every Sunday, as the Betsimisarakas do not know French, they seem not to like to go to the school, so I go to them to read and pray with them; and we have several of them who come from another place, though some of them go out to see their companions.

Mr. Telfair was so kind, and provided a house for me at his estate; and it is just finished; and he told me to take care not to go in unless it gets quite dry, and I do not know how I will get on when I shall enter into it. Some time ago I went to Port Louis, and a Betsimisaraka lahy, or man and woman, who have attended the Malagasy service on Sundays, wished to be baptized in the name of the Father, Son, and the Holy Ghost, and confess that Jesus Christ is the Son of God who taketh away the sins of the world; and they promised to change from the customs of their forefathers, and will live as Christians who live in the fear of God. They were baptized in the chapel by the Rev. Mr. Le Brun on Dec. 17, 1842; and at the same time they made a marriage as Christians marry, till life is ended. I think it was the first time in Mauritius for the Malagasy.

Mr. Johns has arrived on Dec. 23rd, and he is tolerably well. He says that he expected to rescue some Christians, but has

not been able to do so. There is a Malagasy Christian just come to the Mauritius from Madagascar, called Ravita. Poor Simeon's wife, and other Christians, went down to Tamatave, in order to get to the Mauritius; when they arrived there, the captain said that he wished to take them on board, but there was no possibility to get to the vessel except they could swim, because the shore was watched very much night and day; so they were obliged to go back: Ravita only could swim, and he was preserved by the providence of God.

I hope you will write to us when you hear from Mr. Freeman. I trust he will return home in safety. Please give my respects to Mrs. Freeman and her daughters.

I hope our kind friends at Walthamstow are well, and that you are well and happy. How are Mr. and Miss M. H.? tell them, if you please, that I do not forget them or you; I often pray for you.

Before sending this letter, through the blessing of our heavenly Father, we have the pleasure to see a new year in health and strength.

2nd Jan., 1843.

SOUTH SEAS.

PROTECTION OF POLYNESIA.

MR. EDITOR,—Tahiti and the neighbouring isles, commonly called the South Sea Islands, are spots rendered interesting and even dear to the *Christian*, the *Philanthropist*, and the *Briton*. In these islands, Christianity has gained a pure and noble triumph, one of the very greatest or most admirable of all her triumphs from the apostolic age to our own. Among these islanders lately sunk in universal ignorance, groveling idolatry, savage cruelty, disgusting sensuality, and deep misery,—there civilization and the arts of peace, following in the path of Christianity, have taken root, have grown up, and have borne fruit that has gladdened the very heart of philanthropy. The great moral and mental change upon these islanders has been wrought through the instrumentality of British protestant missionaries, men who, leaving the comforts of home, went to strange isles and barbarous tribes, to promote the eternal and temporal good of the islanders, having the book of God for their guide, the grace of God for their support, and love to God and man for their prompting principle. Christian, Philanthropist, Briton,—pray, and speak, and act for Polynesia! Of the glorious example there given of Christian influence and missionary utility, Dr. Chalmers declared, "If philosophy had ever achieved such a triumph . . . it would have been an event blown by the trumpet of fame throughout the world, and of which we should never have heard the last."

Alas! A cloud and a storm appear now to hover over these interesting and improving islands. I allude to what I am sorry to be compelled to term the unchristian, illiberal, and cruel conduct of the French naval force at Tahiti and elsewhere. According to the accounts, the French carried their point at Tahiti, through fraud and force—accompanied by sensuality.—The French admiral complained to the Tahitian queen of injuries that he could not prove! demanded damages that she could not pay!! and formally declared that if she did not either pay the damages, or sign away the real sovereignty to France, within twenty-four hours, (she then hourly expecting her confinement,) he would open his fire, and destroy the whole place!!! How the affair reminds one of the fable of the Wolf and the Lamb!

We have to remember, however, that France was not alone in this act of wilful aggression on a powerless state, but was probably incited by the wily, sectarian, and bigoted proselytizing spirit of Rome. The proceeding was Romish as well as French; Rome being the head, and France the hand; Rome designing, and France effecting; Rome being the prime mover, and France the willing agent. The lamentable condition of Tahiti exemplifies the hatred of Popery to pure Protestantism. There has been, not fair and generous rivalry, but a dishonourable effort to promote the dominion of the "*Mam of Sin*," an effort made with fraud and force, and tending to persecution.

If Great Britain did really undertake the protectorate of the isles, (as many affirm, and as I incline to think,) she is clearly bound by national honour and international law, to interfere, to protect their political independence, their commercial freedom, and their religious liberty, and to hinder Rome and France from domineering and tyrannizing over them.

But even if Great Britain did not undertake (either formally or virtually) to be their protector, and therefore even if she were not bound by national faith and international justice, to protect and defend them, she still ought to remonstrate with, or to appeal to France, on the ground of international equity, and as acting on behalf of Christianity, civilization, and political good; or for the sake of "*Peace, Liberty, Knowledge, Holiness, and Happiness*." And as it appears that intervention availed to preserve the Sandwich Islands from Papal and French domination, truly the decided interference of Great Britain would avail to save Tahiti and the other isles from the same twofold evil.

If England should decline the exclusive protectorate of these interesting islands, she could protect them in conjunction with other powers. Holland, Denmark, Sweden, and Prussia, would surely join her in the good work. America, the eldest daughter of Eng-

land, America would probably join. So probably would Russia. So perhaps might Austria, Spain, and Portugal. So possibly might even France, if her good sense and good feeling were duly appealed to. God grant that France may, in the spirit of equity, generosity, and political virtue,—God grant that France may join England and other friendly powers, in this work, great, good, and glorious!

The ground of this international union, the principle of the joint protection of Polynesia, should be that of international equality, or the equal right of all the powers to commercial and other intercourse with the protected isles. No power should have any exclusive advantage, the powers collectively guaranteeing to the isles, religious liberty, commercial freedom, and political independence. What a happy result! "*'Tis a consummation devoutly to be wished.*"

Few words on the political importance of Polynesia. Note three things. 1st. *Soil and productions*. The extent of soil on any one island is indeed small; but that of all the islands altogether is very considerable. The productions are coral, cotton, silk, fruits, corn, coffee, sugar, cattle, fish, oil, drugs, gum, minerals, rice, spices, &c. 2nd. *Geographical position*. This is favourable to commerce with South America, North America, China, the rest of eastern Asia, the Asian isles, New Holland, New Zealand, and so on. The grand communication across the isthmus of Panama will add to the importance of the geographical position. 3rd. *Long line of coast and harbours*. This advantage would render the islands a nursery for seamen.

I am, Sir, &c.

JOHN ROGERS,
(Author of "*Anti-Popery*.")

London, April 3, 1843.

CHINA.

OPIMUM SMUGGLERS.

To the Editor of the *Friend of China*.

Hong Kong, 28th Oct., 1842.

SIR,—I quite concur in your remarks as to the suppression of piracy, but I do not think it possible to be done, if even the best exertions of our Government were used, whilst all around us there is such a system of contraband trade going on.

Not a piratical boat which has been captured, but that the crew declared they were only opium smugglers, and many referred to the General Wood and other opium vessels in proof of the truth of their assertions. Last week a native craft was permitted to depart on this plea, although no doubt existed in the minds of many who visited her as to her ordinary occupation.

Would you take the trouble to inquire,

We desire, at the same time, to revive the memory, and to renew and strengthen the feeling, of that fraternal union which subsisted between our predecessors now gone to their rest, and the Founders of your Institution; and while we continue to remember and highly to esteem the latter, and the Missionaries whom they were instrumental in sending forth to the islands of the Southern Pacific, as some of the earliest and most honoured of our fellow-labourers in the field of the heathen world, to assure you, that we have not only shared the encouragements, and rejoiced at the success, vouchsafed to your Society and its messengers, but have also sympathised deeply in your occasional disappointments, difficulties, and trials.

At the present crisis, we feel especially called upon to offer you the assurance of our heartfelt participation in the distress and anxiety, which the intelligence lately received from Tahiti has caused the members of your Board, and the whole body of well-wishers to that Mission, embracing, as we rejoice to know, persons of every class of society, and of every religious denomination in these realms. Most fervently do we unite our supplications with your own, and with those of all our dear Christian brethren, that that gracious Saviour, to whom all power is given both in heaven and on earth, and who is the sure refuge of his people, and their helper in time of need, may be pleased to interpose for the protection, the comfort, and the spiritual refreshment, of the members of the Tahitian churches, to avert, or, if this be inconsistent with his wise and merciful purpose, to sanctify the trial, which appears to be impending over them; and to make it evident to all men that, "he who toucheth His servants, toucheth the apple of His eye."

We salute you, with cordial affection and esteem, and remain, dear brethren, in the fellowship of our only Lord and Master,

Your faithful brethren and fellow-servants,

W. ELLIS, *Chairman*,

P. LATROBE, *Secretary*,

W. MALLALIEU, *Treasurer*.

The Committee of the CHURCH MISSIONARY SOCIETY, have also expressed on the painful occasion their cordial Christian sympathy and regard in the following appropriate Resolution:—

THAT the Committee have received with extreme regret, the tidings of the aggression of the French on the Island of Tahiti, and of the forcible introduction of Romish Priests into one of the most flourishing fields of Protestant Missionary enterprise; that the Committee are desirous of expressing their deep sympathy with the Directors and Supporters of the London Missionary Society, under the present discouraging aspect of a Mission in which their labours have been hitherto crowned with so large a measure of success, and which has been the centre for the diffusion of Evangelical truth into many of the surrounding groups of Islands; and that they would at the same time express their earnest hope and prayer that the light of Christianity, which has by the good providence of God been kindled on the distant shores of Tahiti, may yet be preserved from the corruptions of an apostate church.

Extracted from the Minutes, April 10, 1843,

D. COATES, *Secretary*, C.M.S.

It will doubtless increase the pleasure of the Members of our Society to learn that, in addition to the preceding expressions of regard from the different sections of the Missionary Church in our own country, the subjoined com-

munications have been received from our brethren on the Continent : the first from the PARIS MISSIONARY SOCIETY; the second from the EVANGELICAL SOCIETY OF GENEVA.

1.

Paris, 23rd March, 1843.

HONOURED BRETHREN IN JESUS CHRIST,—You cannot doubt the sentiments of genuine and lively sympathy with which we have received the intelligence of the events which present so threatening an aspect towards your missions in the Pacific. Our alarms have not been less sensible, nor our grief less profound, than if these proceedings affected the interests of a mission founded by ourselves. We feel anxious to avail ourselves of the earliest opportunity, to testify the sincere interest we take in the novel position in which you are placed in reference to these islands, where your missionaries have expended, during so many years, and with so much success, their strength and their lives. We are so weak and insignificant, that our influence could not be of much use to you; but, if you judge that under existing circumstances, our Society could render you the slightest assistance, we are at your service. We should be happy to show, otherwise than by words of condolence, that your labours have ever been dear to us, and what an especial value we attach to them at the present moment.

In this assurance, we remain,

In the name of the Committee,

LE CONTE VER HUELL, *President of the Society.*

GRAND PIERRE, *Director.*

2.

GENEVA EVANGELICAL SOCIETY.

Oratory, April 15, 1843.

TO THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY.

DEAR BRETHREN.—We have keenly felt the blow which the Papacy has struck at the interesting missions of Otaheite, and, through them, at the whole Church of our Lord Jesus Christ. You do not suffer alone, dear brethren: we, your brethren throughout the Continent, all suffer with you. In this unprecedented transaction we see not only a fearful blow levelled against Missions, but likewise the first victory of the modern Papacy united anew with the powers of the earth.

We have just printed a letter addressed to every Missionary Society, and the Evangelical Institutions of the Continent, which you will receive within a few days.

The letter concludes with these words:—

“We propose, then, dear brethren, that you and your friends set apart a day for prayer, in order that earnest supplications may be presented to the Head of the Church:

“1. To deliver our brethren in the South Sea Islands, and the whole Church, from the attempts of the Papacy.

“2. To pour his Holy Spirit from on high on all the Evangelical Churches, and to unite them by a living faith.

“3. To endow all Christians, and particularly Pastors and Evangelists, with decision and courage to resist Rome, and to advance the glorious reign of Jesus Christ, our Lord and our God.

“4. To speedily consume ‘by the Spirit of his mouth’ (2 Thess. ii. 8) the deadly errors of the Papacy: to break the yoke which she has imposed upon the necks of so many people; and to lead by his counsel the souls whom she would estrange from Christ, and who ought to be dear unto us, into the glorious liberty of the children of God.”

"We invite you at the same time to recommend these objects and these prayers to those who, in connexion with you, may, during the ensuing six months, preside at the Monthly Missionary Prayer Meetings, on the first Monday in the month; or any other day established among you.

"Finally, we ask if the present would not be the right time to form a Society—a confederation—for the purpose of prayer, similar to those formerly founded—in Holland, for South Africa—in England, for the Society Isles; and which were attended with extraordinary conversions in those distant lands? We can do every thing by prayer."

Will you, then, dear brethren, appoint a day, (perhaps in the second half of May,) which might be set apart for these special objects of prayer? We thought it devolved rather upon you than us to arrange the time. In drawing down the Divine benediction upon our work, and upon the Church, this prayer-meeting would also serve, we may hope, to unite more intimately all the members of the body of Christ upon the Continent, and in the British Isles.

You have done quite right, so far as we can judge, in bringing the matter before Parliament. But do not let us forget that our strength is in God, by humiliation, faith, prayer, in union with all sincere Christians. Especially, we do not doubt that you will enjoy the sympathy, on this occasion, of evangelical members and ministers of the Church of England. Inferior considerations ought no longer to separate us. May all who glory alone in Jesus Christ be united against the Papacy!

Receive, dear brethren, the expression of our affectionate regards, and may God himself be your deliverer!

For the Committee of the Geneva Evangelical Society,

CHARLES GAUTIER, *President.*

J. H. MERLE-D'AUBIGNE, D.D., *Vice-President.*

A. BOISSIER MICHELI, *Secretary.*

On receiving this interesting proposal, the Directors, after deliberation, cordially adopted the following Resolution, in the earnest hope that it will receive the cheerful concurrence of all the friends of Protestant Christian Missions, to whom it is addressed:—

"That, in accordance with the invitation of their Christian brethren in Geneva, the Directors hereby recommend to the different sections of the Protestant Christian Church in Britain, and on the Continent of Europe; and to the Members of this Society in particular, to set apart MONDAY JUNE 5TH, as a season of united and solemn prayer to the God of all grace for his special blessing, to ensure the accomplishment of the important object proposed in the address of the Evangelical Society of Geneva; namely,

"1. To deliver our brethren in the South Sea Islands, and the whole Church, from the attempts of the Papacy.

"2. To pour his Holy Spirit from on high on all the Evangelical Churches, and to unite them by a living faith.

"3. To endow all Christians, and particularly Pastors and Evangelists, with decision and courage to resist Rome, and to advance the glorious reign of Jesus Christ, our Lord and our God.

"4. To speedily consume '*by the Spirit of his mouth*' (2 Thess. ii. 8) the deadly errors of the Papacy; to break the yoke which she has imposed upon the necks of so many people; and to lead by his counsel the souls whom she would estrange from Christ, and who ought to be dear unto us, into the glorious liberty of the children of God."

MEETING, EXETER HALL, APRIL 12, 1843.

FRENCH USURPATION IN TAHITI.

ctors have already communicated, to their friends throughout the leading features of the recent intelligence respecting the arbitrary proceedings of the French naval force, prompted by Popish in- and ambition, in the Island of Tahiti. Since the arrival of these deeply ings, the subject has almost wholly engrossed the attention of the and, in dependence on the Most High, they have adopted every measure which, in their judgment, appeared likely to operate as a rescuing this fair portion of their Polynesian Mission from the fearful igh which has befallen it. With the co-operation of other Missionary bodies, communicated, by deputation and otherwise, with members of Govern- of the Legislature, in the strong hope of securing the attainment of t. Among other means suggested by the exigencies of the case, a eting of the friends of Protestant Missions was held at Exeter Hall, day, April 12, for the purpose, as previously announced, "of adopt- es urgently required by the recent aggressions of the French on Tahiti, uring the general interests of British Missions in the Islands of the fic." The following Report of that Meeting we have great satisfaction ag to our readers, in the full assurance that it will exercise a powerful n their minds in favour of the object for which it was convened, and ully to engage their active and benevolent sympathies on behalf of a osely identified with the universal interests of truth and righteous-

HINDLEY, Esq., M.P., presided.—The services were commenced by ymn, after which the Rev. JOHN BERRHAM, Secretary of the Wesleyan Society, engaged in prayer.

IRMAN then rose and said,— mented to take the chair, I have, ad the opportunity, made my- ated with the topics now to attention. You are aware that vened in consequence of the ession by the French on the hiti. This is partly a political, a religious subject; and I beg is a meeting of the friends of missions, you will allow me, as izen, and as a human being, to opinions, either as it regards the rests of mankind, and the rights p whether in England, France, as it regards the interests of ou are aware that the island of

Tahiti was one of the first scenes of Mis- sionary exertion. For eighteen years, the Agents of the London Missionary Society laboured there without seeing much fruit; but suddenly the blossom and the fruit appeared together, and we were honoured to behold an exemplification of the fulfil- ment of the prophecy that a nation should be born in a day. I am sure that the in- telligence from Tahiti, from 1815, gave de- light not only to the London Missionary Society, but to every bosom rightly imbued with the love of Christ. We have rejoiced in the success of their labours. All Chris- tendom has rejoiced to see that this So- ciety was planting the standard of the Cross there, and that both princes and peasants

were gradually becoming, not only nominally, but practically Christians.

After reading an account of the successive aggressions of the French on Tahiti, from 1830 to 1842, as published in the *Missionary Magazine* for April, and the pamphlet recently issued by the Directors, the Chairman continued:—

This statement I believe to be correct; and, of course, any observations which I make will be founded upon my conviction of its truth. Now then, for what are we met here? We cannot—I am speaking now as an English citizen, and as a man desirous to see the principles of justice maintained—we cannot object to the Queen of Tahiti placing herself, if she chooses, under French protection; but we have a right to ask, whether the Queen has been allowed the exercise of her free-will in making this choice? We have not a right to say that she shall be under one influence or another; but we have a right, as an independent country, to say that she shall not be placed under French domination. It may be in the recollection of the meeting, that an application was formerly made by the late King Pomare, to be placed under British protection, and for that purpose to be allowed to use the British flag. Mr. Canning replied, that the King of England could not allow him to use the English flag, but that he would be happy to afford him all the protection which could be granted to an island situated at so great a distance from our country. I contend, therefore, we were in a kind of alliance with the Queen of the island, and on that ground we are bound to afford her our protection. The principles of justice it is desirable for all nations to recognise. We shall be told, perhaps, not to trouble ourselves with the matter—your Missionaries, it may be said, will still be respected, and allowed to fulfil the duties of their station. It is true that we have a right to demand protection, notwithstanding what has happened; but what I wish to know is, whether this is a just mode of taking possession of the island. We have a right to ask our Government to press that point upon the attention of the Government of France. We have a right to ask them, whether they have properly respected the freedom of judgment in this matter. An application like this might be safely made to any Government. I think we might refer the matter to the mediation of any friendly power—I think we might confidently appeal even to the French Government itself. Can it be consistent with the honour of such a country as France, that she should exercise her power in committing such injustice as this? Certainly not.

We should not, by any means, wish to draw our Government into war, or any

difficulties of this kind. The Missionaries have preached the Gospel of peace to the islands, and we maintain the principle of peace at home. While we are extremely desirous that our Government should that firmness and determination which ways characterise a people who hold high principles, yet we do not desire to threaten the French in any way which I know that there is a jealousy on the part of the French as to our Colonies. We may think that we who have planted standard in almost every isle and corner of the whole world, ought to be the object to French colonization. Do not let us be misunderstood. The French colonize wherever they legitimately can; all we say is, Do not deal unjustly with the Queen of Tahiti; do not take her by force, and then misrepresent her. If Queen Pomare desires to be under protection, then we must abandon the point; but if, on the contrary, she has been induced by threats and intimidation to for your protection, it cannot be to the interest or the honour of France to permit a colony at such a great moral expense.

The Rev. Dr. VAUGHAN said, I move the following resolution—

“That this meeting, representing divisions of the Protestant Christian Church of England, has received, with feelings of the deepest and the strongest reprehension, the intelligence of the unjust assumption of sovereignty by the French Government in the island of Tahiti, and the establishment by force of the system of Popery in that island; that it regards the Treaty by which the Native Government was constrained to surrender independence as the result solely of extortion and violence—means no less at variance with the character of a brave and gallant nation than with principles of political and social justice. Although this meeting, confiding in the omniscience of truth, and the sure support of its Divine Ruler, utterly repudiates the principle of restriction towards other systems of religion for the purpose of upholding exclusively the tenets of Protestantism, it cannot but regret the imposition of Popery by the arms of France upon christianized natives of Polynesia, as the violation of religious liberty, and as evidence of proselytism rather than the power of Christian benevolence. That against these acts of violence and injustice, this meeting hereby records a decided and solemn protest; while it still is the hope that no motive will induce the Government of France to compromise its honour by affirming the aggression of its Admiral upon defenceless people—a proceeding which could greatly to weaken those feelings of sincere regard and amity, which are cherished towards France by the best classes of the English people, awakened throughout the Protestant world as to the wrong, grief, and indignation.”

It is well known that nearly half a century ago the first Protestant Missionary planted his foot upon the soil of New Guinea, and that during that interval a space of the country there has been covered from the lowest conceivable barbarism, and raised to a high state of comparative civilization; and that in

s change, from the first to the last, Missionaries have been the great

Now that garden, which was re-
 from the wilderness and cultivated,
 invaded by the foot of a stranger,
 threatened with being laid waste by
 id of the despoiler. What has been
 calized as fruit by British virtue, in-
 and plety, is about to be seized, it
 seem, by French power. Might is
 et up against right. The law of the
 is there set up against the law of the
 and it would appear that things are
 to this pass, that all that has been
 y British zeal, humanity, and reli-
 or the purpose of civilizing and chris-
 ing those regions, is to be so much
 as to British interests and to British

This I think, Sir, is our case; and
 estion now is, Are these things so to
 Ve have met to express our opinions
 ppressions fully and freely, relative to
 aduct of the French Government, if
 each Government should put its seal
 perfidy and tyranny committed in its
 at Tahiti. Let that Government at-
 to conceal the fact that Tahiti has
 orn by violence from the hands of its
 sovereign; let that Government at-
 to sustain the odious tyranny, the
 bondage, which is now being set up
 that tyranny which has its centre in
 famous senate of three; that tyranny
 subjects every Briton in the island to
 ment, who dares to insinuate or do
 ng against the invasion of French
 ;—let the French Government come
 and put its seal to conduct like that
 Island recovered from barbarism by
 a zeal and piety; and then, I have to
 t Louis Philippe and M. Guizot lay
 account with having their conduct
 sized, exposed, denounced, execrated
 rated as from the very centre of
 a feeling. Let them lay their account
 lading *that* feeling in meetings like
 resent, in every city and every town
 about the length and breadth of the
 y we call our mother. There are
 ne—and it should go forth from this
 ng that it is so—there are millions in
 antry, whose minds participate in the
 elements of intelligence, and virtue,
 ety, who, if things are to come to this
 regard to the Missions in the South
 will become but as one spirit of fixed
 ation.

is hardly two short years since I
 he pleasure of seeing M. Guizot,
 rime Minister of France, in this
 there he sat, just there (pointing to
 ont seat next to the left of the Chair-

At that time the husband of our
 occupied the chair which you, Sir,
 fill. *God bless them both!* Many

noble sentiments were uttered that day. I
 had conversed with the spirit of Guizot
 many a time before. I saw his counte-
 nance; and I looked upon his countenance
 that day, as fine things were said, and
 saw it give signs of interest and marked
 approbation at the right points. He could
 not but feel interested, and now I wish he
 were here, that I might appeal to him, to
 his honour as a Frenchman, and that I
 might ask him whether he can count it a
 small thing, that his name should go over
 the length and the breadth of religious
 society in Britain, and through all the
 colonies of Britain, as the name of the
 Protestant Minister, who signed away the
 liberties of Protestantism under such cir-
 cumstances as would attend the act, should
 he be led to confirm the tyranny that has
 been set up at Tahiti? I would appeal to
 his scholarship and statesmanship, and ask
 him whether he would like to stand out
 as an object of reprobation against all
 that English feeling, as connected with re-
 ligion, which he knows to be so marked an
 element of our character. I should like to
 ask him if it be that, in his estimation,
 labours for the civilization of mankind lose
 all their value when they have to do with
 nations at a distance, and when the agents,
 employed in the work of civilization, happen
 to be Protestant Missionaries from the Island
 of Britain. Of all this he ought to consider.

But while one would press upon a mind
 like his considerations of this nature, I
 feel that there are minds moving in similar
 spheres at home upon whom it also behoves
 us to impress such considerations. There
 are those to whom we have a right to look
 as the protectors of equal rights, and as the
 protectors of Protestant piety. The rights
 of Englishmen—those rights which prop-
 erly belong to a British subject—are put
 in great peril in the island of Tahiti; and
 while I believe war to be the greatest curse
 that ever visited the family of man, whe-
 ther we look to the mischief it inflicts or
 the good it prevents, and while I see in it
 the great chapter in the history of hu-
 manity, and the worst chapter in that his-
 tory, still there are other grounds by which
 a man might feel impelled, and other con-
 siderations which might give firmness to
 his mind, besides those which have respect
 to the sword and the bayonet, the cannon
 and the musket. It may be that we may
 be told that nothing can be done in this
 business; that this is a squabble between
 Popish priests and Methodist Missionaries,
 and that there must be no interference; and
 possibly Ministers of State may speak of
 being pleased at what has been done. But
 I would say, on behalf of this meeting, that
 the men, be they who they may, who take
 such a ground in relation to this question,

will not rise in their moral power in Britain by such a course. I shall hold the French Government responsible for all that may be done in their name, after they have had time to send to Tahiti; I shall hold the Ministers of State at home responsible for all the mischief that shall ensue which they may have had the power to prevent. They may tell me that they have issued such and such regulations, and they may point to the phraseology in which these regulations are drawn up; but I will go from their words to the deeds of their agents, and by those deeds will I judge of their guilt or innocence in reference to this island. Do you suppose, that if all the mischief which is now threatened should come upon us, that Protestantism will cease to exist? I answer, distinctly and emphatically, No. It would be the most calamitous chapter in the history of Roman Catholicism for the last hundred years. If it be asked how I make this appear, I should say, that the perfidy on which all this is grounded, and the tyranny by which it must be sustained, would have the effect of calling forth a feeling against it more powerful than any with which it has had to deal for the last century. It would be seen at once, that after all the soft things that may have been said in explanation of Catholicism,—after all the plausible things that we have frequently heard about its being changed,—yet all the worst things said of it were just the right things. This would be seen, and we dare not abstain from causing them to be distinctly seen. Our firesides are our own; we have them left; and we will expound these things to our children and servants; they shall understand them. We have our schools left, and our children shall be there duly taught all these things. We have our pulpits left, and we will take care that they shall be the channel through which our people shall be fully instructed. We have meetings like the present open to us, and we can avail ourselves of them. We have the press, at least as much ours as that of our opponents; and if Tahiti and Protestantism are to go down, then all this machinery must come forth; and from end to end of the land Popery will be better understood—Popery will be more deeply hated than anything else would have caused it to be in the history of our country. While I thus speak, I have no wish to cherish any unfriendly feeling towards any sincere worshipper in the Roman Catholic Church. I have no wish to infringe any right, as pertaining to him, that I claim for myself. But I am anxious that France should look to her course; and, after all her boasting of philosophy—philosophy about matters of history, and social policy, and how to deal with religious sects, after all her boasting of philosophy, yet to commit such a blunder

in favour of Catholicism as has been in Tahiti, would turn the laugh of sophy in every other part of the against it, and secure its silence for a day to come.

The Rev. H. HUMPHREYS (of the Estab Church) in seconding the resolution, I must express my gratitude for the ness and moderation which seem lik pervade the speeches delivered on th casion. I am very glad to be able to that at present the French Governm in no way whatever compromised. very happy to think, that all we are to animadvert upon, is the act of a French officer; and I do most heartily it will be found there is a better spiri vading France than that which would mit an act deserving of all that den tion, so forcibly alluded to by the a who preceded me. This meeting ha convened principally through the and exertions of the London Miss Society. I am not myself a mem that Institution; but, nevertheless, I always been able to give God thanks success and prosperity which have a panied their endeavours in the mos lected quarters of the world. I they, of all others, are the proper p to come forward and take the lead i ting on foot those measures which wi to an unanimous expression of opini all who fear God, and know the value truth as it is in Jesus. I think, the that the gratitude of the whole Ch Church is well due to the Directors London Missionary Society, and I rej be able to follow in that path which the marked out. I hope they will find a nymous response throughout the kin and that the national voice will be el against usurpation of every kind, esp against that commenced and carried the power of the Church of Rome.

We have already heard that five yea a French armed vessel, under con of the same Captain who has been fr on the present occasion to perpetr act of tyranny, exacted from the Qu Tahiti a sum of 2,000 dollars, und terrors of the thunder of French es on account of the removal of two l priests, who had landed in contravent the established law of Tahiti. The f ing year another act of injustice wa perpetrated—the laws which caused ti removal of the Romish priests were abro and since that time the emissaries of Roman Catholic church have had the liberty to publish their doctrines missionaries of other sects of the Ch world. It is proved, then, by the subsequent events which have taken that this is one of those effor

Rome is so fertile, to establish herself everywhere, and to reign triumphant men. From all that we have heard, we cannot but conclude, that the before us is one which demands the united protest of this Christian

The acts of our Government, however depend very much upon the manifestation of feeling throughout the kingdom, for this reason, I am earnestly desirous our example to-day should be generally followed, in order that the Government may at there is a depth of moral feeling in the hearts of Christians, which in a moment forget rivalries and divisions, and the race of such things as sects and denominations amongst the people of Christ, only remember that there is a Gospel to believe; that there is a truth which our bounden duty and interest to follow; that everywhere the oppressed of Jesus Christ are objects of compassion and our prayers; and everywhere we should throw over the shield of our protection and the British name respected as the tower of the helpless. I have not the doubt in my own mind that the real of all which we are now called upon to do, and to protest against, is the of Popery making her advances in the and preparing herself for that last contest which we must yet expect.

Let me remind the meeting that this is the first time the Church of Rome has made use of the instrumentality of France to advance her designs, to confirm her usurpations, and to sanction her acts; and if we are met on the present occasion, fail to accomplish that end, which is the object of our desires and prayers, it will be the first time that the spirit of France in France has taken advantage of our confidence, or English vacillation, to enable her to confirm her triumphs, and complete her aggressions. No; this which has invaded the peace of Tahiti is the same as that which, in 1572, on the night of St. Bartholomew, deluged France with blood, and filled her with an unending great cry. It is the same spirit which Coligni fell—that man as faithful to his God as he was wise in council and renowned in arms. It is the same which leads the Church of Rome to venture to plant her triumphant foot on England, and will never leave her satisfied until she has made us as wretched as herself. There have been days in which I have lived in far different thoughts from those are now forced upon my mind; I have been away from all the din and tumult and turmoil among ourselves, to the peaceful settlements of the South Sea islanders, to the purity of the Gospel as there pro-

fessed and practised; and I have thought that if, in the providence of God, the dark cloud which appears on our horizon should spread itself over the land, when all the purity of our own worship should have disappeared, and the spirit of the Tractarian heresy should have forced from us all those things which we have been accustomed to hold dear, we might look to some far distant spot where the voice of prayer still rose from spiritual minds, where the truth of the Gospel was still preached by lips untainted with the errors and heresies of the land, and might rejoice that God had there fenced in for himself a little fold, where his servants still gathered for worship in security and in peace. And is this prospect now to be clouded? Are we to look in this direction only to another district over which Rome has asserted her supremacy? We trust that this will not be the result: sure I am that the English people will not suffer it to be so without a firm and consistent expression of those feelings and opinions which every true Christian must ultimately entertain upon the subject.

The Rev. Dr. ALDER, Secretary of the Wesleyan Missionary Society, rose to propose the next resolution. After some prefatory observations, he said: I feel that I shall best serve the interests of our common cause by directing the attention of this assembly, for a short time, to some matters of fact connected with the subject now under our consideration. Allow me, then, to remark, that, amongst the other intolerant exclusive claims set up by the Church of Rome, is that which she makes to universal dominion. She conceives that she has as much right to send an army of priests into any country, whether occupied or unoccupied by Christian teachers belonging to other denominations, and to take possession of such country, as the Queen of this great empire has to send a British army to dispossess invaders of any portion of her dominions. In accordance with this principle, she has directed her attention to the Pacific Ocean; she has found in France agents, and, to a great extent, means, for promoting her particular designs. In the year 1805, a society, called "The Society devoted, or dedicated, to the Hearts of Mary and of Jesus," was organized in Paris, and in 1817 was established by a Papal Bull. This society may be regarded as an offshoot from the Jesuits; and judging from the subtlety, the craft, the activity, and the devotedness which it manifests, it is a true scion of the ancient stock. In 1825, this society was directed, by Leo the Twelfth, to send agents to propagate the tenets of Popery in the Sandwich Islands. The attention of Rome continued to be directed towards the Pa-

cific Ocean, and she resolved to increase the number of her labourers, and to extend her operations in that part of the world. In 1834, we find four persons connected with this particular society at Valparaiso, holding conferences with the heads of the Romish Church in that place, with a view to ulterior movements amongst the islands of the Pacific. It was finally resolved that two of them should go to the Gambier's Islands, and the other two to Tahiti; but the two proceeding to Tahiti were to go there disguised as carpenters. Tahiti was conceived to be a most important point as connected with the other groups of islands in the Southern Ocean. France was, therefore, anxious to obtain possession of it. In this way the Government hoped to gratify the vanity of the French people, and here was one motive for the usurpation. It had been stated again and again by the theologians of Rome, that no tribe or nation had ever been converted to the Christian faith by the labours of Protestant Missionaries; and that, if it could be shown that such an effect had been produced, they would admit, that a church accomplishing such a result was a part of the true Church. The practical and satisfactory answer to this charge was Tahiti. Look at Tahiti. There you see idolatry abolished; there you see the people taught to read and understand the word of God; there the people are walking in the fear of the Lord, enjoying the consolations of the Holy Spirit, and exhibiting all those social and personal qualities which can be demanded for the purpose of proving that they have been truly converted to the faith of Jesus Christ. Well, then, all this must be destroyed; the Protestant Mission in that island must be put down, in order that we may not have it in our power to exhibit such evidence of the success with which it has pleased God to favour us. Such is the evident object of the Church of Rome.

In the year 1821, a society was formed in France called "The Society for the Propagation of the Faith." For some time the existence of that society was known only to a few. About 1826, it was discovered by some of the leaders of the French Liberal party that such an institution was in existence, and they apprehended that the great purpose of the association was to bring the institutions of France again under the influence of the Papacy. But they were assured that this was not the case; and then the minister of ecclesiastical affairs stood up in his place in the House of Deputies and said, in defending that society, that it was a noble idea of Louis XIV. to found an institution in France designed to carry the glory of France

and the knowledge of Christianity to the very ends of the earth. And this was just the principle adopted and acted upon; and hence you find *that* portion of France which is called the infidel portion, adopting Roman Catholic Missions, not because they care anything for the religious interests involved in them, but to render these religious efforts subservient to the extension of the political power of France throughout the world.

In support of these statements, Dr. A. read some extracts from *The Annalist*, a Roman Catholic publication, issued by the Society for the Propagation of the Faith, bearing evidence of the movements of the French Missionaries in the Pacific Islands, and full of the grossest misrepresentations respecting the labours of the Protestant Missionaries. Having completely refuted these, he then proceeded to give a detailed account of the proceedings of the Romish priests in Tahiti, and said, We have come here to protest against this act of aggression, for such I must consider it, on the part of the French, on the authorities of the island and our Missionaries there. We are met to declare that it is a proceeding, in our judgment, characterized by circumstances more befitting buccaneers and pirates than a civilized nation. The Protestants of America will join us in this protest. The American Board of Missions, and other institutions in that country, will, I doubt not, press upon their Government, ere long, to tell France that she must not trifle with our Protestant institutions. We can afford to be silent when we read in the French papers of the rapid decay of British power and influence; we can afford to be silent when we hear the French assert that Britain is reduced to pauperism, and that British glory is on the wane; but we cannot be silent when the vanity and superstition of France interfere with the interests of the souls of men. We have come here for another purpose—to devise and carry out measures for preserving from such insults and injuries our missionary establishments everywhere, but especially in the Pacific Ocean. For where is all this to end? This is only the beginning of a series of aggressions. The French, being successful in their first effort, will not rest satisfied without attempting more. Now, as it has pleased our heavenly Father to grant us success in our efforts to promote his glory, it must be our care to guard what he has given us, that it may not fall under the influence of any deteriorating and destructive power. We have come here to-day for another purpose, as the resolution which I have to move states, to sympathise with the Queen of Tahiti; for we have every reason to believe that great violence has been done, not

her dignity and authority, but to those principles and feeling in connection with the affair of which we complain. We have been told that the Queen, at least, was passive in the affair, and not at all disposed to complain. Are we to reconcile this with the letter, addressed by Queen Pomare to the Papal Apostolic, when she sent away Papal priests on their first attempt to establish themselves at Tahiti, and not on the contrary, as falsely asserted in the *Dublin* "Tahiti, Nov. 21, 1836,—Friend and Missionary, dwelling at Mangareva, salute you in the True God. I send these two men to Mangareva: at all pleasing to me that they remain at Tahiti. This is the word which I send to you; do not send here to the men who are under you. If you bring men into this land I shall send them back again. There are here, in divers parts of my kingdom, Missionaries who speak the true word. We will not employ other. I salute you, POMARE." The following letter was addressed at the same time by the Queen to the priests themselves:—"Laval and Caret, Nov. 29, 1836, I send you both on your entry into my territory. This is my declaration to you: do not remain in my territory. Go to your place at Mangareva. There are no Missionaries in my territory. We have been taught in the word; and we know that the True God has sprung up also in our land: be not wicked; have no unclean thoughts. Have I done you any wrong? No, you know my attachment and for you both: I myself also know kindness and kindness for me. Do you fine that this declaration comes from my other; no, this declaration is that of all the Chiefs. It is our word: you should not remain in this land. I salute you both on your departure. POMARE."

The sentiments of the Queen must have greatly changed between the two visits, as the French agents say is true. In fact, she has never shown any disposition to renounce this religious or political mission on the part of France and Rome. We are to express our deep sympathy to the Missionaries at Tahiti. We are to tell the Queen will be safe under our protection; but we sympathise with the Missionaries, because of the character of the man who will in all probability wield the French influence in that island, and who is the greatest enemy to Protestantism; and I fear, also, that the Missionaries suffer from the effects of the presence of the captains and crews of the French and other ships; for, generally speaking, these men are in favour of a

movement which is likely to establish a system of things in connexion with all that is base and wicked, in preference to retaining a system which promotes morality of conduct and purely Christian principles. We are to sympathise with the people, too, and we do deeply sympathise with them, because of the character of the teaching that will now be spread throughout this land, under the influence of France and Rome. What that will be, you may judge from a canticle to the blessed Virgin, prepared for the use of the Tahitians, which is as follows:—"We hail and love thee, O Mary, who art the mother of Jesus Christ!" I still quote from *The Annalist*, the work published by the Society for the Propagation of the Faith:—"We hail and love thee. There is no one but thee who art at the same time Mother and ever Virgin. Thou art ever full of the graces of our God; we hail and love thee! The holy Son of the Almighty Jehovah is ever with thee; we hail and love thee! Thou art blessed above all the women of the earth; we hail and love thee! The blessed fruit of thy womb is Jesus Almighty: we hail and love thee! Pray for us, mother of our God: we hail and love thee! Yes, pray for us, O mother, for us who do nothing but sin; thou knowest that we are all thy children: we hail and love thee!" Such is a specimen of the new teaching, the new doctrines and opinions, introduced into Tahiti by the persons to whom we have referred. Let us hope that this meeting, under the guidance of Him who worketh all things after the counsel of his own will, may cause this disastrous attempt to be overruled for the further spread of his truth, until every continent and island shall be sanctified by that truth, and reflect the purity and the charity of heaven. Dr. Alder concluded by moving the following resolution:—

"That this meeting hereby expresses its sincere sympathy with the deeply-injured Queen of Tahiti, under the cruelty, injustice, and oppression, by which she has been deprived of her authority and independence; with the Missionaries of Christ, labouring in that island, under the hindrances to their success, and the danger to their liberties, which they may justly apprehend from the teachers and supporters of Popery; and with the Tahitian churches, under the fearful trial of fidelity and steadfastness by which they are now visited; and this meeting devoutly trusts that the God of all grace will enable his faithful ministers, by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, successfully to encounter the advocates of error; and that he will guard the purity of the infant churches, and preserve the islanders in general, amidst the allurement of superstition, and the temptations to vice, with which they may hereafter be assailed."

The Hon. and Rev. B. NOEL said, The resolution, which I have the honour to second, contains an expression to which I

wish first to direct the attention of the meeting:—"That we deeply sympathise with the injured Queen of Tahiti, under the cruelty, injustice, and oppression by which she has been deprived of her authority and independence." Those who recollect the terms of the first resolution, will perceive at once that this expression is not intended to reflect upon the French Government, but upon the act by which Admiral Thouars has placed the island under the dominion of Frenchmen, and which we hope the French Government will disallow, in consequence of the feelings expressed not only at this meeting, but at other meetings, and by the country at large. The facts of the case have been placed before the meeting; but, as for the most part they were derived from English statements, it is obvious that they may be attacked upon that ground. I shall, therefore, endeavour to set before you what are the statements given upon other authority. In order to add to the information which the meeting may possess, I will give a French version of the same events, which was placed in my hands yesterday. It is contained in the French journal *Universelle*. According to this, it was not until the year 1836,—and I advert to the circumstance because it has been said that the French and the Roman Catholic priests found their way together to Tahiti,—that two French priests were sent by the Catholic Missionary Society to that island. You have heard that the Queen of Tahiti, in pursuance of a law previously existing, prevented those Missionaries establishing themselves in her island. Of the policy or impolicy, the propriety or impropriety, of such law, I will not speak; but the fact was that, owing to it, these two gentlemen were not permitted to establish themselves there. In consequence of this insult, as it was alleged to be, to the French nation, we find the following statement made in this French journal:—"Outrages like these must not remain unpunished. The Sandwich Islands have been the theatre of scenes very similar, and this religious intolerance called for a striking repression."

It appears, then, by this French account, it was not for any insult perpetrated against the French nation, so much as for the religious intolerance of these islanders, that this naval effort was to be made. In consequence of such religious intolerance, the *Venus* and the *Artemise* received instructions on the subject. Here indeed the French Government would seem to be implicated; but the proceedings of their Admiral have not been recognised, and I trust never will be. The French Government sent these two vessels to obtain satisfaction for that alleged insult, which consisted in the Tahitians

acting on their own law. Now, whatever may be considered the policy of such a law, I may remark, in passing, that the French Government did, by the mission of these two vessels, revenge a mode of conduct which they habitually, if I mistake not, exercise themselves. Should you ever pass through France without obtaining a passport from the Government, I ask, whether that Government would not consider itself at liberty to deport you instantly? It is the regular mode of proceeding; so that none of us could do in France what these two Frenchmen did in Tahiti, without being subject at once to that conduct on the part of the French Government. Hence there is a manifest injustice in their conduct in revenging on a feeble nation what they would not allow to be done among themselves.

After exposing other mis-statements in the same paper, Mr. Noel continued:—"Some reasons have been adduced by these French writers why the Government should desire to place itself under French protection. The first is, that the island under the gloomy and austere reign of the Missionaries, had been rapidly depopulating. They state that the population, which fifty years ago amounted to 150,000, has been reduced to 10,000 or 12,000. I have, however, a letter written in 1803, which states that, in consequence of human sacrifices and barbarous wars, the inhabitants of Otaheite had been reduced to 8,000. That was before the Missionaries had exercised the least influence there; and now, according to their calumniators, the number is reduced to 10,000 or 12,000. I have also a letter from Captain Bruce, dated 1838, in which he represents the Society Islands, of which Tahiti is one, as being in a most prosperous state. The next reason assigned by the French writers is, that the gloominess of the religion of the Missionaries is such as to become intolerable to those amiable islanders. The Puritan Missionaries, they say, have imposed the hard and gloomy religion of the Bible, constraining them, among other vexations, to dance no longer on the Lord's-day—no more dances in Tahiti, no more games there, no more music. They then state falsely that, in the year 1823, the English offered their protection; whereas the fact is, that at that time the people themselves wished to be placed under the protection of the British Government, but that Government thought fit to refuse.

In confirmation of the statement made by Dr. Alder as to the anxiety of the Queen to be placed under British protection, Mr. Noel read a letter addressed by her to Capt. Bruce, and also one addressed to his late Majesty, William the Fourth, and resumed—

The statements of the French writers show what is to be the character of the religious teaching to be substituted for that introduced by your Missionaries. It is to consist of games, racing for money, and dances after the manner of the Greeks. What then is, in fact, the reason why this convention has been signed? According to a French writer, more candid and more just, "Only when the threat of cannon obliged them to it." If it were a treaty properly formed, however we might lament it, we must allow it to be confirmed; but a great writer on the law of nations has stated, that any treaty in which there is a vice in the formation, is not to be respected by other nations. Here we have an incurable, a fatal vice, and it is a treaty which we are on no account bound to respect. I trust that none of us would be disposed to advocate the exertion of any authority on the part of this country to prevent Roman Catholic Missionaries from landing where they pleased, and propagating their doctrines; nor is it our object to interfere with the improvement of French commerce. We do not question their right to form commercial treaties with any other people, if it is proved that they contain no provisions which are unjust to ourselves; nor are we disposed to enter any protest against their acting even in an unjust manner against nations with which we have no connexion, not being fully informed of the circumstances of the case. But when an island, united to us by so many ties, is suffering undeniable injustice, even according to statements made in the most impartial manner in support of those actions against which we protest, then it does become us to contend for these following objects. We have a right, and it is questioned, I imagine, by no one, to mediate and remonstrate strongly on behalf of our fellow-Protestants suffering anywhere under cruel injustice; and if our fellow-Protestants in Tahiti are now to have their liberty wrested from them, *that* is an outrage and a wrong against which the law of nations does not forbid us to remonstrate. If we had no other connexion with them than this, that they are our fellow-Protestants, suffering a cruel outrage, we should have a perfect right as a nation to interpose to save them. You have heard to-day sufficient proof that Tahiti is an old and recognised ally, and the law of nations does not forbid us to interfere.

But there is a still more plain ground upon which our Government might proceed to rescue those innocent people: not only have the population renounced idolatry, and many become true converts to Christ, but civilized habits are spreading amongst them, so that a trade, which

from year to year is sure to enlarge, is already established with the Pacific Islands. I ask, then, whether it is not manifestly right that this great nation should prevent its commerce from being curtailed? All these objects, I trust, may be secured in a way which appears, so far as I can see, liable to no just objection. I do not say to the French nation, you shall not establish any treaty with Tahiti, but if you demand the entire commerce, we cannot consent to that. But have we any hopes of success? Notwithstanding the power of France on the one hand, and the coolness with which our Minister for Foreign Affairs may have listened to any application on the other, I think we have hopes. For it is impossible to escape men of penetration, that in case of a war between the two nations,—which I trust never will happen,—the immense distance of Tahiti would render it difficult for the French, (gallant though they are,—but not so calculated to be a naval as a military people,) to retain the island; it would be the very first possession that would fall into the hands of the English; and the French must be aware how inexpedient it would be to attempt to maintain an establishment there, after their experience with regard to their settlements on the coast of Africa. Therefore, I think, that when French vanity has been satiated for a few moments, they will not deem it desirable to retain possession of the island in the face of the strong remonstrances of England. Nor do I think that a man of such high character and principle as M. Guizot can be insensible to the danger of suffering not only present reproach and indignation from the millions of England, but of having his name handed down in the pages of history as that of the author of an outrage so unprovoked and utterly indefensible. When I look to France, I am not without hope that the just expression of English opinion will have great weight, and prevent the vanity of the nation from implicating and identifying itself with the transaction. Nor am I without hope at home; because a Minister of State will naturally look at both sides of a question and obtain every information he can upon it, before he enters upon a mediation which might involve great consequences. We must not attempt to cure a small evil by committing a greater. We deprecate the idea of war; but when I consider the justice of our claim, I conceive that the mediation may be entered upon without the slightest danger of that calamity.

If, then, the recommendations from this platform to-day be carried out, if the London and other Missionary Societies, and if every town and city of England petition the Government and the

Parliament to interfere on behalf of our persecuted friends, not only will you prove to the Government that it is not the case of a few despised missionaries alone, but that of a large Society, whose ramifications extend through all ranks to the remotest parts of the empire; you will teach France that it cannot, without being held up to all Europe as an unprovoked aggressor upon a defenceless people, continue in the course in which her Admiral has marshalled the way for her. I do not hide from myself the difficulties in your way; I do not pretend to sugar *that* ultimate success which I heartily desire. But I urge you to consider that it is not Tahiti alone which may be sacrificed by the French convention: the same insults which were invented at Tahiti may be invented in other islands. That convention gives the power of banishing from the island any person who speaks a word against the French nation; and it will require no great ingenuity to construe the preaching of the truth as it is in Jesus into an attack upon France, for Roman Catholicism and France are there identified. In that "smooth convention," as some have termed it, I do not see the sign, but I am sure the result will be, that truth will not have a fair battle with error, but error will be forcibly established in those flourishing missions.

Permit me to counsel you that in the course of your benevolent efforts no violent language should be used against the French Government, no, not even if they are found to consent to this act, not even if they were justly to be reproached with this most glaring injustice; because it is very easy to find instances in our own history, perhaps, to match this case. Let us not revile, but calmly and strenuously represent the facts, and ask for justice. Happy will you be, if you are the means of continuing to those innocent people the enjoyment of those comforts and blessings which, under the benign influence of Christianity, they have enjoyed! And if you fail, you will have, at least, the testimony of your own consciences that you have done right, and you will receive the thanks of your fellow-Protestants in every part of the world, and, I doubt not, the approval of God. And should those churches be destined to severer trials than we can wish them to experience, it may be, finally, under his wonder-working providence, to manifest more than has ever yet appeared, how, even to the endurance of martyrdom, those principles can sustain us which his grace imparts even to the heart of a reclaimed savage. It is possible also that your Society may influence the Protestants of the United States to join in your remonstrance, and that, as Cromwell did of old, you may awaken all the Protestant

nations and states of Europe to unite with you, and what perhaps may be still more influential, the soundest part of the French population, the Protestants, who are already with you in heart and feeling, whose patriotism cannot be suspected, and whose opinions are not based on English feelings. With such a union of numbers, intelligence, and principle, our efforts may yet be crowned with success.

The resolution was then agreed to.

The Rev. T. ANCHER proposed the next resolution:—

"That although this meeting cannot but deplore the imposition of the principles and rites of Popery on a people but recently emerged from Pagan darkness, it nevertheless devoutly recognises, in this painful dispensation, the wise and holy providence of God; and, trusting in his faithfulness and mercy, this meeting humbly prays that he will make the wrath of man to praise him, by overruling injustice and oppression for the furtherance of the Gospel, and by securing, from the renewed hostility of an apostate Church, brighter triumphs for the Saviour, in the final overthrow of Antichrist, and the redemption of the world."

The motion refers rather to the religious than to the social or commercial aspect of the question. It seems to be our duty to bow before God, and recognise his infallible wisdom and authority. All the hopes of the Christian Church proceed from him and him only. While we, perhaps, were dreaming all was happy and secure, he with one blow of his right hand has partially laid our hopes in the dust, that we may learn to place more reliance upon him. But, if this event have the effect of unmasking Popery, and showing more clearly its unchangeable character, and that it is now aiming to make up for the losses it suffered by the Reformation; if it induces the Church of Christ to fight the battle of Protestant truth, God will have taught us by this affliction a most beneficial lesson. I condemn this act of France on account of its thorough hollow-hearted hypocrisy. If the Admiral had boldly come forward and demanded possession of the island for the purpose of colonization or of commerce, that would have been honest; but to say that the Queen required protection when her words were, That rather than submit to such terms, she would die, trusting in God—to say such a person was a voluntary agent when she signed the convention, was a monstrous imposition. Nor was it better to say that the people could not protect and govern themselves. And then what was to protect them? I characterize the action as a gross violation of religious liberty and of civil rights. The Roman Catholics have a right to go wherever they can, and introduce their own doctrines—they would be acting inconsistently if they did not; but they have no right to interfere with the laws of any particular

country. And when they find a law enacted they are bound to respect it. I cannot help thinking that this action on the part of the French navy, if ratified by the Government, will be an act unparalleled for its meanness as well as for its atrocity. The day has been when the recital of such a deed would have roused the chivalry of Europe. When the rage for colonization, for which the French are most unfit, and the passion for proselytism—a singular climax to the long train of infidel philosophy—shall have passed away, the statesmen of France will execrate such a deed as a foul blot on her fair escutcheon. Let it not be thought that the case is desperate. We are not yet sunk so low that Britain is to be disregarded; and France is not quite so high as to treat our opinion with contempt. France may disavow the deed; but, if not, we shall have done our duty to ourselves and our posterity; we shall have vindicated our own consistency; and, if Tahiti should fall, we shall feel that it was not without a noble endeavour to save her.

The Rev. J. CUMMING, of the Church of Scotland, said,—I believe that the Roman Catholic priesthood will henceforth possess a footing for the spread of anti-scriptural opinions such as they never did before in Tahiti—principles so congenial as theirs to human nature must exercise a powerful influence over a people just emerging from barbarism. The poor islanders will be taught no longer to cry, “Abba, Father,” but to substitute for it the miserable and wretched *Ave Maria*: serious obstacles will speedily be thrown in the way of the preaching of the Gospel by the faithful ambassadors of our Missionary Societies. If the Church of Rome availed itself only of spiritual, moral, and intellectual weapons to spread its principles, we should have nothing to say. We might deplore their success, but we would not, by physical weapons, restrain them. But the same principles will be taught in Tahiti, and the same weapons used, as have hitherto characterised the Church of Rome. I regard the aggression with great alarm. To me it appears a part of that dreadful conspiracy against the rights of man, that dreadful treachery to all the principles of Divine truth, which is contaminating vast numbers at home, and endeavouring to crush greater numbers abroad; and against which all who love our common freedom and our common faith, the glory of our God and the perpetuity of our principles, whether in Tahiti or in London, are called upon prayerfully, firmly, and perseveringly to protest.

The resolution was then put, and carried unanimously.

The Rev. J. BLACKBURN rose to propose the last resolution. He said that the his-

tory of Roman Catholic missions throughout the world, would prove that Romanism was no better than a baptized Paganism, and that the Missionaries of the Romish Church had gone to different places to establish rites rather than to diffuse opinions. The attempt upon Tahiti was an attempt not to produce new convictions, but to introduce new ceremonies. We were at issue with Rome as to what it was which religion really consisted of. Let no unbeliever present be mistaken upon this point. We maintain that the views which would be diffused by the Missionaries from France, are views subversive of the Gospel of the Lord Jesus Christ, and for this reason we feel bound to do all in our power to prevent their diffusion. For many years our Missions in the South Seas had been the objects of slander. Kotzebue had stated that the inhabitants of the islands of the South Seas had less regard for sobriety, morality, and decency after than before they were initiated into Protestantism, but Capt. Waldegrave and Capt. Byron had given far different testimony; on that very platform they had borne witness to the Christian virtues of the natives of Tahiti. The Society for the Propagation of the Faith had upon this subject uttered what it knew and what could be proved to be false; and in a course of lectures, delivered in St. Mary's, Moorfields, the Protestant Mission had been wantonly misrepresented. It became them to defend themselves against these aggressions of the Papacy. I trust that this meeting will teach all Protestants, and all evangelical and spiritually-minded Christians, that the time is come when we must lay aside all our little bickerings, and stand up for the great doctrines of the Reformation. There are about seventy millions of Protestants throughout the world; most enlightened, intelligent, and moral—this meeting will tell how they must act. The Bible Society, under the providence of God, sent a complete edition of the Bible to Tahiti just before this transaction, and the people eagerly bought it up. Here, then, we shall have the sword of the Spirit and the sword of the flesh brought one against the other, and shall God's word fail? Let us make special mention in our prayers of our poor brethren in Tahiti, that God's Holy Spirit may enable them so to bear the onset that the wrath of man shall praise him, and the rest he will restrain.

The Rev. J. BURNET, in rising to second the resolution, said, I am anxious to set this meeting and the public right upon some points. One is, that any attempt at interference on the part of this meeting with the French Government, does not itself rest upon religious grounds. But we have simply come here for the purpose of influencing

our own Government, and if we can the French Government, on behalf of a nation, helpless and poor compared with the great and mighty people that have stooped from their greatness, and in some degree dishonoured their name, by interfering with the liberties of that helpless people. We have been induced to do this more by religious connexion with Tahiti, than any other consideration; and we have no wish, as it has been said, to attempt a religious crusade, or a chivalrous crusade, on behalf of all the independent nations throughout the earth, and to take them under our shield. But when these people, who have been peculiarly endeared to us by religious ties; and this island, which has become a province of our own religious world, and which has been civilized and cultivated at our expense, and by the zeal and self-denial, by the lives and the deaths of our missionaries, and which has clung to us, under all circumstances, ever since its eyes have been opened to the truth and the pure testimony of the Word of God; when this island is placed under its present circumstances, we should be less than patriots and Christians, if we held back, and did not stir up all our sympathies and energies in favour of the people, and respond to their cry for help, on finding their country plundered from them.

It has been said it would be wrong to prevent any system, however erroneous, from fairly diffusing its own principles. I say so too. But it must be in a fair, honest, and honourable way. The Government of Tahiti had a right to tell those priests that they could not live there, if that Government deemed it expedient to tell them so. If an individual should say he is inclined to come into the circle of my family to disseminate the doctrines of the Church of Rome, I should say, I do not doubt your inclination, but I have no desire for your services; and would anybody say then that I persecuted the priest? A nation is a family; and if any individual is deemed dangerous to the nation, the Sovereign or the Government has a right to say, Whatever your kind intentions are, there is no occasion for your services. There is no persecution in this; especially when you associate the dismission of those missionaries with the kind farewell letter of the Queen. There appears to have been no violence. I am a free-trade man; but if I go to a country which declares that it does not choose to have me for a customer, what am I to do? Take possession of the country because it will not trade with me? Neither can I think it right to force truth upon the shores of any nation, any more than to force error. I think, therefore, the expulsion of those *Missionaries* is no just ground for the aggression. The French however do not admit

that it was an aggression; but say that the country volunteered itself into their arms. And what did they do? One circumstance shows this assertion to be incorrect. After they had formed an alliance with this willing, confiding, and affectionate people, they have so much confidence in their voluntary attachment, that they actually appoint three of their own party to see that these voluntarily attached persons do not do them any harm, and that at a time when their canons were pointed at the shores. It was clear that the people did not love them. We now offer France the advice we should take. We find her departing from an honourable course, and we call upon her to retrace her steps. I believe France will not confirm this transaction. I do not blame France; I do not condemn her. The transaction is one that it is impossible to believe a nation of high-toned feeling and manliness of spirit can be guilty of. Until France, then, has proclaimed her own shame by declaring herself implicated and bound by that transaction, I will not blame her. She has not yet done so; and I hope she never will do so. I will stand up for France, then, even against her own Government. It is said other islands may be treated in the same manner. A negotiation is now going on with respect to the Sandwich Islands, and treaties upon that subject are drawn up between America and England, and, let me add, France, to secure the independency of the Sandwich Islands, and prevent them from being seized by Adml. Thouars, or any other French admiral. The three nations are at this moment about to close and sign a treaty guaranteeing the independency of the Sandwich Islands, and why should not Tahiti, with the whole of the Society Islands, be included? These islands are of no value; they are worth nothing to France. Let us press on our Government the necessity of securing their independency and our work is done. The resolution I have to move is the following:—

"That this meeting affectionately and urgently invites the Protestant churches of Britain, of Europe, of America, and throughout the world, to unite in the public reprobation of this act of French aggression and Popish intrigue, and to employ all appropriate and pacific means for restoring to the Queen of Tahiti and her people, the enjoyment of their independency; and also for preventing any similar outrage on the civil rights and religious freedom of the other evangelised islanders of Polynesia.

"Also, that a memorial, embodying the sentiments expressed in the preceding resolutions, be presented to Her Majesty's Government, the same being first signed by the Chairman, and other members of this assembly."

The resolution having been carried, a vote of thanks was presented to the Chairman, on the motion of the Rev. A. TIDMAN, which was seconded by W. A. HANKEY, Esq., and the meeting separated.

Anniversary of the London Missionary Society.

FORTY-NINTH GENERAL MEETING.

MONDAY, MAY 8th.

Evening.—St. Barnabas Church, King's-square, Goswell-street; the Rev. E. H. ABNEY, Vicar of St. Alkmund's, Derby, will preach on behalf of the Society.

Service to begin at Half-past Six o'clock.

WEDNESDAY, MAY 10th.

Morning, Surrey Chapel.—Rev. ROBERT VAUGHAN, D.D., to preach.

Evening, Tabernacle.—Rev. A. F. LACROIX, from Calcutta, to preach.

The Morning Service begins at Half-past Ten, and the Evening at Six o'clock.

THURSDAY, MAY 11th.

Morning.—The PUBLIC MEETING will be held at EXETER HALL, in the STRAND.* The Chair to be taken, *precisely at Ten o'clock*, by the

Right Hon. Sir GEORGE GREY, Bart., M.P.

Evening.—An adjourned Meeting will be held at Finsbury Chapel, Finsbury Circus.† The Chair to be taken at Six o'clock.

In accordance with the arrangements stated in our number for October last, the Missionary Communion will be celebrated on the Monday evening, instead of Friday, as heretofore.

LORD'S DAY, MAY 14th.

Sermons will be preached, and collections made, at various places of worship, the particulars of which will be found on the following page.

MONDAY, MAY 15th.

A Meeting of the Directors of the Society, both Town and Country, will be held at the Mission House, Blomfield-street, Finsbury, at Eleven o'clock in the forenoon.

Evening.—The Sacrament of the Lord's Supper will be administered at the following places of worship to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers, viz. :—

SION CHAPEL.....	Rev. DR. REED	to preside.
CHAVEN CHAPEL	Rev. DR. LEIFCHILD	"
FALCON-SQUARE CHAPEL.....	Rev. T. ADKINS	"
SURREY CHAPEL	Rev. J. PARSONS.....	"
CLAREMONT CHAPEL	Rev. J. REYNOLDS	"
ST. THOMAS'S-SQUARE, HACKNEY...	Rev. THOMAS STRATTEN ..	"
STOCKWELL CHAPEL	Rev. RICHARD FLETCHER ..	"
ABNEY CHAPEL.....	Rev. JOHN ALEXANDER..	"
TOTTENHAM COURT-ROAD CHAPEL ...	Rev. Dr. HARRIS	"
HANOVER CHAPEL, PECKHAM	Rev. W. B. COLLYER, D.D.	"
TREVOR CHAPEL, CHELSEA.....	Rev. DR. VAUGHAN.....	"

Services to begin at Six o'clock.

* Admission to the Hall will be by TICKETS, for the Platform, the Central Seats, the Raised Seats, and Western Gallery, respectively.

The Platform will be appropriated to the Directors of the Society, both town and country; the Speakers; and all Ministers who are Members of the Society.

For Central Seats, Tickets will be furnished :—

To Annual Subscribers of Five Pounds, or to a Family contributing Five Pounds or upwards, either to the Parent Institution or to an Auxiliary Society—One Ticket.

To Presidents, Treasurers, and Secretaries of Auxiliary Societies—One Ticket each.

To Collectors of Five Pounds per annum and upwards—One Ticket each.

† For the Meeting at Finsbury Chapel, Tickets of Admission will be supplied to all Subscribers or Contributors to the Parent Society, or to its Auxiliaries and Associations, so far as the Chapel will admit.

N.B. No individual can be entitled to a Ticket in more than one capacity, or for both meetings.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday 5th, Saturday 6th, Monday 8th, Tuesday 9th, and Wednesday 10th, of May.

Ministers, who are Members of the Society, will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish personally to attend.

•• MISSIONARY HYMNS, (a New and improved Edition,) price Sixpence, may be had at Mr. Snow's, 35, Paternoster-row; or at the Doors of the Chapels.

Anniversary of the London Missionary Society.

ARRANGEMENTS FOR SERMONS TO BE PREACHED ON LORD'S DAY, MAY 14.

PLACE.	MORNING.	EVENING.	PLACE.	MORNING.	EVENING.
ALBANY CHAPEL, Regent's-park	Rev. W. P. Lyon	Rev. Thos. Stratten	ISLINGTON, UNION CHAPEL ..	Rev. T. Adkins	Rev. T. Adkins
ALDERMANBURY CHAPEL	J. Gawthorn	W. Forster	DITTO, Lower street.....	Rich. Fletcher	J. Stoughton
BARBICAN CHAPEL	T. Archer	Jos. Sortain	KINGSLAND CHAPEL	J. W. Richardson	E. Prout
BARKING.....	G. Gogerly	G. Gogerly	DITTO, Philip-street	G. Christie	W. S. Palmer
BETHNAL GREEN	E. Stallybrass	G. Christie	KENSINGTON	Dr. Vaughan	Samuel Thodey
BISHOPSGATE CHAPEL.....	E. Prout	J. Reynolds	LATIMER CHAPEL.....	J. Mirams	T. Timpeon
CAMBERWELL.....	T. Smith	T. Smith	LEWISHAM	H. Cresswell	J. Gawthorn
CHAPEL-STREET, Soho.....	S. Curwen	T. G. Stamper	MARLBOROUGH CHAPEL	J. Edmonds	J. Alexander
CHAPMAN	James Hill	H. Townley	MARLBORO' CHAPEL	H. Richard	Dr. Bennett
CLAPHAM CHAPEL.....	John Alexander	P. Thomson	MILE END	W. Tyler	E. Jinkings
CLAREMONT CHAPEL	A. F. Lacroix	A. J. Morris	NORTHAMPTON TABERNACLE ..	T. Timpeon	A. Fletcher
COVERDALE CHAPEL, Limehouse	H. S. Seaborn	J. Rowland	NORWOOD	J. Adey	E. Stallybrass
CHAVEN CHAPEL	Dr. Leifchild	George Smith	ORANGE-STREET CHAPEL	J. Reynolds	Dr. Campbell
ENTFIELD.....	J. C. Harrison	J. C. Harrison	OXFORD-STREET CHAPEL	A. Tidman	T. Archer
DITTO, Highway	C. Dukes	C. Dukes	PLAISTOW	S. Haywood	S. Haywood
ESSEX-STREET	E. Jinkings	J. Adey	POULTRY CHAPEL.....	Thos. James	Dr. Vaughan
FALCON-SQUARE CHAPEL	J. Raven	J. Sibree	POPLAR	George Smith	Dr. Leifchild
FALCHLEY	Mr. Birch	Mr. Birch	ROBERT-STREET CHAPEL.....	W. Buyers	J. Jefferson
FINSBURY CHAPEL	Alex. Fletcher	J. Raven	SHEPHERD'S MARKET	W. Forster	W. Tyler
GREENWICH, Maze-hill	J. Sibree	Rich. Fletcher	SPA FIELDS CHAPEL	J. Burnet	A. Wells
HACKNEY, St. Thomas's-square	P. Thomson	James Parsons	STOKES NEWINGTON	J. P. Dobson	J. Edmonds
HARE COURT CHAPEL.....	T. G. Stamper	H. Cresswell	TABERNACLE	Dr. Paterson	J. Burnet
HAMMERSMITH, EBEN. CHAPEL	Josh. Mather	J. Mirams	TOTTENHAM COURT ROAD	Dr. Bennett	W. Buyers
HIGHGATE	R. Philip	H. S. Seaborn	TOTTENHAM CHAPEL	S. A. Davies	S. A. Davies
HOLLOWAY CHAPEL.....	A. J. Morris	J. Blackburn	UNION-STREET, BOROUGH	J. Parsons	A. Tidman
HOLYWELL MOUNT	J. Rowland	S. Curwen	WALTHAMSTOW	Jos. Sortain	J. J. Freeman
HOP-ESTREET CHAPEL.....	Dr. Henderson	Jos. Mather	WALWORTH	Dr. Harris	A. F. Lacroix
HORSLEYDOWN, UNION CHAPEL	W. S. Palmer	James Hill	WEIGHOUSE	"	T. Blaney
ISLINGTON CHAPEL	J. Stoughton	O. T. Dolbin	WELL-STREET CHAPEL.....	Dr. Campbell	J. W. Richardson

JUVENILE MISSIONARY MEETINGS.

THE Meetings held on the 18th ult., in pursuance of the arrangements stated in our last number, were of a deeply interesting character, and excellently attended; but, being greatly pressed for space this month, we are compelled to defer any further notice of them to a future period.

ARRIVAL OF REV. J. J. FREEMAN FROM THE WEST INDIES.

Our friends will be gratified to hear of the safe arrival in this country, of the Rev. J. J. Freeman, the Society's Deputation to the West Indies. He landed at Southampton, on Thursday, April 20, and reached London the same day.

RETURN OF REV. E. WILLIAMS.

On Monday, the 10th of April, the Rev. Edward Williams, of the Hankey station, with Mrs. Williams and family, arrived by the ship *Ellenborough*, Capt. Close, from Cape Town, Cape of Good Hope. Mr. W. had long suffered from a painful affection in his throat, and he visits this country to obtain the best medical advice.

RETURN OF REV. S. HAYWOOD.

On Wednesday, the 19th of April, the Rev. Samuel Haywood, and Mrs. Haywood, arrived at Portsmouth, by the *Elizabeth*, Capt. Orr, from Berbice, on a visit to this country. They reached London the following day.

MISSIONARY CONTRIBUTIONS,

From the 1st March to the 12th of April 1843, inclusive.

£ s. d.		£ s. d.		£ s. d.		
Including sums previously acknowledged.		The final residue of the Estate of the late G. Hammond, Esq.		3 5 0		
S. S.	15 0 0	Elizabeth, for the printing of Scripture wafers in the Sichuana language		2 0 0		
Ditto for the Chinese Mission	5 0 0					
Ditto for a Native Boy at Berhampore.....	5 0 0	<i>For the Chinese Mission.</i>				
25 <i>l.</i>		Mr. Matrauers.....	1 1 0	Mr. D. Murray	5 0 0	
John Dalton, Esq.	100 0 0	Two Sisters.....	5 0 0	The Society for Promoting Fem. Education in the East, for Mrs. Crisp's School at Bangalore ...		20 0 0
Miss ———, Torrington-square	5 0 0	Thomas Gribble, Esq.	20 0 0	Collected by Misses Mather and Messer for Schools at Mirzapore.....		23 10 0
Mr. J. Inebald	1 0 0	John Young, Esq.	4 4 0	Mr. Moore and Miss Moore for Nat. Tea. J. Hicks		10 0 0
For Chinese Mission ...	1 0 0	C. J.	5 0 0	Mr. Moore, for Nat. Tea. Joseph Moore		10 0 0
2 <i>l.</i>		W. S. Fry, Esq.	10 0 0	Miss S. Moore, for Nat. Girl, Catherine Lovell		3 0 0
Gent.	0 15 6	John Bockett, Esq.	10 0 0	Mrs. Potter and Mrs. Williams, for Nat. Tea. Edward Cook		10 0 0
Thomas	1 0 0	John Procter, Esq.	10 0 0	Adelphi Chapel		2 2 0
Anonymous, per the Patriotic	10 0 0	Joseph Procter, Esq.	10 0 0	Albany Chapel, Regent's-park		95 1 0
Sabbath-offerings, per Mr. W. N. Nass	0 10 0	J. Hindman, Esq.	25 0 0	Albion Chapel		134 7 6
Bartholom. Claypon, Esq.	12 0 0	Mr. W. Wheeler.....	4 0 0	David Allan, Esq. for the Chinese Mission		10 10 0
Anonymous	0 8 0	A Tea-drinker, and a friend to China	50 0 0	144 <i>l.</i> 17 <i>s.</i> 6 <i>d.</i>		
Capt. Schriaber, per the <i>Record</i>	2 0 0	J. H. of W.	5 0 0	Aldermanbury, Postern..		34 4 1
Robert Benson, Esq.	25 0 0	Thomas Thompson, Esq. and family, for scriptural education in the establishment of Sabbath and other Schools.	105 0 0	Barbican Chapel.....		156 15 9
W., a free-will offering ...	0 5 0	Peter O'B.	1 0 0	Rev. A. Tidman, for the Chinese Mission		10 0 0
W. C. H.	1 1 0	Rev. Dr. Henderson ...	5 0 0	Sundries for ditto		6 2 6
J. P.	5 0 0	M. F.	5 5 0	For Nat. Girl at Mirzapore, R. Wilkinson .		2 6 0
A. B. a friend to Missions, per G. B. Hart, Esq. third donation.....	100 0 0	A Lady, per Rev. John Arundel	100 0 0	For Christian Institution at Bhowanipore .		17 9 0
Legacy of the late Thos. Walker, Esq. per Rev. T. Moseley, and T. Moseley, Esq. duty free	1000 0 0	Rev. W. H. Drew	5 0 0	For Nat. Tea. A. Tidman, and J. Adam...		20 0 0
The Executors of the late Joseph Hardcastle, Esq. in fulfilment of his dying request	210 0 0	Mrs. Nath. Hardcastle ..	21 0 0	Mr. J. Smith, for Mr.		
		A member of St. John's Chapel, by Hon. and Rev. B. W. Noel.....	100 0 0			
		Charles Marten, Esq.	5 0 0			
		Joshua Wilson, Esq.	20 0 0			
		Mr. Barrington Tristram..	5 0 0			

	£	s.	d.		£	s.	d.		£	s.	d.
Wilkinson's new chapel, Kingston, Jamaica.....	10	0	0	Hope-street, Spitalfields.....	11	12	11	Other sums.....	4	8	6
For Wid. and Or. Fund.....	12	0	0	Horsleydown.....	47	3	2	For the Kuruman.....	10	0	0
234 <i>l.</i> 13 <i>s.</i> 3 <i>d.</i>				For Nat. Tea. J. Adey.....	10	0	0	For Schools, ditto.....	1	15	0
Bethnal Green.....	29	5	8	57 <i>l.</i> 3 <i>s.</i> 2 <i>d.</i>				For N. Tea. J. Watson.....	10	0	0
Sunday-school Juvenile.....	10	17	6	Hoxton Academy.....	155	0	0	For Widows' and Or. Fund.....	10	0	0
Auxiliary.....	46 <i>l.</i> 3 <i>s.</i> 2 <i>d.</i>			For Native Schools.....	15	0	0	466 <i>l.</i> 3 <i>s.</i> 6 <i>d.</i>			
Bishopgate Chapel.....	98	8	3	For N. Tea. I. Fleureau.....	10	0	0	Nun Green.....	17	2	0
For the Chinese Mission, Rev. H. Townley.....	10	0	0	For China, Mr. Moul.....	5	0	0	For Chinese Mission.....	1	7	0
108 <i>l.</i> 8 <i>s.</i> 3 <i>d.</i>				183 <i>l.</i>				18 <i>l.</i> 9 <i>s.</i>			
Bow, Harley-street.....	17	9	1	Jamaica-row.....	72	17	4	Orange Street.....	26	16	11
For Chinese Mission.....	1	0	0	For Nat. School.....	10	0	0	For Chinese Mission.....	30	19	6
18 <i>l.</i> 9 <i>s.</i> 1 <i>d.</i>				82 <i>l.</i> 17 <i>s.</i> 4 <i>d.</i>				63 <i>l.</i> 16 <i>s.</i> 5 <i>d.</i>			
Brixton Hill.....	96	1	6	Kensington.....	182	0	0	Oxendon Street.....	75	13	7
For Chinese Mission.....	31	5	0	For Chinese Mission.....	1	0	0	For Chinese Mission.....	5	0	0
For Nat. Girl at Berhampore, to be called Sarah Wheeler.....	3	3	0	For N. Tea. R. Vaughan.....	17	0	0	78 <i>l.</i> 18 <i>s.</i> 7 <i>d.</i>			
For Neyoor Schools.....	1	11	6	200 <i>l.</i>				Paddington Chapel.....	115	17	11
For Mr. Barrett's Sch.....	3	9	0	Kingsland.....	82	1	8	For Chinese Mission.....	109	7	1
135 <i>l.</i> 10 <i>s.</i>				For Chinese Mission.....	33	0	0	225 <i>l.</i> 3 <i>s.</i>			
Broad-street.....	109	12	4	For African Teacher, John Campbell.....	15	0	0	Peckham.....	169	9	7
Camberwell.....	175	3	0	For Teacher in India, Thomas Aveling.....	15	0	0	For Chinese Missions.....	23	2	4
For Chinese Mission.....	0	13	1	For Wid. and Or. Fund.....	10	9	8	For Nat. Teas. W. B. Collyer & John Reid.....	32	0	0
175 <i>l.</i> 16 <i>s.</i> 1 <i>d.</i>				155 <i>l.</i> 11 <i>s.</i> 5 <i>d.</i>				224 <i>l.</i> 11 <i>s.</i> 11 <i>d.</i>			
Clapham Meeting, for School in India.....	10	0	0	Latimer Chapel.....	28	10	0	Pimlico, Buckingham Cha.....	27	0	0
Clapham, Park-road.....	37	15	2	For Nat. Girl, Alice Saunders.....	1	10	0	For N. Tea. E. A. Dunn.....	10	0	0
For Chinese Mission.....	0	12	6	30 <i>l.</i>				For N. Boy, F. Starkey.....	3	0	0
38 <i>l.</i> 7 <i>s.</i> 3 <i>d.</i>				Limehouse, Coverdale Chapel.....	5	15	0	40 <i>l.</i>			
Clapton.....	140	3	2	Maberly Chapel.....	116	7	5	Poultry Chapel, on acct.....	235	13	0
Claremont Chapel.....	150	19	3	For Chinese Mission.....	1	0	0	For the Chinese Miss., (See Mar. Magazine).....	65	0	0
For Chinese Mission.....	2	0	0	Do. S. P. Arnold, Esq.....	5	0	0	J. T. Conquest, M.D.....	25	0	0
For Neyoor Schools.....	1	7	6	Do. J. Sykes, Esq.....	5	0	0	Joseph East, Esq.....	20	0	0
134 <i>l.</i> 6 <i>s.</i> 9 <i>d.</i>				Do. Mrs. Watson.....	5	0	0	William Hunter, Esq.....	20	0	0
Craven Chapel.....	278	17	0	Do. First fruits of increase to our Lord Jesus.....	10	0	0	Eusebius Smith, Esq.....	20	0	0
For Chinese Mission.....	195	16	0	142 <i>l.</i> 7 <i>s.</i> 3 <i>d.</i>				Thank offering.....	5	0	0
For Nat. Tea. John Craven.....	12	0	0	Marlborough Chapel.....	122	17	7	Other sums.....	3	15	6
486 <i>l.</i> 12 <i>s.</i>				New Court, Carey-street.....	37	16	0	395 <i>l.</i> 18 <i>s.</i> 9 <i>d.</i>			
Esher-street.....	16	15	6	For Chinese Mission.....	5	10	0	Poplar, Trinity Chapel.....	17	13	2
Falcon-square.....	60	14	0	For Mrs. Mather's Sch. Mirzapore.....	24	1	0	A Friend, per Rev. G. Smith, for China.....	50	0	0
For Chinese Mission.....	10	0	0	67 <i>l.</i> 7 <i>s.</i>				For Wid. and Or. Fund.....	4	11	4
For Nat. Tea. James Bennett.....	12	0	0	Neckinger-road.....	38	5	0	72 <i>l.</i> 4 <i>s.</i> 6 <i>d.</i>			
82 <i>l.</i> 14 <i>s.</i>				North London and Islington:—				Providence Chapel, King Street, Commercial-rd.....	7	16	0
Fetter-lane.....	76	15	3	Barnsbury Chapel.....	44	13	5	Spafields.....	79	4	9
Flinsbury Chapel.....	102	9	4	For Chinese Mission.....	1	2	6	Thomas Challis, Esq., for the Chinese Miss.....	25	0	0
For Chinese Mission.....	6	2	6	45 <i>l.</i> 13 <i>s.</i> 11 <i>d.</i>				104 <i>l.</i> 4 <i>s.</i> 9 <i>d.</i>			
For N. Tea. A. Fletcher.....	10	0	0	Holloway Chapel.....	96	5	5	Stepney.....	196	18	10
118 <i>l.</i> 11 <i>s.</i> 10 <i>d.</i>				Islington Chapel.....	54	0	0	G. Morris, Esq. for China.....	10	0	0
Guildford-street Welsh Chapel.....	53	0	0	For Teacher in Africa, B. S. Hoills.....	10	0	0	Mr. Patrick and family, ditto.....	10	15	0
Hackney, St. Thomas's-square.....	173	10	0	For Chinese Mission.....	22	12	0	Other sums, ditto.....	3	1	0
For Chinese Mission.....	262	14	0	For Nat. Tea. John Stephenson.....	10	0	0	For Female Schools at Nagercoil.....	9	0	0
For Kat River Station.....	10	3	10	98 <i>l.</i> 12 <i>s.</i>				Ditto, at Vizagapatam.....	13	0	0
For Nat. Tea. H. F. Burder, and C. O. Morley.....	20	10	0	Lower-street.....	142	7	6	Ditto, at Neyoor.....	10	17	0
466 <i>l.</i> 17 <i>s.</i> 10 <i>d.</i>				For Chinese Mission.....	149	5	0	Mr. Crane, for Nat. Boy.....	3	0	0
—Old Gravel Pit Meeting.....	67	13	0	For Nat. Tea. J. Yockey.....	10	0	0	261 <i>l.</i> 11 <i>s.</i> 10 <i>d.</i>			
For Chinese Mission.....	16	18	0	For Wid. and Or. Fund.....	10	0	0	Stockwell.....	100	18	6
Miss Rutt, ditto.....	10	0	0	320 <i>l.</i> 12 <i>s.</i> 6 <i>d.</i>				For the Chinese Missn. (particulars in March and April).....	45	10	0
Miss E. Rutt, ditto.....	10	0	0	Tonbridge Chapel.....	62	15	3	For Female Education.....	1	0	0
Rev. Dr. Smith, ditto.....	5	0	0	For Nat. Girls, M. E. Lammie, and Mary Tonbridge.....	6	0	0	147 <i>l.</i> 8 <i>s.</i> 4 <i>d.</i>			
109 <i>l.</i> 11 <i>s.</i>				68 <i>l.</i> 15 <i>s.</i> 3 <i>d.</i>				Stoke Newington, Abney Chapel.....	125	9	1
—Well-street.....	6	17	11	Union Chapel.....	248	10	0	For China, Mr. Rust.....	5	0	0
Hare Court.....	70	0	0	For Chinese Mission. (See Mar. Magazine).....	40	10	0	Ditto Miss Rust.....	5	0	0
Holywell Mount.....	143	16	7	Miss Brown.....	10	10	0	133 <i>l.</i> 9 <i>s.</i> 1 <i>d.</i>			
Juv. Association.....	34	15	8	Miss M. Brown.....	10	10	0	Surrey Chapel, Aux. Soc. Annual Subscriptions.....	99	0	0
Less exps. 51 <i>s.</i> 2 <i>s.</i>	173	10	3	T. Bagnall, Esq.....	10	0	0	Ditto Collections.....	103	16	5
				Mr. and Mrs. Joseph Truman, Highbury-grove.....	50	0	0	Missionary Boxes.....	97	4	0

7

	£	s.	d.		£	s.	d.		£	s.	d.
Aylesbury.....	19	19	7	Baptist Friends, by				Chickereil.....			1 15 0
For Nat. Girl, Susanna				Rev. S. Nicholson ...	1	12	6	121. 5s.			
White.....	2	0	0	Devonport—				Bridport, the ladies of			
211. 19s. 7d.				Princess-street	18	8	4	Miss Wilmshurst's fam-			
Brill	0	17	0	Mount-street	5	8	7	ily	10	0	0
For Chapel at Morant				Salem Chapel	2	7	0	Portland	3	10	1
Bay.....	1	0	0	Stonehouse ditto.....	2	1	0				
11. 17s.				Torpoint ditto	1	0	0	Weymouth, Rev. J. C.			
High Wycombe	10	7	6	Cawsand	0	15	2	Bodwell.....	48	0	3
Great Marlow	12	13	4	Sunday-school.....	3	0	0	For Chinese Mission ...	0	15	0
								Hope Chapel.....	11	11	1
								For Chinese Mission.	1	3	0
<i>Cambridgeshire.</i>				Less exps. 21. 4d.	57	17	6	Less exps. 41. 12s. 2d.	56	17	7
Therfield Sunday-school,				Sidmouth, for Native				Miss Wilson.....	5	0	0
for the Chinese Miss...	2	3	7	School in India	3	10	0	For Chinese Mission ...	5	0	0
Cambridge, for an orphan								10s.			
at Paarl, to be called				Bideford, in addition to				Lyme.....	10	0	4
Samuel Thodey	3	0	0	311. 19s., acknowledged	9	9	9	Wimborne	13	2	3
Royston District.....	36	17	4	For Nat. Schools	2	5	0	Broad Windsor	2	7	0
				111. 14s. 9d.				Bridport	28	10	6
<i>Cheshire.</i>				Dartmouth, in addition				Poole	83	6	6
Middlewich	42	0	0	to 201. acknowledged in				For Rev. J. Smith's			
Ditto, A Friend, for Ra-				March	3	10	6	School, Madras	13	16	0
faravay	25	0	0	For Nat. Tea. John				For Nat. Tea. Thomas			
Macclesfield, Roe-street..	14	17	6	Flavell Stenner	10	0	0	Durant	10	0	0
For Nat. Tea. in Africa,				131. 10s. 6d.				1071. 2s. 6d.			
G. B. Kidd	8	15	0	Exmouth, Glenorchy Cha.	8	6	6	Sherborne.....	80	2	4
231. 12s. 6d.				For Chinese Mission ...	2	5	6				
— Townley-street	12	3	7	101. 12s.				Charmouth	11	11	10
For N. T. J. Rathbone				Ebenezer Chapel.....	9	12	6	For Chinese Mission ...	5	0	0
221. 3s. 7d.				For Chinese Mission	2	15	8	For Nat. Teacher	4	19	2
Sandbach and Wheelock.	15	7	0	121. 8s. 2d.				211. 11s.			
Haslington	11	9	9	Exeter, Grosvenor Chapel	4	15	6	Bere Regis	2	4	6
				For Chinese Mission ...	3	0	0	Beaminstor	15	0	0
Less exps. 11. 11s.	25	5	9	71. 15s. 6d.				Admiston Hall—			
Chester, Annual Subs. ...	33	0	6	Castle-street, in addi-				G. Wood, Esq. for the			
Northwich Branch.....	29	3	9	tion to 1531. 10d. for-				Chinese Mission	15	0	0
Taitenhall ditto	49	14	8	merly acknowledged	45	2	2	Martinstown—			
Ladies' ditto.....	26	19	5	For Chinese Mission	2	0	0	John Homer, Jun. Esq.			
				For Nat. Tea. J. L.				for the Chinese Miss.	5	0	0
Less exps. 21. 19s. 6d.	135	18	10	Glyde	10	0	0				
Stockport, Orchard-street	1	6	6	571. 2s. 2d.				<i>Durham.</i>			
For Chinese Mission ...	4	7	0	Barnstaple, in addition to				South Aux. per J. C. Hop-			
For Nat. Teas. Maurice				181. 19s. 1d. acknow-				kins, Esq.—			
Sing, & J. Waddington	20	0	0	ledged in December ...	4	4	0	Barnard Castle	22	3	10
251. 13s. 6d.				Torrington	4	16	5	Darlington	29	6	11
<i>Cornwall.</i>				Braunton	2	13	1	For Native Schools...	3	10	0
Launceston, for China ...	3	0	0	Less exps. 21. 6s. 7d.	9	6	11	Hartlepool	4	6	0
				Ashburton, on account ...	14	1	7	Stockton	3	4	1
<i>Cumberland.</i>				Chudleigh	7	10	7	Yarm	1	12	0
Skirwith Abbey, W. Par-	1	1	0	For Nat. Tea. in South				Less exps. 121. 6s. 7d.	51	16	3
ker, Esq.				Africa, to be called				South Shields, per Mr.			
Whitehaven.....	60	2	6	John Chudleigh	10	0	0	M. Hutchinson	6	7	0
For the Chinese Miss.	5	0	0	171. 10s. 7d.				For the Chinese Miss.			
For N. T. J. Helliwell..	10	0	0	Torquay	17	19	2	from a family desir-			
751. 2s. 6d.				For Chinese Mission ...	48	5	3	ous of promoting the			
Brayton Hall, for the				For Native Schools ...	0	5	0	cause of the Re-			
'Chinese Mission, per				661. 9s. 5d.				deemer	5	0	6
J. O. Jackson, Esq....	6	6	0	Ottery	9	10	7	Sunderland	67	13	0
<i>Derbyshire.</i>				For Chinese Mission ...	1	0	0	For Native School at			
Belper, Mr. J. C. Topham	1	0	0	For Nat. Tea. John				Bellary	10	0	0
Barron and Repton, for				Bounsall	5	18	3	Monkwearmouth	7	10	0
Widows' and Orphans'				161. 8s. 10d.				Easington-lane	1	0	0
Fund, included in 411.				Appledore	12	0	0				
16s. 10d. acknowledged				Point in View	3	3	0	Less exps. 21. 11s.	83	12	0
last month	1	0	0	Teignmouth.....	9	19	0	<i>Essex.</i>			
Dronfield	9	0	0	For Nat. Teacher, S. S.				Two Essex Friends	17	10	0
Charlesworth	26	3	1	Walker	10	0	0	For the Chinese Mission,			
				191. 19s.				per W. Ridley, Esq.—			
<i>Devonshire.</i>				<i>Dorsetshire.</i>				North-west District, by			
Plymouth, S. Derry, Esq.				Maiden Newton, for Chi-				Mr. Pavitt	68	4	0
for Nat. Schoolmistress				nese Mission	2	1	0	Little Baddow, by Mr.			
Jane Derry	5	0	0	Blandford	49	13	4	Taylor	10	0	0
				Wareham, West-street ..	4	3	1	A Friend at Colchester	20	0	0
For the Chinese Miss.,				Wareham, Old Meeting..	19	0	0	W. Ridley, Esq. Felsted	10	0	0
by W. Stewart, Esq.—								1061. 4s.			
Pl. mouth—											
Norley Chapel	18	1	8								
Batter-street	4	3	1								
Rehoboth	3	0	6								

£ s. d.	£ s. d.	£ s. d.	
Brightlinges, a Friend to Missions, for the Chinese Mission.....	1 0 0	North East Aux. Soc. per W. Seymour, jun. Esq.— Cronwall 6 7 4 Odiham 31 14 3 For Nat. Tea. W. Roberts 10 0 0 For Chinese Mission, W. Seymour, Esq. 10 0 0 W. Seymour, jun. Esq. 5 0 0 Mr. J. G. Seymour 5 0 0 Other sums 5 0 0 73l. 1s. 7d.	Mr. E. B. Arnold, per Mr. R. L. Arundel, for the Chinese Mis. 1 0 0 Bromley..... 18 18 9 Rev. G. Verrall, for the Chinese Mission..... 2 2 0 21l. 0s. 9d. Milton, nr. Sittingbourne 5 8 6 Keston 6 6 0 Dover, Zion Chapel 10 11 0
Thaxted, old Meeting Sunday-school.....	0 14 9	Alresford 7 0 0 Winchester 40 0 0 Fordingbridge, Sun. Sc. 4 11 8 Totton 10 0 0 Laverstoke, near Overton, Miss Portal (D.) .. 20 0 0 Herefordshire. Hereford Auxiliary— Eign Brook 9 7 5 For Nat. Tea. Eign Brook 10 0 0 Berrington-street 3 7 0 Kenchester 1 11 7 Ledbury..... 9 12 6 Less exps. 2l. 6s. 8d. ... 31 11 10	Per E. Brock, Esq.— Ashford..... 11 13 1 Chatham 84 17 0 For Nat. Tea. J. Slater 10 0 0 Lenham 5 10 0 For the Chinese Mis. 4 6 2 Maldstone 53 1 9 Marden 19 2 1 Sutton Vallance 26 2 5 Staplehurst 12 13 10 Sittingbourne 5 16 8 Tunbridge 8 12 6 Less exps. 4l. 11s. ... 237 5 6
For Native Orphan, Thaxted Sewell	3 0 0	Ross 7 0 0 Whitchurch 1 8 11 Hertfordshire. Bishop's Stortford, W. Bird, Esq. for Nat. Schoolmistress, Rebecca Bird 10 0 0 Hoddesdon, Rev. W. Ellis 2 2 0 Mrs. Ellis 1 1 0 A Birth-day Present, per Rev. W. Ellis 0 10 0 3l. 13s. St. Albans..... 6 6 0 Great Berkhamstead..... 15 2 11 For Female Education 0 7 1 15l. 10s. Huntingdonshire. St. Ives..... 69 0 11 Huntingdon..... 14 4 4 St. Neots 21 15 0 For Nat. Tea. Edward Muscutt 10 0 0 For Nat. Girls, A. Barker, E. Muscutt, and K. Evans 7 10 0 Bluntisham 5 17 2 Somersham 2 11 0 Ramsay 4 9 5 Kimbolton, for Chinese Mission 4 4 0 Less exps. 6l. 10s. 5d. 133 1 5	Greenwich-road 74 5 8 Ramsgate..... 75 10 6 Legacy of late Mrs. Underdown 5 0 0 80l. 10s. 6d. New Cross 8 10 8 Sheerness, collected by Mrs. Barnard 4 0 0 Westerham 3 0 0 Sunday-school..... 1 6 9 4l. 6s. 9d. Per S. Toomer, Esq.— Canterbury 62 19 0 Deal 20 0 0 Paversham 22 13 10 Whitstable 16 9 6 Wingham..... 17 3 4 139l. 5s. 8d. Lewisham 22 4 5 Woolwich, Salem Chapel, on account 21 1 6 Herne Bay, for Nat. Tea. W. C. Loveless..... 10 0 0
Forest Gate, Upton	20 0 0	Kimbolton, for Chinese Mission 4 4 0 Less exps. 6l. 10s. 5d. 133 1 5	Lancashire. West Aux. Soc. per S. Job, Esq.— Subscriptions 3 11 0 Robert Benson, Esq. 25 0 0 Legacy of late James Cropper, Esq., third annual payment 100 0 0 Tranmere 3 0 0 Rainford 6 1 6 Mr. D. Rosbottom, for Nat. Tea 10 0 0 Huyton 3 19 0 Woodside 40 8 4 Wavertree..... 8 13 0 Prescot 6 0 3 St. Helens..... 23 0 0 Southport 49 7 6 For Nat. Girl, Sarah Greatbach 3 3 0 Church Town 12 3 2 Kirkdale 32 15 0 Toxteth Chapel 52 18 6 W. Kay, Esq.(D.) .. 50 0 0
Finchingfield, a friend, by Rev. G. Christie	5 0 0	Isle of Wight. Newport. St. James's-at-Chapel 50 0 8 For Chinese Mission, Mrs. Curry, Norton Cottage 5 0 0 Mrs. Michell, ditto..... 25 0 0 Other Sums..... 13 5 0 For Nat. Girl at Nagercoll 2 5 0 For School at Benares 5 0 0 For Nat. Tea. Ralph Lonsdale 10 0 0 110l. 10s. 8d. Node Hill 19 4 6 Ventnor..... 21 12 4	
Dedham, including 10l. for Nat. Tea. John Trew	10 10 6	Kent. Gravesend..... 68 3 7 For the Chinese Mission	
Woodford	3 9 1	73l. 3s. 7d.	
Gloucestershire.			
Per Rev. J. Burder—			
Berkley..... 5 17 4			
Cam 4 1 0			
Cambridge 0 16 0			
Chalford 5 8 6			
For Chinese Mission	2 12 6		
Cheltenham, Cheltenham Chapel	8 16 2		
Highbury ditto	65 4 7		
Cloucester	6 13 2		
For children in India	8 0 0		
Cromhall	10 8 8		
Kingswood	13 6 3		
Newport	1 1 1		
Ruscomb	1 0 0		
South Nibley	1 16 6		
Stroud, Old Chapel	22 8 4		
Bedford-street	66 8 6		
For Chinese Mission, H. Wyatt, Esq.	20 0 0		
Other sums	14 10 0		
Tewksbury	45 9 0		
Wickwar	10 11 0		
Stonehouse	2 15 0		
Less exps. 8l. 16s. 2d.	308 7 5		
Per Rev. J. Hyatt—			
Gloucester, Rev. J. Hyatt.....	59 0 7		
For Chinese Mission	7 18 6		
Rev. F. G. White	11 0 0		
Littledon	7 7 1		
For Chinese Mission	2 7 6		
Mitcheldean	2 4 0		
Frampton	17 7 10		
Tetbury, Mr. Morse, for Chinese Mission	0 10 0		
107l. 15s. 6d.			
Wootton-under-Edge	5 1 6		
For Chinese Mission, additional.....	9 10 6		
144. 12s.			
Moreton-in-Marsh	8 10 0		
For Native Girl at Madras, Mary Mann	1 10 0		
For Chinese Mission	11 8 6		
21l. 8s. 6d.			
Hampshire.			
Havant, Mrs. Padwick, for the Chinese Mission	1 0 0		
Pareham, Sunday-school	5 8 0		
Gosport, Rev. S. Willis.....	15 17 7		
Portsea, Rev. T. Cousins	113 1 3		
Rev. A. Jones.....	17 0 0		
Andover	28 5 10		
For Chinese Mission	4 1 0		
For N. Tea. Providence	10 0 0		
42l. 6s. 10d.			
Alton	8 16 0		
Stockbridge	6 14 4		
Basingstoke.....	18 9 8		
For Chinese Mission	1 15 0		
204. 4s. 8d.			

	£	s.	d.		£	s.	d.		£	s.	d.
Newington Chapel	71	9	3	For Karotonga	20	0	0	For Nat. Tea. J. S. Baker	19	0	0
Runcorn	53	3	11	For Kuruman	20	0	0	For Rippon Porter and			
Hanover Chapel	11	0	3	For Chinese Mission	20	0	0	Mary Dexter, at Ber-			
Crescent Chapel	281	8	0	Duckensfield	4	15	0	hampore	6	0	0
Great George-street	358	19	3	Bolton, Duke's Alley	74	10	8	For Native Schools	2	17	6
John Job, Esq. (D.)	25	0	0	Mawdesley-street	44	17	8	471. 13s.			
For Nat. Tea. T. P.				Oldham, Greenacres	18	6	3	Willesden	4	16	6
Bulley	10	0	0	Queen-st. Chapel	4	12	0	Hammersmith, George-	26	0	0
For Nat. Girls P. Ro-				Hope Chapel	8	3	2	yard	8	0	0
bertson and M. A.				Hyde Chapel	8	15	0	Twickenham	8	0	0
King	6	6	0					Uxbridge, Congregational			
Public Breakfast	19	14	1					Church, Rev. W. Wal-			
Public Meeting	51	7	0					ford	8	9	8
Bethel Chapel, Bedford-				Burnley	32	10	6	<i>Monmouthshire.</i>			
street	13	0	0	Blackburn, Bannister				Abergavenny, Teachers			
Salem Chapel, Brown-				Eccles, Esq. (dec.)	100	0	0	and Children of Castle-			
low-hill	25	0	0					street Sunday-school,			
Tabernacle, Great Cross				Rochdale, per Mr. T.				per Mr. J. H. Morgan,			
Hall-street	22	17	10	Southworth				for the Chinese Mis.	5	0	0
Sac. Col. at Crescent				Providence Chapel	70	18	3				
Chapel, for Wid. and				St. Stephen's Church	30	1	7	Per Rev. H. Jones—			
Or. Fund	14	10	0	Hall-fold Chapel	4	13	5	Sharon, Penycuik	3	9	0
Interest, per Treasurer	2	16	2	Ebenezer Chapel, Cal-				Sion, Rummy	3	0	0
				derbrook	7	9	4	Sirhowy Sunday-school	4	17	1
Less exps. 244. 5s. 8d.	1352	6	6					Mr. W. Lawrence, saved			
				Less exps. 31. 5s. 6d.	109	17	1	by abstinence from			
East Aux. Soc. per Sam.				Lancaster	30	0	0	Tobacco	0	15	0
Fletcher, Esq.—				For Nat. Tea. S. Bell	10	0	0	121. 1s. 1d.			
Manchester—				and M. Ormandy	401.			<i>Norfolk.</i>			
Ducie Chapel	104	10	0					Auxiliary Society, per Mr.			
For N. Tea. in Africa,				<i>Leicestershire.</i>				J. Coleman, on Acco.	150	0	0
E. H. Nolan	10	0	0	Claybrook, Rev. R. H.							
Grosvenor Chapel	338	9	2	Johnson and Mrs. Dicey	2	0	0	Norwich, for the Chinese			
For Nat. Tea. R.				<i>Lincolnshire.</i>				Mission—			
Fletcher	10	0	0	Spalding	8	16	0	John Venning, Esq.	25	0	0
Hope-street	161	4	8	Spilsby, for the Chinese				A Friend, per ditto	5	0	0
Zion Chapel	30	4	10	Mission, by Mr. W.				301.			
Mosley-street	303	4	0	Rose, Jun.	23	7	0	Lynn	16	4	0
Rusholme-road	145	1	2	Boston	37	3	0				
G. Hadfield, Esq.	100	0	0					Harleston	14	7	0
Tipping-street	26	6	0	Per Rev. J. Pain—				Mr. B. J. Crisp, for the			
Chapel-street	114	3	8	Horncastle	43	13	6	Nat. Boy at Benares,			
Loyd-street	40	10	0	Alford	15	10	0	Henry Taylor Crisp	3	0	0
New Windsor	10	18	6	Spilsby	12	11	9	Sunday-school Teach-			
Charlestown	5	12	7	Welton	13	0	5	ers and Children for			
Harpurhey	5	0	0	841. 15s. 5d.				Nat. Boy, Thomas			
Denton	2	2	2	Wisbeach	27	0	0	Seamen, and Nat.			
Public Meeting	71	1	8	For Chinese Mission,				Girl, Susan Priest	6	0	0
Public Breakfast	55	19	4	per Mr. C. Foyster	3	0	0	231. 7s.			
Annual Sermon	33	1	8					<i>Northamptonshire.</i>			
For Female Schools, per				Lincoln, Zion Chapel	26	13	6	Crick	7	0	0
Miss Williams	22	0	0	Newland Chapel	55	3	0	Rothwell	24	4	0
W. Nield, Esq. (D.)	100	0	0	For Sch. in Caerliff	15	0	0	Outdell	22	16	6
Is. Crewdson, Esq. (D.)	50	0	0	For Nat. Girl, Capp	3	0	0	<i>Northumberland.</i>			
J. Crewdson, Esq. (D.)	25	0	0	For Chinese Mission	5	10	0	Newcastle, Legacy of the			
For Female Schools, per				St. Peter's Chapel	3	14	6	late Mr. W. Windram,			
Mr. Gasquoine	3	3	0					less duty	90	0	0
For Africa, by Miss				Less exps. 11. 10s. 6d.	107	11	0				
Connell	0	7	7	Gainsborough	42	4	0	Newcastle Aux. Soc. per			
For the Chinese Miss.—				<i>Middlesex.</i>				Mr. J. Finlay—			
S. Fletcher Esq.	100	0	0	North Middlesex and				Subscriptions	25	16	6
J. Burd, Esq.	50	0	0	South Hert. Aux. So.—				Rev. S. Meggison, for			
Bury, Bethel Chapel	8	0	7	Barnet	23	19	8	the Anglo-Chinese			
For N. Tea. Bethel and				For Chinese Mission	4	19	0	College	0	10	6
Haywood	20	0	0	Enfield—				For Tynedale Female			
New Road	20	1	2	Lady Huntingdon's				School, Travancore	10	0	0
Castle Croft	4	15	0	Chapel	4	15	0	Collections	91	7	10
Halfshaw Moor	147	10	8	Independent Chapel	107	9	9	Ladies' Association	8	5	8
For Nat. Tea. in Africa,				Enfield Highway	3	2	8	For Native Girl, Ann			
Bosman Bosman	15	0	0	Edmonton and Totten-				Friend	1	10	0
Walmsley	7	0	0	ham	40	0	0	Postern Chapel	22	17	8
Spring Head	5	3	1	For the Chinese Miss.	10	12	6	For Native Student at			
Horwich	1	11	10	Ponder's End	29	17	10	Bangalore	10	0	0
Pendlebury	4	11	0					St. James's Chapel	20	5	10
Edgworth Moor	5	0	0					Mr. J. Mather, for China	1	0	0
Ashton-under-Lyne	116	4	7					Blyth	1	10	2
Mrs. Wareing, for Nat.								Branton	14	15	0
Tea. J. Buckley and				Brentford, Boston-road				Anlwick, Rev. J. Rale	26	0	0
J. Waring	20	0	0	Chapel	44	17	3	Glanton	6	3	0
Mrs. H. Crompton—								Howden	5	3	0
For Ebenezer School,	10	0	0	Staines	28	5	6	Haydon Bridge	0	13	1
For N. Tea. P.B. Dod-				Dr. Stammers, for China	0	10	0	Warkworth	2	5	0
ridge and R. B.											
Knill	30	0	0								

£ s. d.			£ s. d.			£ s. d.				
Wooler.....	10	0	10	Bridgnorth.....	38	19	0	<i>Suffolk.</i>		
Rothbury.....	2	0	2	For Nat. Tea. Samuel Barber.....	10	0	0	Sudbury, Teachers and Children of Trinity Cha. Sunday-school, for the Chinese Mission.....	16	3
Less exps. 6l. 2s. 4d.	254	1	11	Oswestry.....	63	4	11	Stowmarket, J. A. Webb, Esq., for the Chinese Mission.....	20	0
Alnwick United Seces- sion Church, Rev. D. Paterson.....	33	0	0	Domgay.....	10	11	0	Bury St. Edmunds, Rev. C. Dewhurst.....	8	3
Spittal, near Berwick, J. Burn and Friends.....	1	0	0	For Native Boy, John Griffiths.....	2	0	0	<i>Surrey.</i>		
Berwick, Rev. Dr. Balmer W. Ainslie, Esq. for the Chinese Mission.....	5	0	0	Sarney.....	5	14	4	Clapham-common, Mrs. B. Wilson, for the Chi- nese Mission.....	20	0
North Shields.....	104	7	8	83l. 10s. 3d.	87	7	8	Kingston, on Account.....	37	0
For the Chinese Mission	1	12	6	Shrewsbury.....	8	0	0	Leath-rhead.....	3	0
For Nat. Girl, Rachel Milne.....	3	0	0	Minsterley.....	2	10	0	Mortlake.....	4	0
For Native Schools.....	1	0	0	97l. 17s. 8d.	3	1	10	Norwood.....	44	7
For Nat. Tea. William Hendry Stowell, Archibald Jack, and Ebenezer Young.....	30	0	0	Bristol Aux. Soc. per R. Ash, Esq. for the Chi- nese Mission.....	299	6	6	For the Chinese Mission	0	14
140l. 0s. 2d.	20	10	5	Bristol, Tabernacle and Anvil-street Sunday- schools Holy ditto.....	0	5	0	43l. 1s. 8d.	19	8
<i>Nottinghamshire.</i>	36	6	8	Somersetshire Aux. Soc. per J. Bunter, Esq.—	46	8	2	Croydon.....	63	11
Grantham.....	10	0	0	Bridgwater.....	3	0	0	Haslemere.....	3	16
For Nat. Teacher.....	46l. 6s. 8d.	56	12	For Nat. Boy, James Corpe.....	7	2	6	Wandsworth.....	36	10
<i>Oxfordshire.</i>	89	16	8	Bishop's Hull.....	3	14	6	For N. Girl E. Hickson	3	0
G. Davenport, Esq., for the Chinese Mission	5	0	0	Broadway.....	14	13	4	Farnham.....	20	10
61l. 2s. 8d.	10	0	0	Chard.....	35	14	0	Mitcham.....	28	3
Henley.....	6	0	0	Fulwood.....	14	7	6	Dorking.....	52	0
For N. Tea. O. Micklem	5	0	0	Glastonbury.....	3	0	0	Richmond.....	40	7
For Nat. Girls, S. Row- land and L. Jay.....	5	0	0	Gilhampton.....	6	14	8	<i>Sussex.</i>		
For Chinese Miss.—	5	0	0	Horshington.....	10	0	0	Aux. Society, per Rev. J. N. Goutly.....	409	12
Miss Jane Fletcher	10	13	0	Ilminster.....	6	0	0	East Grinstead, Sunday- school.....	1	4
Mrs. F. Maitland	2	1	9	Norton.....	14	0	0	<i>Warwickshire.</i>		
Others sums.....	1	1	0	Othery.....	4	15	1	Birmingham, Capt. and Mrs. Moorsom, for the Chinese Mission.....	5	0
126l. 9s. 8d.	4	1	0	Somerton.....	105	11	0	Coventry Branch, per Rev. J. Sihree—	26	2
Chinnor.....	2	1	9	Taunton.....	7	10	7	Atherstone.....	3	17
Kencot, Mr. J. Hewlett.....	4	1	0	Sabbath-school Associa- tion, half year.....	18	10	5	Bedworth.....	1	18
Watlington.....	74	6	4	A Friend, for the Chi- nese Mission.....	5	0	0	Chapel End.....	42	17
<i>Rutlandshire.</i>	3	16	6	Wiveliscombe.....	14	4	6	For N. Tea, J. Jerrard	10	0
Uppingham.....	10	0	0	Ditto, 1841.....	7	10	7	For N. Girls, H. D. A. Hawkes and E. Parkes.....	3	0
For Female Education	88l. 2s. 10d.	2	7	Wincanton.....	5	0	0	For N. Boy, S. Reader	28	4
For Nat. Teacher, John Green.....	5	0	0	Shepton Mallet.....	350	17	4	Vicar-lane Chapel....	12	0
Oakham.....	9	3	2	Bath, for the Chinese Mis- sion, by the Rev. J. Owen—	20	0	0	Kenilworth.....	4	6
G. Finch, Esq. Burley Hall.....	5	0	0	Mrs. Ames.....	20	0	0	Nuneaton.....	64	12
<i>Shropshire.</i>	17	6	7	Miss Owen.....	10	0	0	Stratford-upon-Avon...	3	16
North Aux. Soc. per R. Gough, Esq.—	53	4	2	H. Sykes, Esq.....	5	0	0	Stretton-under-Fosse...	50	11
Clive.....	2	15	7	A Friend.....	5	0	0	Warwick.....	72	18
Ellesmere.....	9	3	2	J. G. Mansford, Esq....	5	0	0	Leamington.....	314	16
Hadnall.....	5	2	0	J. Deane, Esq.....	5	0	0	Less exps. 11l. 19s. 8d.	16	0
Market Drayton	17	6	7	Dr. Dunlop.....	5	0	0	<i>Westmoreland.</i>		
Frees.....	53	4	2	J. Edridge, Esq.....	5	0	0	Kendal, for the Chinese Mission, per Isaac Wil- son, Esq.....	10	0
Wem.....	10	0	0	Mr. H. Holdich.....	5	0	0	<i>Wiltshire.</i>		
For. Nat. Tea. David Simpson.....	42	8	0	Rev. J. Owen.....	5	0	0	Avebury.....	2	5
Whitechurch.....	10	0	0	Dr. Bell.....	5	0	0	Ramsbury.....	4	9
For Nat. Tea. E. J. D. Williams.....	3	19	5	Miss Blairs.....	5	0	0	Crowbridge, Tabernacle.	23	6
Winstapswick.....	10	6	1	Col. Crawford.....	5	0	0	Farnminster.....	40	1
Wollerton.....	169	10	1	Mr. H. Stothert.....	5	0	0	For Nat. Girl, Margt. Stent.....	3	3
Ludlow.....	31	17	10	A female Servant.....	60	3	0	43l. 4s.	10	0
Newport.....	41	18	11	Other Sums.....	176l. 3s.	20	0	Calne, for Mr. Birt's Sta- tion.....	3	0
For Mrs. Porter's School, Vinsopstam.....	1	17	2	Bath Aux. Society, on Ac- count.....	4	4	1	Donations.....	3	0
43l. 16s. 1d.	54	16	3	Miss C. Western.....	1	2	16			
				Milverton.....	2	17	1			
				For the Chinese Miss- ion.....	4l.					
				<i>Staffordshire.</i>						
				North Aux. Soc. per Rev. W. Chambers, on Ac- count.....	54	16	3			

	£ s. d.		£ s. d.		£ s. d.
Yorkshire.		per A. Levett, Esq.—		Montmouthshire—	
Barnsley, Mr. R. Birks,		Hull Collections.....	200 16 4	Bala.....	5 10 3
for the Chinese Mission		For Nat. Tea. G. Lam-		Llanuwchllyn & Bethel	7 1 9
Gilling, Mr. Christian...	1 0 0	bert.....	10 0 0	Llanerbyn.....	6 0 6
Attercliffe, Mrs. Deakin...	5 0 0	For Nat. Girl, E. Kidd	2 5 0	Towyn.....	7 10 0
Pudsey, Mr. W. Wade...	1 1 0	For Nat. Boy, W. Hyde	2 10 0		
York, per J. Backhouse,		Subscriptions.....	49 1 0	Less exps. 15l. 9s. 11d.	132 18 5
Esq., for Bechuana Mis-		Ladies' and Juvenile			
sion.....	94 4 0	Association.....	75 15 3		
		Beverley.....	70 13 0	Caernarvonshire.	
Appleton, Mr. M. Trows-		For N. Tea. R. Levett	10 0 0	Per Rev. W. Williams—	
dale.....	5 0 0	Cottingham.....	36 5 6	Caernarvon.....	17 0 9
Miss Nelson.....	5 0 0	For Native School in		Bethesda.....	11 8 2
	10l.	India.....	10 0 0	Bethel.....	5 5 0
Leeds Branch.....	128 2 0	Swanland.....	25 4 7	Port Madog.....	3 17 7
For Wid. and Or. Fund		Driffield.....	14 8 0	Talysarn.....	3 15 3
143l.	16 18 0	Skipsa.....	14 0 0	Capel Helyg.....	2 9 11
		Horusa.....	6 3 5	Abererch.....	0 19 4
Harrogate.....	13 4 2	South Cave.....	2 17 2	Llanhaiarn.....	1 3 6
North Riding Aux. Whitby	90 5 3	Elloughton.....	1 13 1	Rhoslan.....	4 0 5
For Female Education	40 0 0	Beeford & Frodingham	1 10 6	Ebenzer.....	2 6 0
For Nat. Tea. Whitby...	10 0 0	Long Riston.....	0 16 0	Nevin.....	1 15 0
For Nat. Girls, S. M.		Less exps. 26l. 17s. 507	2 7	Beulah.....	2 5 0
Potter and M. Bu-				Saron.....	0 16 0
chanan.....	3 0 0			Dwgyfychi nr. Conway	2 15 8
J. Buchanan, Esq. for					
Bechuana Mission...	5 0 0	York Central Aux. per T.		Less exps. 6l. 16s. and	
For David, the Mala-		Watkinson, Esq.—		10l. for Col. Miss. Soc.	43 1 5
gash Teacher.....	16 10 0	Public Meeting.....	19 13 8		
For Mrs. Dyer's School	1 4 0	For Nat. Tea. James		Denbighshire and Flint-	
Pickering.....	30 4 10	Parsons.....	10 0 0	shire Aux. Soc.—	
Kirby Moorside.....	3 9 3	Salem Chapel.....	134 18 2	Denbigh.....	21 14 7
Scarborough.....	94 14 0	For Native Schools...	1 15 0	For N. Boy and Girl	
For African Objects...	20 0 0	Leeds Chapel.....	28 2 2	at Berhammore.....	5 0 0
For Female Educat...	2 0 0	Goole.....	21 0 0	Pentrellynycymer.....	0 14 11
For Native Schools...	1 0 0	Great Ouseburn.....	26 5 3	Ruabon.....	3 9 0
For the Chinese Mis.	1 0 0	Green Hammerton.....	8 16 4	Ruthern.....	6 8 0
318l. 7s. 4d.		For Chinese Mission	1 0 0	Rhoslanerygog.....	2 11 0
West Riding, per W. Stan-		Howden.....	12 0 0	St. George.....	6 17 0
cliffe, Esq.—		For Nat. Tea. James		Wern.....	8 0 0
Booth.....	6 6 6	Bruce.....	10 0 0	Llanrwst.....	5 14 9
Bradford Branch, on ac.	68 18 4	Malton.....	58 3 4	Brynewydd.....	0 19 11
Hopton.....	66 10 0	Market Weighton.....	13 12 4	Comel.....	1 3 8
For N. Tea. S. Walker	10 0 0	Northallerton.....	18 3 6	The whole amount	
For Female Educat	10 7 0	Pocklington.....	22 9 1	of the property of	
For Wid. and Or. Fund	10 7 0	Ripon.....	9 12 0	the late Mr. R. L.	
Huddersfield, Highfield		Selby.....	28 16 4	Miller.....	11 10 6
Chapel.....	96 3 0	Shipton.....	1 7 0	Nant-y-rhiw.....	1 17 4
W. Cliffe, Esq. (D.)	10 0 0	Tadcaster.....	17 8 6	Trefryn.....	5 17 10
For N. Teas, W. Cliffe,		Thirsk.....	21 7 9	St. Asaph.....	3 5 9
B. Moorhouse, and		For Fem. Education	1 1 6	Holywell.....	7 16 6
William Samuel...	30 0 0			Soar.....	0 16 6
For Houghton Sch.				Long.....	0 15 11
Quilon.....	20 0 0			Newmarket.....	3 1 4
For Nat. Schoolmis-				Mostyn.....	6 6 6
tress, Sarah Booth-				Mold.....	14 0 2
royd.....	10 0 0			Soughton Mountain...	0 5 0
For Nat. Girls, L. M.				Tryddyn, a Mother	
Hague and M. A.				and seven children,	
Browne.....	4 0 0			farthing per day...	3 0 10
Ramsden-street Chapel	12 18 1				
Marsden.....	1 11 0			Less exps. 2l. 6s. 6d.	119 0 6
Wakefield, per Rev. J.					
Kelly.....	4 13 0			Llangollen, Mr. E.	
Halifax, Sion Chapel...	65 7 2			Cooper.....	1 0 0
A Churchman, for the				Barmouth, Rev. E. Evans	5 13 0
Chinese Mission...	5 0 0			Penal, Rev. G. Evans...	5 12 11
Harrison-road Chapel...	14 2 6			Doigelly, per Rev. C.	
For Nat. Girl, E. Obery	3 3 0			Jones.....	7 11 1
Pontefract.....	50 14 6			Mr. Thos. Davies, (A.)	20 0 0
For Nat. Tea. Eben.					
Pontefract.....	10 0 0			Montgomeryshire, per Mr.	
				R. Tibbot—	
	510 1 1			Aberboshan.....	6 6 0
Per J. Yates, Esq.—				Feol.....	1 13 4
Rotherham.....	86 18 1			Llanbrynmaur.....	39 17 4
West Melton.....	20 1 0			Llanerfil.....	1 11 4
Interest.....	2 11 3			Llanfair.....	14 17 6
	109l. 10s. 4d.			Llanfyllin.....	28 1 9
Doncaster.....	48 10 1			Llanrhaidr.....	8 3 9
Sheffield, &c. Aux. Soc.				Llanstaintfrid.....	5 13 0
per J. W. Smith, Esq...	120 8 0			Llanidloes.....	3 4 2
				Main.....	3 11 8
				Penllys.....	5 12 1
				Sarnmah.....	4 6 5
Hull and East Riding Aux.					

Sardis	£ s. d.	Trelech and Blaenycod 31 14 3	£ s. d.	Craigdam, for the Chinese	£ s. d.
Less 12l. for Brit. Miss. 114 19 2		Carmarthen, Llanmas-		Mission	3 0 0
Machynlleth	3 17 6	street	45 19 8	For Nat. Tet. James	
Brecon, Glamorgan-street		Llanelli, Capel Als.	10 12 8	Craigdam, half year	6 0 0
Chapel	15 17 10	Bryn Siloa	4 2 0		
Per Mr. D. Williams—		Park-street	14 10 6	Aberdeen Female Auxili-	
Brecon Plough	4 10 6	Henllan	24 2 0	ary Society	44 1 4
Talybont Sunday-sch.	2 1 2	Llanbordy	10 0 2	Edinburgh Aux. Society,	
Tabernacle ditto.	0 17 0	Bethel	4 14 1	per G. Yule, Esq.—	
Aberseif	0 3 10	Soar	3 14 0	New Castleton United	
Bychcoed	7 12 9	Caivan	4 7 0	Association Cong.	3 0 0
Cwmwysch	2 4 0	Llwyngydd School	1 5 4	Biggar, United Association	
Tyncoed	1 0 0	Less exps. 10s. 8d. 268 7 1		Cong. for Nat.	
Sardis	0 9 6	Glamorganshire, per Rev.		Teacher	10 0 0
Libanus	3 10 0	E. Griffiths—		J. Irving, Esq.	1 0 0
Soar	0 8 6	Canaan Chapel	5 0 0	Rev. R. Machray	5 0 0
Bethania	0 7 2	Hirwaun	1 10 0	Mr. G. Yule	1 1 0
Ebenezer	0 7 0	Talhirion	0 11 0	Mrs. Dr. Buchanan	2 0 0
Twedyrhydalar	2 10 9	Bethania, Dowlais, 1842	12 4 6	J. Gibson, jun., Esq.	5 0 0
Beniah	1 5 8	1843	10 14 0	Rev. Dr. Peddie	0 10 6
Moriah	1 1 6	Ebenezer, Aberdare	1 10 0	Miss Smith	0 10 0
Llanwrydyl	0 15 3	Ebenezer, Swansea	18 8 7	Rev. Dr. Paterson	1 0 0
Tatshan	0 5 0	Sketty	1 5 9	Capt. Clephan, R.N.	0 5 0
Builth	4 18 5	Neath, Summerfield Ch.	17 4 8	M. Watt, Esq.	0 10 6
Talgarth	3 14 0	Zoar Chapel	11 11 3	Rev. Dr. J. Brown	0 10 0
Y-tradvelite	1 13 4	Godfreyrhos	1 0 0	Dr. Keith	1 1 0
39l. 15s. 4d.		Merthyr Zoar	3 0 0	R. Kinniburgh, Esq.	0 10 6
Cardiganshire, per Rev.		Bridgend	1 0 0	Rev. H. Grey	1 0 0
D. Davies—		Coity	0 14 6	Miss D. Viner	1 0 0
Hebron	16 1 2	Less exps. 14. 12s. 84 2 3		Admiral J. H. Tait	0 10 0
Nebo	7 0 0	Ebenezer Cefn Coed y Cy-		J. B. Tod, Esq.	0 10 6
Tynywddwn	3 12 1	mar, for the Chinese		Mrs. Hair	0 5 0
Horeb	12 18 1	Mission	1 7 5	Mr. W. A. Thomson	9 10 6
Pencader, &c.	17 1 10	Pembrokeshire, Welsh		Collected by Mrs. Far-	
Pfaldybrenin	8 5 5	Branch—		quharson	
Cappel Mair	11 0 9	Llwynyrhwdd, for 1842	7 15 6	Miss M'Callum	0 5 0
Per Rev. J. Saunders	7 10 7	for 1843	4 4 0	Mrs. A. Frazer	0 5 0
Llanbadarn	4 13 9	Llansylio	2 6 0	Mrs. Clephan	1 0 0
Trowen	11 12 2	Glandwr	28 0 0	Miss Macleod	0 10 6
Rhydybont	10 8 0	Penygroes	22 10 0	Major Gen. Macleod	5 0 0
Penrhylwaled	19 0 2	Hebron	18 13 6	Miss H. Blair	1 0 0
Penycae	1 14 8	Nebo	13 0 0	Miss Matheson	0 10 0
Saron	6 13 4	Fishguard	3 19 2	Mrs. Macleod	5 0 0
Neuaddiwyd	8 17 0	Rehoboth	1 0 0	Mrs. Farquharson	2 0 0
Less exps. 12s. 145 17 0		Rhosycaeran	7 2 1	For the Chinese Mis-	
Cardigan, Hope Chapel...	25 18 6	Trefgarn	7 2 6	sion, M. W. Tait	5 0 0
Carmarthenshire, per Rev.		Pencwm	2 17 6	Mr. A. Easton, dec. per	
D. Rees—		St. David's	9 8 5	Miss Easton	5 0 0
Herman	4 1 7	Bridgend	5 2 2	A Friend, per ditto	1 0 0
Carmarthen College	4 0 0	Solva	16 11 1	For Africa, Mr. W.	
Llanedi	10 10 0	Less exps. 16s. 11d. 148 15 0		Tait	5 0 0
Cross Inn	8 12 6	Pembrokeshire, English		Legacy of P. Macfar-	
Bethlehem, near Llan-		Branch—		lane, Esq. late of Al-	
gadog	2 7 9	Haverfordwest Taber-		low, less expences	26 0 0
Llangadog	3 16 9	nacle	103 16 0	Argyle-square Auxili-	
Milo	1 1 1	Albany Chapel	29 0 7	ary Society, less Maga-	
Abergiorlech and Cryg-		Keyston	4 0 7	zines and other ex-	
bar	7 1 4	Pembroke	11 11 0	pences 24. 18s.	25 0 0
Llandilo and Llans-		Pembroke Dock	27 0 0	Misses Muir, for Mrs.	
adwrn	16 13 6	St. Florence	1 7 6	Campbell's Female	
Sardis and Kidwelly	1 9 0	Templeton	4 10 0	School, Calcutta	2 10 0
Nazaret and Crwbin	1 5 1	Tenby	17 4 0	Mrs. Muir, for the	
Carmel, Rehoboth, and		Tier's Cross	1 1 0	Chinese Mission	10 0 0
Jerusalem	5 6 1	Wolfsdale	3 0 0	Misses Muir, ditto	8 0 0
Herman	2 6 0	Less exps. 23l. 6s. 3d. 179 5 5		138l. 15s. 6d.	
Ramah	0 11 1	Per Rev. H. Davies—		Per Rev. G. D. Cullen,	
Salem	1 10 4	Narberth	14 0 0	Leith, additional—	
Brynsion and Capel		Bethesda	4 1 0	Mrs. Forrest	5 0 0
Evan	3 5 10	Less exps. 10s. 17 11 0		Miss Forrest	1 0 0
Cana	3 16 0	Rhayader, per Rev. R.		Mr. Forrest	1 0 0
Bwchnewydd	2 7 6	Thomas	3 3 0	Miss Brown	0 10 0
Pfynonbedr	5 0 0	SCOTLAND.		71. 10s.	
Llanymbr	1 11 0	Kennethmont Parochial		Friends in Edinburgh	
Smyrna	0 12 8	Society	1 0 0	Leith, per Rev. G. D.	
Llanstephan	0 11 0			Cullen, to defray the	
Penygraig	4 7 0			extra expense of an	
Carmel Llanaadwrn	0 11 7			Itinerary in Bengal,	
Panteg and Peniel	21 1 3			during the cold season,	

£ s. d.	£ s. d.
Craigdam, for the Chinese	
Mission	3 0 0
For Nat. Tea. James	
Craigdam, half year...	6 0 0
9l.	
Aberdeen Female Aux-	
iliary Society	44 1 4
Edinburgh Aux. Society,	
per G. Yule, Esq.—	
New Castleton United	
Association Cong.	3 0 0
Biggar, United Associa-	
tion Cong. for Nat.	
Teacher	10 0 0
J. Irving, Esq.	1 0 0
Rev. R. Machray	5 0 0
Mr. G. Yule	1 1 0
Mrs. Dr. Buchanan	2 0 0
J. Gibson, Jun., Esq.	5 0 0
Rev. Dr. Peddie	0 10 6
Miss Smith	0 10 0
Rev. Dr. Paterson	1 0 0
Capt. Clephan, R.N.	0 5 0
M. Watt, Esq.	0 10 6
Rev. Dr. J. Brown	0 10 0
Dr. Keith	1 1 0
R. Kinniburgh, Esq.	0 10 6
Rev. H. Grey	1 0 0
Miss D. Viney	1 0 0
Admiral J. H. Tait	0 10 0
J. B. Tod, Esq.	0 10 6
Mrs. Hafr	0 5 0
Mr. W. A. Thomson	0 10 6
Collected by Mrs. Far-	
quharson—	
Miss M'Callum	0 5 0
Mrs. A. Fraser	0 5 0
Mrs. Clephan	1 0 0
Miss Macleod	0 10 6
Major Gen. Macleod	5 0 0
Miss H. Blair	1 0 0
Miss Matheson	0 10 0
Mrs. Macleod	5 0 0
Mrs. Farquharson	2 0 0
For the Chinese Mis-	
sion, M. W. Tait	5 0 0
Mr. A. Easton, dec. per	
Miss Easton	5 0 0
A Friend, per ditto	1 0 0
For Africa, Mr. W.	
Tait	5 0 0
Legacy of P. Macfar-	
lane, Esq. late of Al-	
lona, less expences	26 0 0
Argyle-square Auxilia-	
ry Society, less Maga-	
zines and other ex-	
pences 2l. 18s.	25 0 0
Misses Muir, for Mrs.	
Campbell's Female	
School, Calcutta	2 10 0
Mrs. Muir, for the Chi-	
nese Mission	10 0 0
Misses Muir, ditto	8 0 0
185l. 15s. 6d.	
Per Rev. G. D. Cullen,	
Leith, additional—	
Mrs. Forrest	5 0 0
Miss Forrest	1 0 0
Mr. Forrest	1 0 0
Miss Brown	0 10 0
7l. 10s.	
Friends in Edinburgh and	
Leith, per Rev. G. D.	
Cullen, to defray the	
extra expense of an	
Itinerary in Bengal,	
during the cold season,	
by the Rev. A. F. La-	
croix, and two Native	
Preachers, including the	
public collection at the	
close of Mr. Lacroix's	
lectures in Edinburgh.	40 0 0

£ s. d.		£ s. d.		£ s. d.	
Dalkeith, First Secession Church	10 0 0	Ancrum, for the Navigators' Mission	3 0 0	For the Widow and Family of the late Rev. J. Williams, (See Mag. for Nov. 1842)	67 3 2
Ditto Sabbath-school	2 0 0	Spittal by Hawick, Mr. J. Turnbull	2 0 0	(For the Chinese Mission.) Association, York street, Dublin	56 0 0
Congregational Church	8 9 0	Balinacarra House, Lochalsh, J. W. Lillingston, Esq., for the Chinese Mission	50 0 0	Cork	10 7 0
Friends at Newbattle	0 11 0	Auchenbowie and Pleau B. and M. Soc.	1 5 0	Limerick, Rev. Dr. Townley	5 0 0
Glenae House, Major and Mrs. Dalsell	2 2 0	Falkirk, Anonymous	1 0 0	Agherton Adult School	4 0 0
Ditto, for Chinese Miss. 51. 16s.	3 14 0	Thurso, per Mr. G. Robertson	1 1 0	The Countess of Alderrough	5 0 0
Stewartfield, Rev. N. M'Kechnie	5 0 0	Ditto for the Chinese Mission	2 1 0	Miss Berry	2 0 0
Forres, Congreg. Ch. and Sabbath Schools	2 6 0	IRELAND.		Mrs. Cherry	0 10 0
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For Nat. Tea.	10 10 0	Balance, 1842	28 6 6	A Friend	1 0 0
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THE
EVANGELICAL MAGAZINE,
AND
Missionary Chronicle,

FOR JUNE, 1843.

PORTRAIT OF THE REV. G. FRITCHARD, OF LONDON,
IN THE JULY NUMBER.

THE PROFITS OF THIS WORK
ARE DEVOTED TO THE
BENEFIT OF THE WIDOWS OF EVANGELICAL MINISTERS.

No. 246.—NEW SERIES.

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—
SIXPENCE.

TO CORRESPONDENTS.

Communications have been received during the past month from Drs. Bennett, Collyer, Henderson, Styles, and Heiber; and from the Rev. Messrs. Pilchard, (Missionary,) Kelly, Bounsall, Jackson, Kluht, Harris, Smith, Butcher, Clarke, Gwyther, Toller, and Miller; also, from Elizabeth Green; A Subscriber; Matthew Hutchinson; A Constant Reader; A Bishop of the Church of Christ; C. M. F.; E. H.; Mary S.; H. S. II.; Thomas Lurd; P. D. S.; and James Morrish.

"A Lover of Truth," and "Polyhistor," may expect to see their communications in the July Magazine. Before they reached the Editor the Essay department of the Magazine was printed.—"Vitor" is informed, that the price of Mr. Rogers' Book is *two shillings and sixpence*; and that Dr. Pusey is Professor of Hebrew in the University of Oxford.—If "Flat Justitia," will prevail upon clergymen of the Established Church, of decidedly evangelical character, to allow their portraits to appear in the Magazine, we shall most gladly make room for them.—There is some truth in our correspondent's remarks from Hamings; though no influences were used such as he describes.—We regret exceedingly that, owing to the pressure of matter for this month, many articles, promised to be inserted, have been delayed till July. Our friends must have patience with us.

ERRATA FOR MAY.

In the review of Dr. Davidson's *Hermeneutics*, read *axiomatized* for *axiomated*; *perspicacity* for *perspicuity*; and *exegesis* for *exegecs*.

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Rev. John Robinson.
London.

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR JUNE, 1843.

MEMOIR
OF
THE LATE REV. THOMAS JACKSON,
OF STOCKWELL, SURREY.

THE Rev. Thomas Jackson had been upwards of forty-three years minister of the Congregational church at Stockwell, in Surrey, when he rested from his labours, and entered his rest, during the night of Saturday, the 18th of March, 1843. For several days previously, he had suffered from cold, and complained of fatigue in discharging accustomed duties, but there was no admonitory symptoms of his approaching end. On the Thursday before his death he preached in the evening, and attended to pastoral engagements on the following day. On Saturday he prepared to preach on the Sabbath, and spent the evening with his family, with composure and cheerfulness.

At an earlier hour than usual he retired to rest, in hope of being relieved by sleep from the cold that oppressed him; but the short slumber which followed was not the refreshment of his spirit for renewed toil; it was the precursor of dissolution. Suddenly awaking, he called for attendance, and twice said, when it was immediately given, "I am dying," and

desired that a medical man might be sent for. He was breathing with difficulty, and strong convulsive movement showed how much he endured; but his mind was conscious and calm. In a very few minutes two medical gentlemen were with him, and every means had recourse to for saving the life which was fast ebbing away; but nothing gave relief, and his spirit fled.

To the medical men only was it evident that he had expired, and it was long before the astounded family would believe their repeated statement. His own assurance that he was departing, was not enough to persuade them he was gone, and though a smile was on his brow, that spoke the presence of his soul with the redeemed, and the impress of a spirit filled with glory on the mortal frame, they thought he slept; but when assured he would live no more on earth, it consoled them that his was the serenity of heaven, and that they are "blessed" who "die in the Lord."

No treasure of last words is laid up, nor, in the departure of this believer,

is there verbal testimony to the support which faith affords in dying moments; but the ground of his confidence through life, and his labour to obtain an "abundant entrance into the everlasting kingdom of our Lord" were undeniably borne witness to in the manner of his passing from the world to the better dominions of our Saviour God.

Recent sermons discover the current of his latest thoughts, and show that his mind was maturing for the joys of immortality. He who translated him arrayed his spirit observably with humility, faith, and love, and many who attended on his last public instructions, were impressed with solemnity, as they listened, and now esteem them as proceeding plainly from a heart enriched with holy unction from on high.

From the text Zephaniah iii. 17, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy: he will rest in his love, he will joy over thee with singing," he discoursed with feeling, in his last public engagement with his flock, upon salvation, and the might of God, and dwelt on the Divine complacency in those whom mercy makes heirs of heaven. On the last Sunday of his life, he indulged in prolonged meditation on the peace that faith induces and will secure in the judgment day, entering deeply into the spirit of the words of 2 Peter iii. 14, "Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." At the sacramental service, which followed, he expressed his own satisfaction with the truth he had just expounded, and a wish that it might prove ennobling and consolatory to his charge, in a short address founded on the words in the narrative of Elijah's history, 1 Kings xix. 8, "He arose, and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb, the mount of God." Many were strengthened by the sermon of that day, and feel that it gave utterance to

ever-seasonable truth. The pastor's warfare is accomplished, but the recollection of him has a voice to commend the words of the Lord, "Be ye followers of them who through faith and patience inherit the promises."

He intended to address his congregation on the oneness of feeling between the saints in heaven and on earth, and to speak of the Redeemer, as their mutual bond of piety and love, from the passage, Ephesians iii. 15, "Of whom the whole family in heaven and earth is named;" but when they assembled, it was to learn he was no more. Had it been assigned him to preach on the day that first hailed him to the heavenly rest, he would have spoken fully of Him, through whom we become members of the family of God; for it was his practice, in every sermon, to hold forth the Saviour as "the way, the truth, and the life." His aim was to preach Christ, as well as to be found in him. His ministry was distinguished by evangelical simplicity, and it tended to show that He whom he preached is worthy of acceptance. The method of his preaching was expository, and its instructive character is extensively confessed. He considered that the mind must be informed, and endeavoured to enlighten it; and while he trusted for success to Divine influence alone, he looked for its vouchsafement in clear views of the gospel truth. It was in doctrinal preaching that he excelled, but his sermons were usually rich in experimental feeling, and there was a power of appeal which has many times proved irresistible. He was pathetic always in feeling, and not unfrequently in expression and tone; and was accustomed "to beseech" sinners to be "reconciled to God." His zeal was untiring, and though in latter years his public discourses assumed a different character from that which formerly more particularly characterised them, he felt intensely for the unconverted, and, as he often said, longed for souls. Five hundred persons were united to the church at Stockwell during his pastorate, of

whom the greater part were induced to profess the faith through his ministrations.

At Bristol he had preached annually for thirty-five years, where he was useful and valued to the end. The religious activity of that city delighted him, and it was his chief pleasure to visit its churches, and attend its yearly missionary services. It was there (at the Tabernacle) the name of Whitefield was remembered, and there he re-kindled the flame that burned in his heart as an admirer of the doctrine and life of that laborious man.

At Whitefield's chapel in London (Tottenham-court) he first received serious impression, under the ministry of the Rev. Matthew Wilks. He was then but sixteen years of age, and the commencement of his religious history is illustrative rather of the general force of truth, than of any of its peculiar adaptations. It was, however, his lot to pass through much distress of mind on some points of doctrinal theology, and, in particular, on the subject of personal election. The ministry he attended was instructive, and through the Divine blessing on it, and that of some eminent men he frequently heard in the week, his mind was relieved of its burden. Satisfaction took place of difficulty, and his own subsequent preaching was distinguished by a lucid exhibition of the subjects which at first so much perplexed him.

He often spoke of the Rev. Richard Cecil as a minister whom he heard with inexpressible pleasure, and whose week-evening services he made some sacrifices to attend.

To his pastor he was devotedly attached, and Mr. Wilks took a deep and affectionate interest in his welfare. The zealous and quick-sighted minister soon discerned in him what he considered talent for preaching, and, to elicit it, requested him to engage in various services. The result of this was his pursuing a course of study for the ministry, and his settlement at Stockwell in the year 1800.

For some time before he was or-

dained, he had preached to his future charge, and become persuaded of his duty to remain among them, though, in the first instance, he had resolved to stay no longer than the term of a short visit. His objection to the neighbourhood arose from the low state of morals at the time, and the prevalence of doctrinal sentiments among the professors of religion at variance with the spirit of the gospel; but this was overruled, and he succeeded in establishing juster views of evangelical truth, and was the means of a great moral reformation.

The congregation increased rapidly, and the chapel was twice enlarged. His ministry was powerful and awakening, and many were converted. At an early period of his residence at Stockwell, the interests of the Surrey mission engaged him, and he frequently went into the villages of the county, preaching with success. For twenty years he acted as secretary to the society; and though he resigned the office some years since, through a pressure of business he was no longer able to sustain, he remained a warm friend and supporter of the institution till the close of his life.

About the year 1806, he was appointed to act in the committee of the Hackney Theological Institution, and, in connexion with the Rev. Rowland Hill, the Rev. Matthew Wilks, and others now deceased, as well as many at present sustaining its important interests, he laboured steadily to the end with pleasure and satisfaction.

For upwards of thirty years he sat at the board of the London Missionary Society's direction, and few, if any, have had a higher sense of responsibility in its concerns than he. Deputations from these societies followed him to the grave.

On Saturday, 25th March, his remains were interred in the burial ground adjoining the place of his long and useful labour. The neighbourhood might be said to mourn, so general was the demonstration of respect and feeling. The funeral services were

conducted by the Rev. Thomas Lewis, of Islington ; and the Rev. George Browne, of the British and Foreign Bible Society.

On the following day a sermon was preached by the Rev. George Collison, from 2 Pet. i. 12—16, which described ministerial duty, and faithfully illustrated it in its exercise, by affectionate reference to the departed.

In many senses, it may be said with truth, the public sustain a loss in his removal. The neighbourhood he lived in gratefully own that it is a man of consistent character and sincerity who is taken away.

The church is deprived of one who was the "father in Christ" of many among them. The rich found an adviser in him, and the poor a friend. Retreating and modest indigence was often sought out by him. The resources

of benevolence, which were largely intrusted to him, were applied by him with scrupulous care. The recipients of this well-directed bounty were many, and they who best know his worth know that it was his pleasure to do good.

Years of domestic affliction taught him sympathy with sorrow, and while they gave a character to his ministry in an exhibition of the truth that sustains, they prepared him to look closely at calamity, and to penetrate beneath the surface of woe.

His character was simple and real. Pretence and artifice never degraded him ; high principle directed him, and he was at all times faithful and affectionate. His preaching and living taught holiness through faith in the Saviour, and an habitual looking for the mercy of God.

LIBERALITY OF SENTIMENT,

THE BASIS OF CHRISTIAN UNION.

THE present movement to effect a visible union among the ministers and members of the different Christian communions among us has our heartiest concurrence. We are willing not only to say "Grace be with all them that love our Lord Jesus Christ in sincerity and truth," but to give them all the right hand of fellowship ; and we think we are warranted in this by that liberality of sentiment which Christians, by the very genius of their religion, are bound to cultivate, and the absence of which in so many churches has produced indifferentism or bigotry. The liberalism which recognises no essentials in religion, and that which is equally indifferent to its circumstantial, is not the spirit of the present times—the current runs in the opposite direction,—narrow-minded persecution and intolerance is the distinguishing characteristic of a very large section of the Christian church, and therefore we shall *view the liberality* which we recom-

mend and which we desire to cherish, as it is opposed to bigotry—to the exclusive and excluding spirit of the age ; observing, however, before we proceed, that this liberality is in firm alliance with the honest and open maintenance of what it believes to be the faith once delivered to the saints. It enshrines truth and love in its "heart of hearts," and worships them with an equal devotion.

If this spirit governed influential Christians, members of the different fellowships into which the universal church is separated, great good would accrue to them all ; the barriers that divide them would become less and less visible, and the acknowledgment would soon be made, that though the tribes have their respective encampments, they are so united as to constitute together the Host of God. The growing ascendancy of an exclusive and intolerant spirit in the Anglican Church, by which it is assimilating itself

to the worst features of the Church of Rome, is the perfect contrast to genuine Christian liberality. The "idea of a church" has now become the religion of churchmen. It is their divinity. In their view all other churches are apostate, heretical, or schismatic. By renouncing for their Church the universality claimed by the Church of Rome, they have rendered it sectarian, and exposed themselves to the sarcasm of an acute Roman Catholic writer—"Either this religion is false, or God became incarnate for the English;"—and we may add, in reference to the arrogant pretensions of modern churchmen, that the mercy which the incarnation bestowed upon a world, is by them confined within the limits of a comparatively small division of the British people.

That this dreadful perversion of Christianity should be encouraged by so many of the clergy, and especially the evangelical successors of the Newtons and the Cecils of the by-gone generation, is deeply to be deplored; a few, however, there are who are labouring to stop the plague; and we were glad that in the Commons House of Parliament there were men who denounced the moral pestilence, and that the premier, Sir Robert Peel, emphatically cheered one of the speakers, Mr. Plumptre, who, referring to the "Tractarians," observed that "he for his part scrupled not to affirm his belief, that the uncompromising and unqualified nature of the pretensions which they set up with respect to ecclesiastical power, were calculated to obstruct instead of furthering the progress of true religion; and that the expression of sentiments, for example, so uncharitable and unscriptural as those involved in sending all who differed from them to what they called 'the uncovenanted mercies of God,' tended to inflict deeper injury on the Church than any thing that could be imagined."*

There are, we regret to know, other

churches besides that of England— which, from their very constitution, are narrow and exclusive; and, so far as anathemas go, as persecuting and intolerant. There are also multitudes in all churches who are fierce and implacable against those who cannot worship their Dagon or pronounce their Shibboleth.

It is, therefore, high time that charity should enter the field against bigotry; but none can be expected to join her standard, except those who cherish a generous and liberal spirit—a spirit which an evangelical clergyman of a former day has thus embodied: "The man I mean to commend, is the man of sentiment; he hath seriously and effectually investigated, both in his Bible and on his knees, in public assemblies and in private conversations, the important articles of religion. He hath laid down principles—he hath inferred consequences; in a word, he hath adopted sentiments of his own. . . What can a fierce believer reply to a modest Christian uttering such a soliloquy as this? You have a fine genius, but you persecute me! You are sound in the faith; but your faith, or your something, works hatred to me! You are an eloquent orator, but you slander me! You sing with harmony, and pray with energy, but you increase your felicity by crucifying me! Think seriously; would the King of kings, your Lord and mine, the pattern of every good work—would he treat me thus? And would you wish he should conduct himself to you as you do to me? The man of liberal sentiments is supposed to be of the sentiments of Jesus Christ; and in Jesus Christ there are two admirable perfections—the one extensive power, the other the kindest and most gentle use of it." Again: "A generous believer of the Christian religion, in whole or in part, will never allow himself to try to propagate his sentiments by the commission of sin. No collusion, no bitterness, no wrath, no

* Conversation in Committee on the question of the endowment of ministers in populous places, Friday, May 8,

* See a speech on the Factory Bill, by the Rev. Mr. Stowell, at a meeting held at Manchester.

undue influence of any kind, will he apply to make his sentiments receivable ; and no living thing will be less happy for his being a Christian. He will exercise his liberality, by allowing those who differ from him as much virtue and integrity as he possibly can. He will say, Have I read the Scriptures ? so have they. Have I set God always before me ? so have they. Do I act up to my best light ? so do they. Are they fallible ? so am I. Have they prejudices and passions ? so have I. Have we both one Master, and are we fellow-servants, and must we all give an account to the Judge of the world of the deeds done in the body ? The wisest and best way then is, to render the present life happy, by agreeing where we can, and, where we cannot, by agreeing to differ."

He who is influenced by true liberality of sentiment, and without which there can be no visible union and co-operation between ministers and members of different churches, regards every man as a friend and a brother who consecrates his being to the glory of the Saviour ; and every society a church in whose temple Jesus evidently records his name ; and what an influence has such a spirit in enlarging the mind, in opening an extensive range for the gratification of Christian sympathies, and the development of Christian principles, and in assimilating us to the dispositions and views of the Church triumphant in heaven. Perhaps few things are calculated to expand the mind so much as looking beyond our own immediate sphere, and taking a comprehensive view of sanctified human nature under all the diversified circumstances in which the wisdom of our universal Lord has been pleased to exhibit it. The catholic Christian feels, too, that the expansion of his intellect is friendly to the increase of his piety, his best sympathies are in holy alliance with his principles. He feels himself connected with men of every colour and every clime. His love, his faith, his hope, his joy, are on an infinitely larger scale than those which are

to be found in the bosom of a mere sectary.

In proportion as Christians are influenced by this liberality of sentiment, they may be said to feel the beams of the latter day glory, and to associate themselves with "the spirits of just men made perfect," who, on looking down from their celestial thrones, perceive not the various barriers and inclosures which break Christians into different communions, but are attracted equally to every spot where the symbols of the Divine presence are equally displayed.

We cannot resist introducing, from the essay already quoted, another extract. Its author, as we have said, was an evangelical clergyman of the Protestant Church of England, and the essay itself is scarce. "We should be liberal as well as orthodox, because the truths of Christianity *do not want any support* from our illiberality. Let the little bee guard its little honey with its little sting, perhaps its little life may depend a little while on that little nourishment. Let the fierce bull shake his head, and nod his horn, and threaten his enemy who seeks to eat his flesh, and wear his coat, and live by his death. Poor fellow ! his life is in danger ; I forgive his bellowing and his rage. But the Christian religion—is that in danger ? and what human efforts can render that true which is false, that odious which is lovely ? Christianity is in no danger, and therefore it gives its professors life and health, and all things, except a power of injuring others. They who have such powers, and have incorporated them with Christianity, have derived them from some other source, for the wisdom that is from above is pure, peaceable, yet gentle, firm as a rock ; and so to speak, defies the unavailing rage of surrounding waves."

In one word, a generous Christian goes out of his own party, associates with others, and gains improvement by all. The dignity of Christianity is better supported by acts of liberality, than by accuracy of reasoning ; but when both go together, when a man of

sentiment can calmly state, and ably defend his religious principles, and when his heart is as generous as his principles are inflexible, he possesses strength and beauty in an eminent degree. May God, of his infinite mercy, diffuse a rich abundance of this spirit among all good men."

We trust the efforts now making visibly to unite the good of all parties

will be crowned with the Divine blessing. We are happy to think that the brethren who are pledged to this union are too well known to be zealously affected towards every good work in their respective communions, to excite a moment's apprehension that they can compromise their principles, or sacrifice truth at the altar of a spurious charity.

REMARKS ON A LETTER

TOUCHING THE CONTROVERSY IN THE SECESSION CHURCH OF SCOTLAND.

To the Editor of the Evangelical Magazine.

YOUR correspondent, in May, 1843, has, under the title of "Ecclesiastical Controversies of Scotland," disappointed us two ways; for we naturally expected an account of the threatened secession from the ecclesiastical establishment; and when we found that *Seceders* were the theme, instead of history, we met with arguments.

Of the Westminster Confession your correspondent says, "It seems to teach, that, in no sense, did Christ die for the non-elect, so that there can be no more sufficiency in Christ's sacrifice for them than for fallen angels." But allow me to ask the person who signs himself the "Author of the Strictures," whether that is sufficient which does not suffice? Does your author believe that Christ's death suffices to save the non-elect? Are they saved by it? Is that sufficient to accomplish an object, which, being provided, the object is not accomplished? I am not unaware of what your author may reply; but this amounts to no more than that his mighty word *sufficient* must be so explained as to mean what is not sufficient, without something else to supply that wherein it is deficient. Grant the same license to the other party, and they can defend *their* theory.

Your author says, "were this (the limited atonement) true, what foundation would there be for any man who

did not know that he was elected to venture his salvation upon Christ?" Passing by the unscriptural phraseology, I reply; that the foundation for believing in Christ, is, that "it is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners;" and that God commands us to believe on his Son. Those of whom your author speaks, as "feeling the pressure of this difficulty," were, therefore, troubled with feelings, without reason.

That cant phrase for the sinner to get in to Christ, is complimented as very expressive, which it may be, without being very wise, and such language may well excite suspicion. But those who use it are said, "never to have affirmed, that Christ intended to save all men." How, then, did he die to save all men? Was the boasted sufficiency an accident, which did not enter into his intention? But we are told, "he intentionally removed all legal obstacles, and thus all practical difficulty is removed." What! Is it no practical difficulty that still the sinner will not believe? While this difficulty remains, is the way open for the sinner to get in to Christ? Can he get in without believing? And does your author's favourite *sufficiency* provide for every man's believing? If so, will not all men be saved? But my chief query is,

what is the necessary effect of your author's admission, that Christ did not intend to save all men? Will this do nothing to block up the way for the sinner to get into Christ? Will men not say, as Christ did not intend to save all, perhaps he did not intend to save *me*? Is not this the very same difficulty, as that for which the limited design of the atonement is denounced?

Your author tells us of the effects of preaching that doctrine, "the hearer may say, Christ died for the elect, but am I one of the elect?" But one of your *author's* hearers may say, "Christ died sufficiently for all, without intending to save all—those who are left to the *mere* sufficiency will never be saved; for this will be the lot of those only whom he intended to save. But am I one of these?"

Your author says, the intended view of the atonement inspires the fullest confidence, that if I am willing to be saved, I shall not be rejected. Is this all that the favourite theory can do? Why, the rejected doctrine can do the same! "Thy people shall be willing in the day of thy power," and the man who knows he is willing, may know he is elected. I shall not stop to object to this turning of the sinner's eye upon his own willingness, as the ground of his encouragement to believe, which is believing in himself, instead of keeping his eye upon Christ,

the only object to inspire faith; but I am content with showing that, if it were correct, the man who can prove his willingness, can prove his election; and therefore may take equal comfort from believing that Christ died only for the elect.

Your author tells us how well they preach who say, Christ died for all, though without intending to save all. Whitefield preached as well as they, when he believed that Christ died for the elect alone. For whether this be true or false, (of which I say nothing,) they who think the scriptures teach that doctrine, must preach it as the scriptures teach—that is, to every creature—beseeching them to be reconciled to God. As to all the difficulties that may be supposed to lie in their way, these are substantially the same as may embarrass those who, with other views of the atonement, believe Christ did not intend to save all. If we cannot get rid of these difficulties, we must discharge our plain duty, and wait for further light.

As I know not who is the author of the *Strictures* on Dr. Marshall's work, I avail myself of my ignorance to object to the insinuation against some of the Seceders, as if they were prevented, by mere want of moral courage, from avowing their sincere belief.

AN OLD CORRESPONDENT.

May 3, 1843.

AN APPEAL TO YOUNG GENTLEMEN IN BOARDING SCHOOLS,

ON BEHALF OF THE SONS OF MISSIONARIES.

MY DEAR YOUNG FRIENDS,—Many of you take a lively interest in the missionary cause. Juvenile missionary meetings are among the most interesting that are held. You—at least many of you—may be considered the children of the kingdom, and are the hope of the churches. Those who now take the lead in the missionary enterprise will, in a few years, be lying beneath the clods of the valley. It is our prayer, *that you may be imbued with a double*

portion of the missionary spirit. You hear with delight of the success which has attended the labours of those who have gone as ambassadors to the heathen, but you can form only a very imperfect idea of the difficulties encountered by these voluntary exiles from their native country. Amidst the various trials peculiar to missionaries, nothing proves such a source of deep anxiety as the future prospects of their children. The numerous engagements

missionaries will not allow them to devote to the education of their sons that time and attention which the importance of that object requires. Few of the missionaries can send their children to be educated at their own expense. In some instances, the children have been neglected, and allowed to mix with the heathen, the most fearful consequences followed.

We would appeal to your sympathy for half of those children who have been born, and partly brought up, in heathen lands, and who, owing to the peculiar circumstances of their case, are deprived of those privileges which bring joy.

An institution has been established at Lathamstown, for the sons of missionaries. Ten or twelve have been educated, and the benefits derived have been very apparent. Accommodations have been provided for forty or fifty boys. As soon as the missionaries abroad know that such an institution has been commenced, they will fully avail themselves of the privileges thus afforded, and will send their children by the first suitable opportunity.

In order to carry on this important institution, more subscribers must be secured. We therefore appeal to your assistance. Many young ladies in boarding-schools are subscribing to this institution for the daughters of missionaries. We feel persuaded that the object has only to be brought before you, and it will meet with your approval and cheerful support. If you have pocket-money, which, of course, is at your own disposal,

therefore many will be able to do something for this desirable object. One young gentleman will perhaps offer his services as a collector, and another may be chosen to act as treasurer, who may, every six or twelve months, forward the money to the institution.

It may perhaps require a little self-denial on your part, but this will be more than compensated, by the thought that you are relieving the anxieties of missionaries, and are the means of promoting the temporal and spiritual welfare of many youths, who might otherwise grow up in ignorance, and become a curse to the church and the world, instead of a blessing.

Be it mentioned, to the honour of some two or three boarding-schools, that they have been subscribing to this institution from its commencement. No sooner was the appeal made to them, than they promptly responded. They immediately agreed to raise two pounds per annum.

May the God of all grace enable you to devote yourselves unreservedly to Him now in the days of your youth, then will you be deeply concerned for those who are anxious to enjoy similar privileges with yourselves.

Yours, very respectfully
and affectionately,

PINITADI.

P.S. As much will depend upon the countenance given by the tutors to this appeal to their youthful charge, it is hoped that they will not only sanction it, but propose it, and give it all that encouragement which the importance of the object demands.

PLEASURE AND PAIN.

On visiting my native land, after seven years' absence, it has been a source of great pleasure to see the land of Christ prospering. Much real good is now accomplished in the cities and large towns, by a vast number of

suitable agents, whose daily business it is to attend to the moral and spiritual condition of the people. The Home Missionary Society is sending the torch of truth through the dark villages and hamlets of our country. One thing

has been very observable—the great increase of a missionary spirit in many of the churches. While labouring among the heathen, we have heard of the death of one and another of the leaders in the missionary band. Our fears have sometimes been excited, lest men like-minded should not come forth to the help of the Lord against the mighty. These fears have now been removed. In looking around, I may say, “My fathers, where are they? and the prophets, do they live for ever?” But I rejoice to see many in their places, apparently possessing a double portion of their missionary spirit. The late Dr. Bogue ventured to express a hope that a time would come, when the churches in Great Britain would raise ten thousand pounds annually for the missionary cause. Several societies are now raising nearly one hundred thousand pounds each. The friends of the Redeemer are now (comparatively speaking) “aiming at great things, and expecting great things.” The pleasure experienced has arisen, not so much from the largeness of the sums collected, as from that excellent spirit which of late has pervaded many of the public meetings; a deep conviction of the importance of the object contemplated—the salvation of a ruined world—giving from a conviction of duty, instead of being acted upon by excitement; and a powerful impression of the necessity of a Divine influence to give effect to missionary operations.

One source of pleasure has arisen from finding the ladies engaged so efficiently in this honourable work. As collectors they usually succeed better than gentlemen in obtaining subscriptions, and have more time to devote to the object. Many ladies have, of late, rendered very important service by the use of their needle. Boxes of plain articles sent by them for the use of the schools at the various mission stations, will greatly tend to encourage the children in the acquisition of useful knowledge.

It has been remarkably pleasant to see the young take so active a part in

the missionary cause. Some of the most interesting meetings that I have had the pleasure of attending have been those held by our juvenile friends. Who will soon forget the pleasure produced at Exeter Hall on Easter Tuesday? May we not hope, that from among the thousands then assembled, there will come forth another Morrison, a Milne, or a Williams? Some of our best missionaries now in the field have been trained in Sabbath schools. It is delightful to hear parents teaching their dear little ones to sing a missionary hymn, and to see them drop their pence into a missionary box. Ye mothers in Israel! pursue this plan; imbue the tender minds of your offspring with a missionary spirit. It will grow with their growth, and strengthen with their strength; and thus will they be qualified for great usefulness through life. Only let the hearts of British youth be rightly affected with the importance of this subject, and there will be no lack of men to go forth as ambassadors to the heathen; nor of collectors, committee men, &c., to carry on the home department of the missionary enterprise.

While going from county to county, pleading the cause of missions, we meet with much which is productive of great pleasure, and we would express our most sincere thanks to those friends who “have shown us no little kindness;” but we also become acquainted with much that is calculated to depress our spirits and pain our hearts. We have often been distressed to witness, in some places, a want of interest, in others a very thin attendance, and in others an improper mode of conducting the meetings.

A want of interest in the missionary cause is lamentably observable in many places, both in town and country. The subject appears to have no place in their thoughts except just at the anniversary. At one place no bills have been printed to give publicity to the meeting. At another, the minister having been absent the preceding Sabbath, there was nothing given out respecting

it. Converse with some of the deacons of these churches about the various parts of the heathen world, and the labours of missionaries generally, and you will find that they know far less about these things than some of the Sabbath school children who are interested in missionary work. When Mr. Nott was about to return to Tahiti, a deacon of a church asked him to take a letter to his son. Mr. Nott expressed his willingness to do so if his son was in that part of the globe to which he was going. The deacon said, he did not just then remember the name of the place where his son was, but he believed it was somewhere up the Mediterranean. Could this officer of a Christian church have felt any interest in foreign missions? I have sometimes inquired, Have you any regularly organized missionary society connected with this place? The minister or one of the deacons would reply in the negative. Are you then depending simply upon the collection at this meeting for all that you send to the Parent Society? Oh no, it would be quickly answered, Esquire B. always subscribes a guinea a year, and there are four or five more who subscribe regularly every year. One or two of them give ten shillings, and the others five. And then there is Mrs. N.'s missionary box; that generally turns in about thirty shillings. So that we manage to send altogether from fifteen to twenty pounds a year to the society. We think that is pretty well for a small place like this. You know, sir, we have not any very rich folks here.

One Sabbath evening I was preaching a missionary sermon to a congregation of from eight hundred to one thousand persons, and some of them appeared very respectable. The sum collected amounted to *£* 15s. On expressing my surprise at the smallness of the sum, it was said: Why, sir, you have done better than any who have preceded you; we usually get about *£* 15s. No matter what the object may be for which the collection is made, the sum is sure to be about

£ 15s. I leave the reader to fathom the depth of their interest in the missionary cause.

A brother missionary had to preach on behalf of the Society, on a week evening, in a certain town in the north. They collected, after the service, 17s. 6d. About 12s. had been expended in getting bills printed for the occasion. Then there were the travelling expenses of the missionary. Such a destitution of interest in the extension of the Redeemer's kingdom cannot but be painful to those who have consecrated themselves to missionary work, and who visit the churches to ask assistance in carrying the gospel to the millions of heathen perishing for lack of knowledge.

Another source of pain has been from the small numbers attending missionary meetings. This may be attributed to the want of interest in the cause. Three missionaries were appointed to attend a missionary meeting, in a very respectable part of the metropolis. At the time the meeting should have commenced, there was scarcely an individual in the chapel. About eight o'clock there might be from two hundred to two hundred and fifty; the galleries not opened, and the lower part not one quarter full.

I was appointed to preach a missionary sermon one week evening, in the north. There were two or three dissenting chapels in the town, but it was thought the friends at the Kirk would not attend at a Dissenting chapel, therefore it was agreed that the missionary sermon should be preached in the Kirk, as the Dissenters would have no objection to go to the Kirk. This place of worship would seat about two thousand. My congregation consisted of three ministers and about two hundred people. Whether did I preach with pleasure or with pain?

Think for a moment upon the numbers attending the monthly missionary prayer meetings. Where two or three congregations profess to unite on these occasions, I have known a less number present than we frequently have.

among the converted heathen, at one chapel, at a prayer meeting early on a Sabbath morning. Is it with pleasure, or with pain, that a missionary stands up at such meetings to address little more than empty seats?

Another source of pain arises from the improper manner in which many of the public meetings are conducted. They commence with singing five or six verses; a neighbouring minister is then called upon to pray. Instead of a few appropriate petitions, I have heard a prayer of twenty minutes long; commencing with adoration and going through all the parts of prayer as divided by Dr. Watts and others. Then the chairman thinks he must necessarily make an opening speech, and he commences by expressing his surprise that they should have called him to the chair, while there are so many other persons who could fill it much better than he. The object of the meeting is then stated as minutely as though all present were perfectly ignorant of the purpose for which they had assembled. He next states that it is not necessary for him to bring forth any arguments in favour of the missionary enterprise. A variety of objections are then enumerated which formerly used to be brought against this work. Twenty minutes or half-an-hour having elapsed, the secretary is requested to read the report. As the secretary does not generally have to move or second a resolution, he works up his speech in the report. Instead of a brief report of what has been done by that auxiliary during the past year, the reins of the imagination have been given to fancy, and the most beautiful pictures of the millennial glory are presented to our view as the effect of missionary labour. Then comes the financial account. Esquire B.'s guinea must be mentioned separately, and the sum collected by Miss T. must be published with a long list of others, lest any should think their services are slighted. At last the sum total is announced—fifteen, or it may be twenty or twenty-five, pounds. The Rev. A. B. is now

introduced to move the first resolution. He commences by apologizing for having come unprepared; he had no intention of speaking, but as the chairman has called upon him he must say something. He then descants for twenty minutes, or more, upon the excellent report just read, and sits down by apologizing for having detained the meeting so long with what his deep humility leads him to call his crude remarks. The gentleman called upon to second the resolution cannot think of detaining the meeting one moment after the eloquent speech by his friend who has preceded him; but, lest his silence should be construed into indifference to the cause, he must say a few words. After a speech of about half an hour, prepared for the occasion, he most cordially seconds the resolution so ably moved by his friend. The chairman reads the resolution, though it has been read twice before; but prior to putting it for their adoption, he must comment a little upon the excellent speeches to which they have just listened.

Their old friend, the Rev. B. C., of D., is now introduced, to move the second resolution. He begins by expressing the pleasure he feels in meeting them again; but having spoken to them so many times on this subject, he feels at a loss to know what view of the missionary work he should now take. He then gives the greater part of a missionary sermon, which he has lately preached in the neighbourhood. I was at a meeting, not long since, where I heard from the platform a regular missionary sermon, with its divisions, subdivisions, &c., just as it had been delivered from the pulpit. The gentleman called upon to second the resolution states, that he should think it the height of folly, at this advanced period of the evening, to detain the meeting by anything which he could offer, especially as the missionary, who has much interesting matter to communicate, has yet to speak. He will, however, venture to make one observation. Having spent ten or fifteen mi-

notes in making that observation, he sits down, begging pardon for having trespassed upon their time. After a few more remarks by the chairman, the resolution is carried. Now the missionary is introduced. It is considered, by these friends, good policy to keep the missionary till towards the last, for they say the people will be sure to stop to hear the missionary. But what is the time of night? Nearly nine o'clock, or, perhaps a little after. I have frequently been called upon to speak after nine o'clock. A brother missionary, who had many interesting facts to relate, was called upon five minutes before ten. Many servants and the heads of families had been under the necessity of leaving the meeting long before it was over. Late as it may be, another hymn must still be sung, and, according to custom, the singers must repeat the last two lines. I have heard the last part of a hymn sung eight times over, the tune requiring it four times. Then, instead of pronouncing the benediction, another prayer must be offered. Are meetings thus conducted calculated to produce pleasure or pain? While these professed friends of the Redeemer have been congratulating each other on the "mighty works" which they have done towards saving a ruined world, souls have been perishing. While the ministers of the gospel have been apologizing for not being prepared to plead the cause of missions, multitudes of the heathen have gone beyond the reach of mercy.

Fathers and brethren in the ministry! bear with me. Permit me to ask you, and I do it most respectfully and affectionately, Where shall we look—to whom shall we look—to find the principal cause of this want of interest in the missionary cause, so painfully manifest in thousands of church members? Is it to be attributed altogether to the people themselves? Have none of you satisfied yourselves by bringing the subject of missions before your people at stated periods, instead of making it a very prominent feature in

your sermons, your prayers, and your conversation with the individual members of the church? Do the people of your charge feel convinced, from your public services and your private intercourse with them, that it is as much their duty to propagate the gospel, as it is to believe it? Are your people deeply affected with the solemn thought that they are not their own? that, having been bought with the precious blood of Christ, they are bound to glorify God, every day of their lives, with their body and their spirit, which are his? Many of the people have not an opportunity of reading the missionary intelligence as published in the various periodicals of the day. Do you take every opportunity of making them acquainted with the information received from time to time from missionary stations? I have learned, from personal observation, that where there is a missionary pastor, there is a missionary people. I know a minister who, a few years ago, said to a missionary, who went to preach at his chapel, "Every sixpence you take from my people, you take out of my pocket." For the last two or three years, there has been no collection for the Missionary Society at that place. I need not say what is the state of things in that church. Anything but prosperous.

I am acquainted with a minister who, when he settled over a church and congregation, some eight or nine years ago, found them doing nothing for the missionary cause. He attended a county missionary meeting. Having nothing from his people, he felt so ashamed, that he advanced 5*l.* 2*s.* in their name, resolving, that when he returned home, he would preach a missionary sermon and make a collection, out of which he would pay himself the 5*l.* 2*s.* He took an early opportunity of bringing the subject before his people. A collection was made, which amounted to 2*l.* 12*s.*, leaving him minus 2*l.* 10*s.* He determined to try what could be done during the ensuing year. He did not wait till the next anniversary, and

then try what his people would do ; he commenced at once, and they collected that year 25*l*. ; the following year, 28*l*. ; and the next, 42*l*. In addition to this, they added, (without a word being said to them on the subject,) 30*l*. per annum to their minister's salary. That church is now in a very flourishing condition. Them that honour God, God will honour.

I attended a missionary meeting, where it was stated, in the financial account, that, two years ago, the various churches united had sent to the Parent Society 600*l*. ; but that last year the same churches sent only 200*l*. ; and the reason assigned was, that there had been no deputation the last year to visit them. To what conclusion could a missionary come, on hearing such a statement as this ? Must not his mind be painfully impressed with the conviction, that neither ministers nor people could feel much interest in missionary work ; that the salvation of the heathen

must depend upon the Society, and not upon them ; that if the directors send a deputation, some of the ministers would lend them their pulpits, some of the people would lend them their ears, and a few would part with a little of their money, to assist in sending the gospel to the perishing heathen ? Oh ! when will the day come when minister and people will see the importance of this subject, and feel their own awful responsibility ? Tremble, my dear friends, lest the blood of the heathen should be upon you, and upon the people of your charge. Time is short—eternity is at hand—souls are going to perdition by millions, saying to each other, as they sink to the bottomless pit, “ No man cared for my soul.” “ My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

PIRITADI.

POETRY.

NATHANIEL.

John i. 48—51.

BENEATH the fig tree's spreading shade,
Nathaniel bow'd the knee ;
Jesus beheld—though where he pray'd
No other eye could see.
The knowledge which the Lord express'd,
With wonder he received ;
At once the Son of God confess'd,
And worshipped and believed.

The guileless Israelite was told,
That greater things than these,
Messiah's glory should unfold
Before him, by degrees :
That he should see from op'ning skies,
Angelic guards descend,
And heaven pour forth its hierarchies
The Saviour to attend.

In Jacob's vision shadow'd forth,
This truth sublime is found ;
The ladder rested on the earth—
In heaven the topmost round :

As God and man, Messiah wears
The mediatorial crown ;
Through him accepted rise our prayers,—
He sends his blessings down.

EMMAUS.

Luke xxiv. 13—35.

Two travellers to Emmaus went,
Conversing by the way,
On disappointed hopes intent,
And sadden'd with dismay.

A gentle Stranger near them drew,
And their communings heard ;
But while he soothed them, neither knew
It was their risen Lord.

As still they listen'd, night came on,
So swift the hours did glide ;
And when he would have further gone,
They press'd him to abide.

At supper, when the bread he took,
And bless'd, and brake, and gave,
It was the very voice and look
Of Him who died to save!

They knew him then—their bosoms burn'd—
He vanish'd from their sight;
They to their brethren swift return'd,
And told them with delight.

Vouchsafe a visit, Lord, like this,
But never disappear:
In life, in death, 'tis perfect bliss,
To feel the Saviour near!

OLIVET.

Acts i. 9—12.

See the Lord to glory rise,
His royalties to claim!
Soon the Spirit's rich supplies
Upon his followers came:
But, while Him the heavens received,
On the mountain all amazed,
They, like orphans just bereaved,
Felt as they upward gazed.

Then two men beside them stood,
In beautiful array,
As the rising cloud they view'd,
Which bore their Lord away;

"Men of Galilee," they said,
"Why thus gazing stand ye here?
In like manner shall your Head,
This Jesus, re-appear."

Now no more their loss they mourn,
But wait the event with joy,
To Jerusalem return,
And fervent prayer employ;
Power descending from above,
At the season fix'd was given,
As the influence of His love,
Who intercedes in heaven.

MANOAH.

Judges xiii. 19, 20.

The angel, in the altar-flame,
Mysteriously ascended
To that bright world from whence he came,
And thus the conference ended:
But even after he was gone,
Manoah and his wife look'd on,
With fear and wonder blended.

But we, who know the mystic sign,
And see the Saviour bleeding,—
Who trace the Advocate divine
To heaven, where he is pleading,
May gaze as we behold him rise,
In triumph to his native skies,
With love and joy exceeding.

REVIEW OF RELIGIOUS PUBLICATIONS.

A HEBREW GRAMMAR; containing a copious and systematic development of the Etymology and Punctuation of that Language. By SAMUEL RANSOM, Classical and Hebrew Tutor in Hackney Theological Seminary. Author of "Biblical Topography," &c. 1843. pp. 201.

Snow, London.

Of Hebrew Grammars, both in our own and foreign languages, there is no lack. They are to be found of every form and size, and in number amounting to several hundreds; so that, on hearing of any new production of the kind, we are almost tempted to regard it as the offspring of enthusiastic sciolism, and exhibiting indications of pedantry and pride, rather than furnishing proofs of solid scholarship, or of real philological improvement. Some of those published abroad are so involved in obscurity by the influence of the transcendental philosophy, that, in many instances, there is no possibility of divining the meaning of their

authors; while others, such as those of Gesenius and Nordheimer, though more simple, are more for the use of those who are advanced in the language, than adapted to the exigences of students who wish to be initiated into its elements. Others, of which we have abundance, are exclusively elementary, furnishing a mere skeleton of the first principles, so that, however suitable they may be as helps to those who enjoy the benefits of oral instruction, they leave students generally in a state of great uncertainty with respect to the phenomena which meet them at almost every step.

The work before us is not liable to any of these objections, but treats the subject in a manner sufficiently simple to facilitate the efforts of a beginner, and is at the same time eminently calculated to render his progress solid and satisfactory. It is divided into three parts. The first part, consisting of twenty-three chapters, is occupied with accidence, or an explanation of the vowel

signs, syllabication, pronunciation, and the different parts of speech. The author commences with the simpler elements of the language, such as the conjunctions, prepositions, articles, pronouns, and adverbs, and then takes up the verbs, nouns, and adjectives. In the second part, containing eleven chapters, he enters into a full and systematic examination of the principles involved in the vowel changes, showing how they are effected by increment, construction, apocope, paragoes, accents, euphony, &c. The third part is occupied with the accents, showing their forms, designations, positions, and uses. Great pains have been bestowed upon the composition of the work, especially in determining the diversified changes of the vowel points, and developing the principles which operate in those changes. The book is got up in the best style, and, so far as we have observed, with great accuracy; and, what is none of the least recommendations, is the boldness of the Hebrew type, which not only gives no pain to the eye, but must, through that organ, produce an impression greatly favourable to the exercise of memory.

We most cordially recommend this Grammar to all who are desirous of acquiring a solid acquaintance with the ancient and sacred language of the Hebrews; and cannot entertain a doubt that the reception it will meet with from the public, will encourage the author to proceed with the additional volume on Hebrew Syntax and Prosody, to which he refers in his preface.

LETTERS ON PURITANISM and NONCONFORMITY. By SIR JOHN BICKERTON WILLIAMS, Knt., LL.D., F.S.A. 12mo. pp. 202.

Jackson and Walford.

This is just the kind of volume we have for some time wished to see. Without entering into the formal defence of Nonconformity as a system, it is calculated to foster candid and enlightened views of Nonconformists themselves. There is a tendency in many departments, both of the secular and religious press of this country, to depreciate the learning, piety, and virtue of Nonconformists; and to indulge in a style of remark respecting them obviously tending to lower them in public opinion, and to withdraw, if possible, from their communion, the more educated classes who now belong to their churches. The species of traduction to which we refer, and which has been indulged in too freely by evangelical church organs, as well as others, has had its effect. Not a few of the children of Dissenters have gone over to the Church of England, and have become almost rabid in their opposition to their former connexions; and some of them have betrayed lamentable ignorance of the

people and principles upon whom they have turned their backs.

We are of opinion that Nonconformists have been too little anxious to provide a popular literature for the use of the younger members of their churches; they have their standard works upon the history of Dissent; and are by no means wanting in able treatises upon theology, biblical criticism, and hermeneutics, but there is a great lack among them of that class of writings which tends, in a popular and engaging manner, to familiarize the young with the honourable ancestry of Nonconformity, with the names and virtues of those distinguished men who have espoused its principles, and with those touching incidents in its history which ought to rivet the attachment of its friends, and engage their *piety itself* to hold it fast to the third and fourth generation. Among churchmen there is a kind of floating literature, some portions of it indeed very objectionable, which tends to foster attachments to recognised usages; but among Nonconformists little of this kind exists, save in the lucubrations of the periodical press.

The times are such as to require of Nonconformists a greater attention to this neglected department of literature. They are now in a position, arising from the affecting aspect of the Establishment, to exert a mighty influence for good or evil. If they are true to themselves, and filled with the spirit of truth and love, they may confer incalculable benefits on their country and posterity. We firmly believe that many of them feel the great responsibility which now presses upon them as witnesses for the truth of God. May all of them be made fully alive to the high service to which God is now calling them!

We are much gratified to find a layman of Sir J. B. Williams's piety and intelligence taking up the defence of scriptural, enlightened, and catholic Nonconformity. His letters exhibit a fine specimen of the Christian, the scholar, and the gentleman. They show to demonstration that Puritanism and Nonconformity have ranked on their side men of the first intellect, of profound erudition, and of seraphic piety. They hold up an example for dissenters to imitate, and enter a protest against that low and contemptible treatment which they so often receive at the hands of churchmen, and more especially since Tractarianism and high Church principles became rampant in the country. A more reasonable contribution could scarcely have been made to our literature at the present moment. We recommend it to the whole reading population of Great Britain, more especially to the intelligent and wealthy classes of the community. If candid and right-hearted churchmen would look into it, they would be constrained to blush

for much that is written against Dissenters at the present moment. We are not without hope that a better feeling is rising in the land. God grant that it may grow apace, until it shall drive all uncharitableness and false doctrine from the midst of us.

The Signs of the Times; or, the Present Position of the Established Church, considered in relation to the grand interests of the Protestant Reformation. A Discourse, preached at Reading, before the East Berkshire Association of Pastors and Churches, on Tuesday, April 11th, 1843. By JOHN MORISON, D.D., author of "Homilies for the Times, &c." Published at the urgent request of the Association.

Ward and Co.

Though it is obviously not to be expected that we should give much space to single sermons, and Dr. Morison is not in need of our recommendation, yet the portentous theme of this discourse, the semi-papery called Puseyism, and the faithful warning which the watchman in Zion has sounded, may well claim a departure from our ordinary rule. The new schism within the Establishment is here pourtrayed, with the vivid colouring of an artist, who was horrified at the monster he saw. Its opposition to that soundest part of the Establishment, the evangelical body, to which Dissenters turned when they wished to feed their charity and their hope, is here, with great force and propriety, made prominent.

"As Nonconformists, we are not alone in this estimate of existing controversies. Many devoted clergymen of the Established church, who have done noble service to their country and to mankind, have committed themselves to the opinion, that if Tractarianism shall give the type and colouring to the national church, it will then become an evil rather than a blessing to the country. I know not how any clergyman or private member of the Church of England, professing to hold evangelical sentiments, can arrive at any other conclusion. Tractarianism is essentially antagonist, both in doctrine and discipline, to the evangelical theory of Christianity. It aims a vital blow at 'the righteousness of God our Saviour,' by which alone sinful beings can be justified in the sight of God; while it connects all the vital functions of spiritual life with the participation of sacramental rites, which it regards as the exclusive channels of all saving grace to the human family. The prevalence of such a system in the Establishment must be the absolute downfall of evangelical Christianity, and the ultimate extinction of all that hallowed influence by which the Romaines, and Newtons, and Venns, and Cecilas, and Scotts, of a former generation, laid the foundation

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of a great revival of godliness in the Established Church of this country."

"We have deep sympathy with those holy and enlightened men who are struggling to stem the tide which has set in against apostolic truth; we forgive any of them who may have looked on our little communities with an evil eye; we heartily wish them God speed in their efforts to hold fast the doctrines of grace; but, looking at the signs of the times, at the mighty influences enlisted against them, at the tone and temper in which the Tractarians have been received by the English people, we have not a shadow of hope that the evangelical clergy will ultimately triumph, or that they will be able, for any length of time, to hold fast their position as witnesses for God's neglected and persecuted truth. They well know that, within the last few years, their numbers have been greatly diminished; that some of their most honoured champions have gone over to Rome itself, and that others have abandoned the fellowship of their old connexions, and made common cause with the Tractarians; while it is a notorious fact, that the rising clergy are not generally in their wake, but in that of a school struggling for the downfall of the evangelical clergy as a distinct class in the Established Church."

The preacher then appeals to facts of an alarming character, such as the state of the periodical literature. The "Christian Observer," and some other publications, are mentioned as honourable exceptions; but the "Quarterly Review," the "British Critic," the "British Magazine," the "Christian Remembrancer," and some daily newspapers, are shown to be deeply engaged in the crusade against the Protestantism of the Establishment and nation of Britain. An affecting passage occurs at page 16, which, though rather long, we must press upon the notice of our readers.

"We have pleasure, however, in acknowledging that the honoured men who were mainly employed by God towards the close of the last century, in reviving the spirit of evangelical religion in the Established Church, were but little anxious to put forth the extreme claims of the episcopate. They saw that such claims were ordinarily urged by those who were the antagonists of spiritual religion, and they could not but perceive that their main sympathies, at that time, were, after all, with a class of teachers who boasted of no apostolic succession, but who preached Christ and him crucified. They left, in fact, all the wrangling about exclusive orders to a body of clergymen, who talked and wrote much about the apostolic church of England, and lived from day to day like men of the world.

"It is surely for a lamentation, that the successors of these eminent men have not, in general, followed in their steps, as it respects

their published views of the outward form and offices of the church. Many of the evangelical clergy of our day have spoken as presumptuously as their heterodox brethren, on the exclusive orders of the episcopate, maintaining that none are ministers of Christ except those who have been ordained by a bishop, and that Christian ordinances must lack in their proper effect, as administered by any but such as have been episcopally qualified. Such stress do some of high reputation lay upon mere orders, that they have taught their flocks to believe, that if a regularly ordained priest should hand out 'poison' to the people, the chief shepherd will convert that poison into wholesome nutriment, if they will but look to him through their episcopally-trained guide. I am far from charging all, or even the majority, of the evangelical clergy with these monstrous notions; many there are who repudiate them with scorn and indignation, and who say, with Mr. Marks, that the doctrine of *apostolic succession* lies 'at the root of all high-church extravagances, of all Puseyism, of all Popery, and of every kind of spiritual intolerance.' But how many are there among the pious clergy who are continually magnifying their orders, in spite of all the ungodly and heretical priests who lay claim to them, and who employ a considerable portion of their public instructions in making light of the orders of Nonconformists, whose attachment to Protestant and evangelical truth is as much unimpaired at the present moment as when the Tractarians began their dire effort to unprotestantize the English church?

"To me, brethren, this appears to be the darkest feature in the history of the Established Church at the present moment. Many of those who should have been as a salt in the midst of it have lost much of their savour. They have symbolized with high-church notions, though they never received life from them, and though life was never communicated by them to any who embraced them. If the spirit of the Reformation was to be maintained, and was to advance in the English church, it was by the rising energy of the evangelical clergy; but many of them forsook the humble, spiritual ground on which their fathers were content to stand; and God, in his providence, is teaching them the solemn lesson, that their strength is but weakness, in resisting that giant power with which they have now to contend. In so far as high-church notions have obtained in the Established Church, she has receded from the spirit of the Protestant Reformation, and has ceased to cherish heart-felt sympathy with the other churches of the reformed. The evangelical clergy have been the only powerful check against high-church notions; but they, alas! have been sadly 'entangled' of late 'in this

net,' as Mr. Marks would phrase it; and hence it is, that sympathy with the bold and decisive doctrines of the Reformation is every day becoming less popular within the pale of the Establishment. If my evangelical brethren of the Church of England, whom I love in the truth, would listen to the counsels of one so humble as myself, I would say to them, 'Do not vainly dream of keeping the hallowed ground you now occupy, by symbolizing with an ecclesiastical creed, which, as honestly maintained, must compel you to unchurch every other body of Christians, not recognising the rule of bishops, however orthodox in sentiment, however devout in spirit, and however holy in conversation. It is not by such weapons as these that you will be able to stand your ground against the enemy which now meets you in the field. You must take firmer footing on the rock of truth, if you would not be swept away by that fierce current which now dashes itself, like the waves of a tempestuous sea, against all the ancient landmarks, both of Protestantism and apostolic Christianity.' There would yet be hope for the Established Church, that she might recover herself from her present retrograde movement, if her evangelical clergy would fearlessly ally themselves to the great principles of the Reformation; if they would put on charity and love to all who abide firm in the truth of Christ; and if they would disencumber themselves of all those exclusive pretensions which have contributed, in no slight degree, to secure the triumph of Tractarianism, as a system hostile to the interests of the Reformation."

While we could weep over the failure of those who once inspired us with hopes, we cannot wonder if men like Mr. Sibthorp commenced in the Church of England what they have finished in the church of Rome.

An interesting account of the early history of Puseyism we had marked for quotation, but must leave it to be gathered from the discourse, by those who wish not only to see, but to feel what God has called us to oppose. The poisonous qualities of the schism are shown to be such as these—that the Bible is an obscure book, which laymen have not a right to interpret; that ministers of the Establishment and of Rome are the only real Christian ministry; that such men, however wicked, can save by their ministrations; that—but enough of the ravings of these madmen.

The last portion of the discourse administers pious healing counsels to all real Protestants, who are justly reminded, that these times demand the wisdom of the serpent, with the harmlessness of the dove, the charity that endureth all things among brethren, that they may secure the Master's mighty benediction on their struggles against the common foe.

Islington.

J. B.

The Highlands, the Scottish Martyrs, and other Poems. By the Rev. JAMES G. SMALL. 12mo, pp. 288.

Longman and Co.

The appearance of a new poet in the republic of letters, is a circumstance as rare as it is joyous. We are not only lovers of poetry; but firm believers in the mighty influence which it has exerted in the improvement of mankind. When, indeed, it is possessed of an evil genius, it carries moral pestilence and death in its train. But when it is animated by pure and lofty sentiments, —and more especially when it is baptized by the spirit of Christianity, it tends to refine the taste and intellect of mankind, to soften the asperities of human life, and to impart to young and buoyant minds some of their rarest pleasures.

We hail the author of "the Highlands" and of "the Scottish Martyrs" as a bard of no mean promise; and though, perhaps, it would be presumption in us to dream of fixing his reputation, yet we do venture to predict that other critics will do so, to whom the lovers of poetry will be ready to pay a willing homage. Mr. Small has all the qualities of a real poet. He is a lover of nature, has a keen perception of its varied beauties, and possesses withal a power of description which enables his readers to follow him in all his wanderings. To us who had gone before him into every nook and corner of the Scottish Highlands, he has imparted the high gratification of reviving some of our early recollections of scenes which can never pass from the regions of memory and imagination, and of connecting them with a depth of feeling, rarely surpassed, with those legendary and historical associations, which impart to Scotia's mountains and glens their richest charm. Mr. Small, too, is a philosopher and a Christian, and well knows how to render tributary to all his poetic reveries and imaginings, all the discoveries of mental and moral science, and all the transcendent principles of revealed truth.

His *Scottish Martyrs* is a beautiful poem, which will live when the author has been called to sleep with his fathers. True in general to history, it is fraught with noble sentiments, and rears a monument to the Protestant Reformation which will perpetuate the fame of the Scottish martyrs, and read lessons to sacerdotal tyrants in every age. We hope, in some future number of the magazine, to introduce some extracts from this excellent volume, which will tend to confirm the high opinion we have expressed respecting it. Meanwhile, we would warmly recommend it to all young people of taste, who either have visited the Scottish Highlands, or have any purpose of doing so.

WORKS RECENTLY PUBLISHED.

1. *Discourses on the Nature and Extent of the Atonement of Christ.* By RALPH WARDLAW, D.D. 12mo, pp. 296. Hamilton, Adams, and Co.

We have read this volume with a delight we can hardly express; and venture to hope that it may go far to unite moderate Calvinists in the whole of that truth which pertains to the doctrine of atonement. Next month, we intend reviewing the work fully.

2. "*The Signs of the Times*;" or, the present position of the Established Church considered in relation to the grand interests of the Protestant Reformation. A Discourse, preached at Reading, before the East Berkshire Association of Pastors and Churches, on Tuesday, April 11th, 1843. By JOHN MORISON, D.D. Royal 16mo. 8d. Ward and Co.

3. *The Case as it is*; or, a Reply to the Letter of Dr. Pusey to His Grace the Archbishop of Canterbury; including a compendious statement of the Doctrines and Views of the Tractators as expressed by themselves. By WILLIAM GOODE, M.A., of Trinity College, Cambridge, Rector of St. Antholin, London. Third edition. 8vo. pp. 56. Hatchard.

4. *Puseyism, or Anglo-Catholicism briefly considered in connexion with the Doctrine of the Church of Rome.* By a Member of the Protestant Reformed Church of England. 8vo. pp. 24. John Lee, West Strand.

5. *M'Gavin on "The End of Controversy,"* being Strictures on Dr. Milner's Work in Support of Popish Errors, entitled, "The End of Controversy." By WILLIAM M'GAVIN, Esq. 32mo. pp. 416. Tract Society. 1s.

6. *Sketch of Popery.* 32mo. pp. 300. Tract Society.

7. *Proposed Protest against Puseyism,* for the Laity of the Church of England. With illustrative notes. 8vo. pp. 16. Hatchard and Son. 3d.

We are much gratified at the sight of this Protest. If the laity of the Church of England should take their stand against Puseyism, its reign will be very short. No other movement will be equally effectual.

8. *The Papal and Hierarchical System compared with the Religion of the New Testament.* 12mo. pp. 276. C. Glipin, 5, Bishopsgate-street.

9. *A Letter to the Right Hon. and Right Rev. the Lord Bishop of London,* in which the chief doctrinal points of his Lordship's recent Charge are proved to be Unscriptural, Tractarian, and Popish. By the Rev. JAMES SUTCLIFFE, M.A., Perpetual Curate of Knockholt, near Sevenoaks. 8vo. pp. 48. J. Nisbet.

10. *The Question, "Is it the duty of the Government to provide the means of education for the people?" examined.* By GEORGE PAYNE, LL.D. 12mo. pp. 32. Hamilton, Adams, and Co.

11. *A Tract for these Times.* A plea for the sufficiency of the Scriptures and the right of private judgment, viewed with reference to national education and the present crisis of religious freedom. By J. C. GALLAWAY, A.M. 12mo. pp. 40. Ward and Co.

12. *Suppression of the Opium Trade.* The Speech of the Right Hon. Lord Ashley, M.P., in the House of Commons, on Tuesday, April 4, 1843. 8vo. pp. 56. Houlston and Stoneman.

13. *Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind.* By JONATHAN DYMOND, Author of "An Inquiry into the Accordancy of War with the Principles of Christianity." Imperial 8vo. pp. 198. Glipin, 5, Bishopsgate-street.

14. *Equity without Compromise;* or, Hints for the Construction of a just System of National Education. By EDWARD SWAIN.

THE LONDON ANNIVERSARIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Thirty-ninth Anniversary, May 3.

The Right Honourable Lord Bexley, the president of the society, occupied the chair.

The report, read by the Rev. A. Brandram, stated, that a larger distribution of the sacred scriptures had taken place during the past than in any former year, and that it amounted to nearly 1,000,000 copies, bringing up the grand total circulated since the formation of the society, to 15,000,000. The report of M. de Pressencé, the society's agent in France, presented the same features as on former occasions—the same obstacles, the same successes, the same resistance of man, and the same blessing of God. There were about fifteen communes in which a remarkable religious movement had taken place, in the midst of a Roman Catholic population, a portion of whom had decidedly renounced the superstitions of popery for the pure creed of the gospel of salvation. From the Frankfort dépôt, Dr. Pinkerton reported a distribution of 68,525 copies. From Berlin, Dr. Pinkerton wrote that the issues of the past year had amounted to 14,000, of which only about 700 were Testaments. At Ham-
burgh, 500 copies had been distributed to the sufferers by the late conflagration in that city. In Hungary, 57,247 copies had been distributed since 1837, and 17,086 during the past year. In Belgium, the society's agent, Mr. Tiddy, reported that the numbers distributed amounted to 12,546 volumes, being 3,000 copies more than in the preceding year. In Belgium, a deeply-interesting series of Bible meetings had also been recently held, which had been attended by M. de Pressencé, of Paris, and the Rev. Dr. Malan, from Geneva. With regard to Prussia, his majesty the king of that country had transmitted, through the hands of Chevalier Bunsen, a donation to the society of 100*l.*, and had become an annual subscriber of 25*l.* The issues of the Prussian Bible Society and its auxiliaries, made a grand total of 1,091,321 copies. At Stockholm, during the year 1842, 10,000 Bibles and 15,000 Testaments, in Swedish and Finnish, had been recived into the dépôt; and 19,935 had been issued from it. To the agency at St. Petersburg there had been supplied 1,918 copies, and their entire issues for the past year had been 25,160. Forty thousand poor families in Finland had received through the hands of their clergy, and chiefly by the help of this society, a copy of the New Testament. In south Russia, 12,356 copies had

been issued up to April, 1842. In Spain and Portugal, the committee regretted that they had been disappointed in the hope that the door would have been opened ere this for the admission of the scriptures. The society regretted that the Church Missionary Society had been led to break up its mission in Malta. From that spot, as a centre, 3,522 copies of the scriptures had been issued in various languages to Egypt, Abyssinia, Corfu, &c. From Greece, the Rev. H. D. Leves reported an issue, during the year, of 8,428 copies. From Mitylene, 4,417 copies of the scriptures were distributed last year to Smyrna, &c. There prevailed an increasing demand for the Turkish New Testament in Syria, Trebisond, and elsewhere. In India, the labours of their valued agent, Dr. Hoeberlin, had been seriously interrupted by repeated attacks of illness during the past year. He had, however, been enabled to leave Calcutta in December last, to commence a lengthened journey on the part of the society. Dr. Hoeberlin had taken with him 60,000 volumes from Calcutta. The issues of the Calcutta Auxiliary had been, in the past year, 25,032; and the Calcutta Bible Society continued its very useful labours. The total issues in Madras for the past year had been 23,968. In Jaffna, 50,250 portions of the Old Testament had been issued, and 20,651 volumes of various portions of both the Old and New Testament. With respect to China, the committee rejoiced at the recent results of the last three years of hostility, and had passed a resolution, that it be communicated to the directors of the London Missionary Society that their missionaries were at liberty to draw upon the dépôts of the British and Foreign Bible Society in Canton and Malacca for such copies of the Chinese scriptures as they might require, &c. Special subscriptions had been kindly given, by several friends of the society, for the benefit of China. Several remittances had been received from Sydney, New South Wales, and from other parts of Australia, by the society. At the request of the Church Missionary Society, 20,000 copies of the New Testament had been provided in the native language of New Zealand; of which, 10,000 had been placed at the disposal of that society, and 5,000 at that of the Wesleyan Missionary Society, in consequence of the earnest demand for them in New Zealand. Five hundred reams of paper had been granted for printing the Old Testament in the language of Barotonga. The Committee regretted that, with one or two

resolutions were moved and seconded by the Bishop of Winchester, and Professor (Bonn); the Dean of Salisbury, Rev. Aidman, and Rev. P. Jacobs (Canada); F. Close, and Rev. Dr. Hannah; Rev. Manson (Gold Coast), and — Milsom, (Lyons); the Earl of Chichester, and Dr. Steinkopf.

Forty-third Anniversary, May 2.

made an appeal for a subscription of 2,000*l*. Of the general progress and result of the society's missionary labours, the report referred to several very satisfactory instances; and the Committee adverted with much gratification to an extract from a report of a Committee of the House of Commons, relative to West Africa, in which the benefits which had been conferred upon that part of the world by the exertions of the Church Missionary Society were spoken of in high terms, it being stated that on that part of the African coast not less than one-fifth of the whole population had attended the schools of the society, and that the effect was visible in their general moral and religious improvement. In the East African mission, the same desire for the word of God, which was noticed in the last report, continued to increase; and the Mediterranean missions were equally progressive. With respect to the New Zealand mission, it was advancing in every respect, in spite of the opposing efforts of popery and worldliness. The bishop had arrived on the 19th of June, at the Bay of Islands, and had made such progress in his knowledge of the native language, that, immediately on landing, he had commenced conversing with the people in their own tongue. In the eastern and western districts there were increasing evidences of usefulness and of real faith. War was almost entirely given up, and the old chieftains spoke of it with disgust. The desire to possess copies of the New Testament was general and intense. Within the last four years, the number of natives who had embraced Christianity had increased from 2,000 to 35,000, and not a few to the saving of their souls. The arrangements for withdrawing the operations of the society from Trinidad had been delayed by circumstances justifying the delay; nor were they quite completed at Jamaica, but three stations only remained out of nineteen which existed in 1842. In North-west America the work progressed favourably. At Calcutta the good work had prospered during the last year, and on the out-stations great success had followed the efforts of the missionaries. Those stations comprised eighteen villages, and the number of converts was 300, of whom ninety-six had been baptized during the past year. In South India, from the Tinnevely station, the report differed in some degree from that of last year. It had pleased God to visit and purify the church in this district with a violent persecution, which had occasioned many to go back. The total number of baptized on this station was 13,604, and there had been 1,221 baptisms in the course of the last year; and notwithstanding the number that had gone back on account of the persecution, there were still 1,178 communicants.

This station was divided into six districts, and the rev. gentleman who had charge of one of them wrote, that "none have gone back who had been long with us." At Cotta-
 tayan, the Rev. J. Bailey had completed and printed a translation of the Holy Scriptures and of the Liturgy in the Malayalim language, and churches had been erected, and were attended by large congregations. At Mallapalli, on the Travencore hills, a wild and desolate district, where the people were fierce, brutal, and ignorant, many converts had been made, and the sound of the gospel was now heard with joy by more than 200 of these people, and 500 rupees had been subscribed by them for the building of a church. At Ceylon, the prospects were encouraging; twenty-two converts had been recently baptized at Nellore. The committee, in concluding the report, impress on all the friends of the church mission the urgent need which existed for continuing those noble efforts by which its treasury had been replenished; and they deprecated the notion that because so much had been raised in the last year, therefore their efforts should now relax. Neither was the call on the Christian public limited to the support of existing missions. New and sudden openings had of late been presented by the opening of Central Africa, by the way of Sierra Leone and the Niger, and by the opening of the great empire of China. Peculiar facilities suddenly arising might be taken as an indication of God's will; and with respect to Africa, an opening had now been offered to the Society without any expense to itself; and with respect to China, the Lord had put it into the heart of one of his servants to offer 6,000*l.* for that specific purpose.

The receipts of the year from all sources are as follows:—

General Fund.....	£104,177 15 7
China	5,805 0 0
Foulah Bay	339 3 0
Capital Fund	3,715 1 3
Disabled Missionaries, &c.	1,063 10 9
	£115,100 10 7

The expenditure of the year stands as follows:—

On the General Fund Account	£92,446 1 9
Liquidation of debt	6,496 18 11

Since the accounts were closed on the 31st of March, a further payment has been made on account of debt of 6,000*l.*

Thus, through the Divine bountifulness, the debt of the Society, which at the commencement of the year amounted to 13,500*l.*, is now reduced to 1000*l.*

The resolutions were moved and seconded by the Bishop of Winchester and Archdeacon Shirley; Lord Sandon, and the Rev. Augustus Hanson; the Dean of St. Patrick's, and the Rev. J. J. Weitbrecht; J. C. Colquhoun, Esq., M.P., and the Rev. F. Close.

WESLEYAN MISSIONARY SOCIETY.

Annual Meeting, May 1.

The chair was successively occupied by J. P. Plumptre, Esq., M.P., and Thomas Farmer, Esq.

The report was read by the Rev. E. Hoole, and the Rev. John Beecham. It began by stating that the committee deemed it expedient as in former years, to call the attention of the members and friends of the society, in the first place, to the financial statement, premising that it was necessarily made up only to the close of 1842, whereas in reporting the state and prospects of the missions, the committee availed themselves of the most recent information. The gross income received for 1842, from all sources, was 98,253*l.* 12*s.* 8*d.*, being a decrease of income, as compared with 1841, of 3,434*l.* 9*s.* 8*d.* The gross expenditure of 1842 was 100,663*l.* 13*s.* 9*d.*, being an increase of expenditure, as compared with 1841, of 1,909*l.* 6*s.*; and leaving a deficiency in the year 1842 of 2,410*l.* 1*s.* 1*d.* To meet this deficiency, there was the surplus of income over expenditure in 1841, 2,933*l.* 14*s.* 7*d.* By this addition of the surplus of 1841 to the real income of 1842, the deficiency of 1842 was wholly liquidated, and a surplus yet remains, towards the expenditure of 1843, amounting to 523*l.* 13*s.* 6*d.*

After a very lengthened detail of the operations and prospects of the society in various parts of the world, it presented the following general summary:—

Principal or central mission stations, called circuits, occupied by the society, in the various parts of the world enumerated in the preceding report	265
Missionaries and assistant missionaries, including supernumeraries, and others who have for a time returned, or are returning, home.....	360
Catechists, interpreters, school-teachers, &c., wholly employed at the expense of the society.....	590
Sunday-school teachers and other agents whose services are only occasional and gratuitous, upwards of	4,500
Full and accredited church members.....	93,680
Scholars	60,306
Printing Presses.....	7

The report concluded with an eloquent and affecting appeal on behalf of Protestant missions, in the new and trying circumstances in which they now seem likely to be placed by the efforts of Rome, aided by the power of France.

The meeting was addressed by the Rev. Drs. Hannah, Alder, and Leifchild; by the Rev. Messrs. Jacobs (Fah-tah-se-gay), Mortimer, Smith, Newton, Boyce, Huston, Turner, Stinson, Reece, and Jackson; also by M. A. Campbell, Esq., M.P.; C. Hindley, Esq., M.P.; Captain Woodward; and E. Wilson, Esq.

BAPTIST MISSIONARY SOCIETY.

Fifty-first Anniversary, April 27.

The chair was occupied by J. L. Phillips, Esq.; and after the Rev. T. Shirley had offered prayer, the Rev. J. Angus, M.A. read the report, from which we learnt that the committee were gratified in being able to state, that the progress of the society had been uninterrupted in its position and prospects, and was never more calculated to encourage and stimulate the exertions of its friends. While they had to deplore the return or death of ten agents, including five missionaries, they were able to report that, during the year, sixteen, including eight missionaries, had gone forth to this glorious work. The total number of missionaries who had been sent out by the society, or had been in connexion with it, amounted to 169; of whom 62 had been sent out within the last ten years. The report then proceeded to detail the society's operations in the East Indies; and, after furnishing an account of the progress of Biblical translation, referred to the missionary schools. There were, in India, in connexion with the society, 79 schools, being an increase of four during the year, containing 2789 children. The total number of members added to the churches during the year had been 173; the decrease, by death and removals, including 17 through the continued machinations of the missionaries of the Propagation Society, 92; the total number of members being 1356. The report then adverted to the progress of the mission in the various stations, and went on to speak of Africa. The committee were glad to be able to state, that in a few months they had reason to hope four missionaries, with at least eight teachers, from Jamaica, would be employed in regular mission work at Fernando Po, and the coast of the neighbouring continent. To render that agency more efficient, the committee had resolved on the purchase of a vessel for the use of the mission in Western Africa. The West India missions were next brought under review. In connexion with the Baptist churches in Jamaica, there had been added, during the last year, by baptism, 2925; by letter, 604; by restoration, 388: while the decrease had amounted in all to 2062; leaving a clear increase of 1855. The number of inquirers was 14,353, and the total number of members 33,658. The number of children in the mission schools was 6944; somewhat less than last year, though the number of Sunday-school children had proportionably increased, being 13,042. Reference was then made to the new missions at Trinidad, Hayti, South America, and Canada, all of which were in a flourishing condition. With regard to home

proceedings, it was stated, that the total amount of the Jubilee Fund was 32,500*l*. The total ordinary receipts of the year amounted to 21,198*l*. 3*s*. 10*d*., being a decrease, as compared with the preceding year of 1528*l*. 18*s*. 4*d*. The summary stated, that the total number of members added to the churches during the past year, was 3569; the total number of members in all the churches being 36,622. There were also about 18,000 inquirers, 165 stations, 79 missionaries, 59 female missionaries, with 78 native preachers. The number of day-schools was 137; of schoolmasters, 155; of children taught in day-schools, 10,226; and of children taught in Sabbath-schools, about 15,000. The number of volumes of the Scriptures printed was 90,000. The total receipts for all purposes, 50,806*l*. 12*s*., exclusive of the additional sum of 2,812*l*., still due to the Jubilee fund.

The meeting was addressed by the Rev. Messrs. Edwards, (Nottingham,) Birrell, Clarke, Mursell, and Elven; and also by the Rev. Drs. Alder, Leischild, and Murch, and by H. Kelsall and W. B. Gurney, Esqrs.

On the evening of the same day, an adjourned meeting of the society was held, C. Hindley, Esq., M.P., in the chair. Mr. Angus read parts of the report omitted in the morning, and addresses, in moving and seconding the resolutions, were delivered by the Rev. Messrs. Hamilton, Philip, and Merrick; Mr. A. Fuller and others.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Thirty-fifth Anniversary, May 5.

The chair was occupied by Sir Thomas Baring, the president of the society, several hymns were sung by the Jewish children, prayers were read by the Rev. J. B. Cartwright, and the Rev. Dr. Marsh addressed the children.

The Rev. W. Ayerst read the report, which stated that the still growing interest in behalf of the Jewish cause has been manifested by the constant and increasing demands for the publications of the society, giving information respecting its operations in the various departments of its labours. The cause of the society has been pleaded in many pulpits, where previously it had not been advocated; and new openings are constantly being presented for making its claims known. The Irish auxiliary, amid the many difficulties of the times felt in the sister country as in our own, has continued to flourish. The sum remitted from that country during the year is 2,047*l*. 7*s*. 11*d*. The aggregate amount of contributions received during the past year, towards the general and special purposes of the society, is 25,066*l*.

2s. 6d., being an increase of 366l. 13s. 9d. above the receipts of the preceding year. This amount has been contributed in the following proportions :—

General Purposes of the Society, including the Jerusalem Mission and Scripture Funds.....	£23,618	13	3
Hebrew Church at Jerusalem ...	974	8	11
Hospital at Jerusalem	230	16	8
Jewish Converts' Relief Fund, Jerusalem	46	10	4
The several Temporal Funds...	195	13	4

After defraying the expenses of the year, the society have for carrying on the work for the ensuing year, the sum of 9,500l. vested in Exchequer bills, and 2,076l. 6s. 7d. in the hands of the treasurer, and on account of the Temporal Relief Fund the sum of 380l. 17s. 9d. At home, during the past year, the following Bibles and other works have been issued from the Depository, from April 1st, 1842, to March 31st, 1843 :—Hebrew Bibles, 1830, and New Testaments, 2,056; Hebrew, German, Dutch, &c., Pentateuch, 3,257; Psalms in the same languages, 1,323; Book of Common Prayer, in Hebrew, 558; *The Old Paths*, English, Hebrew, and German, 675; Tracts, various, 13,680; Bibles and Testaments, English, and in foreign languages, 573. The committee took this opportunity of thankfully acknowledging the grant of 666 copies of the Scriptures, English and in foreign languages, from the British and Foreign Bible Society during the past year. The extension of the operations of the society has rendered new editions of several tracts and other publications necessary; and 18,500 copies have been printed. Of the Hebrew Scriptures, the committee have printed 2,000 copies of the Pentateuch with the Haphtorah, and have been carrying through the press editions of 2,000 copies of the Bible in Hebrew and Dutch, interleaved, and in Judeo-Polish. A translation of the first part of Bunyan's well-known and useful work, *Pilgrims' Progress*, Hebrew, has been completed, and an edition of 1,500 copies is now in the press.

Various facts were detailed relating to the operations and prospects of the society at home and abroad, and the different resolutions were then moved and seconded by Lord Ashley, the Rev. Drs. M'Caul and Marsh; and by the Rev. Messrs. Bickersteth, Caswell, Stowell, Cunningham, Tottenham, Freemantle, and Pym.

CHRISTIAN INSTRUCTION SOCIETY.

Eighteenth Anniversary, May 2.

Chairman, Thomas Challis, Esq., the treasurer. Prayer was offered by the Rev. A. G. Fuller.

The report, which was read by the Rev.

J. Blackburn, stated many most gratifying instances of direct usefulness. It then detailed the various associations. An abstract of the whole stands thus :—

	Associations.	Visitors.	Families.	Stations.	Missionaries.
London	13	254	7,626	16	2
Finbury	13	308	7,701	10	1
Mary-le-bone, ...	7	125	2,130	2	0
Westminster.....	7	190	3,655	10	0
Tower Hamlets...	26	794	18,136	32	4
Southwark	12	274	7,394	25	3
Lambeth	8	103	2,881	6	1
Greenwich.....	5	102	3,758	4	1
Suburban	17	261	7,075	18	2
	107	2411	50,946	123	14

The beneficial influence of these visits is also seen in the fact, that last year 1,421 copies of the Scriptures were distributed, 2,686 children were directed to Sabbath or day-schools, and 3,635 cases of urgent distress were relieved by the agencies of this society.

During the past summer, five tents were employed for the public preaching of the gospel in the neighbourhood around the city. It may be supposed that not less than 20,000 persons listened to the gospel through this instrumentality alone.

That at no season of the year there should be wanting a special testimony on behalf of saving truth, the committee renewed, on the return of winter, their courses of lectures to mechanics and young men. The series of lectures addressed to the former were delivered at Union-street chapel, in the Borough, which were heard by many persons of the class for whom they were prepared, whilst those to young men were on several occasions crowded chiefly by those who will be a blessing or a curse to the coming age.

The committee had long felt that it was necessary to attempt to perfect the organization of existing associations, and it was resolved that it was desirable to secure the services of some minister who would act as the general agent of the society for that purpose, and the Rev. James Mirams had been invited to take, and had undertaken that office. The report then adverted to the loss which the society had sustained in the death of their late devoted assistant-secretary, Mr. Frederick Pitman; and concluded by calling on the meeting to renew their purpose and their prayer to live and labour for the salvation of men.

J. Pitman, Esq., presented the cash account, from which it appeared that there was due to the treasurer last year 185l. 1s. 11d., the total receipts amounted to 1,152l. 6s. 7d., the expenditure to 1,192l.

5s. 6d., leaving a balance against the society of 39l. 18s. 11d.

The meeting was addressed by the Rev. Messrs. Burnet, G. Smith, T. Smith, and Blackburn; and by the Rev. Drs. Leifchild, Cox, and Campbell.

RELIGIOUS TRACT SOCIETY.

Forty-fourth Anniversary, May 5.

John Labouchere, Esq., presided, and the Rev. Dr. Henderson offered prayer.

William Jones, Esq., the corresponding secretary and superintendent, read an abstract of the report. It briefly referred to the operations of the society and its auxiliaries in China, Java, Burmah, Assam, India, Ceylon, Australasia, New Zealand, South Sea Islands, West and South Africa, Spanish America, West Indies, New Providence, the United States of America, British North America, Newfoundland, Labrador, France, Switzerland, Belgium, Spain, Portugal, Italy, Hungary, Carinthia, Lower Saxony, Wirttemberg, Iceland, Denmark, Russia, the Mediterranean, and adjacent countries. In noticing the home proceedings, the committee expressed their regret at the retirement of Mr. John Davis, the Society's superintendent, the duties of which office he discharged for nearly twenty-four years, in a faithful and conscientious manner. The following grants of publications were reported:—For Sabbath-day circulation, soldiers, sailors, and rivermen; Home Missionary, District Visiting, City and Town Missions, Christian Instruction, and other kindred societies; British emigrants, prisoners, hospitals, workhouses, railway workmen, fairs, races, foreigners in England, special occasions, public executions, convict ships, and other important objects, amounting to 1,677,936. Grants to Scotland, Wales, and Ireland, 302,557. The value of the foregoing grants is 2,668l. 18s. 106 libraries have been granted during the year to schools, destitute districts, and union houses; also a grant of books value 60l., at half-price, has been made to form libraries for the police. The report further stated the proposals of the committee for the formation of factory libraries, and the issues of cheap books, and their efforts to counteract those principles which are opposed to the Reformation. The new publications of the year were 218. Publications circulated amount to 16,469,551; making the total circulation of the society, in nearly 90 languages, including the issues of foreign societies assisted by the Parent Institution, to amount to nearly 377,000,000. The total benevolent income of the year amounts to 4,980l. 15s. 10d.; special donations received for China,

to 31st March, 1,747l. 4s. 4d.; proceeds of sales, 43,064l. 14s. 9d. Gratuitous issues amount to 6,649l. 7s. 1d.; being 1,668l. 11s. 3d. beyond the amount of benevolent contributions, without any charge or expenses whatever thereon. Legacies, 999l. 19s. Total receipts, 52,605l. 7s. 9d.

Addresses in proposing and sustaining the resolutions, were delivered by the Rev. Messrs. D. Wilson, J. Clayton, W. C. Wilson, J. B. Condit, (Portland, America,) A. W. Hanson, H. Hughes, J. Angus, T. Mortimer, G. Smith, and the Rev. Dr. Krummacher.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Thirty-eighth Anniversary, May 8.

Lord John Russell presided.

Henry Dunn, Esq., read an abstract of the report. It commenced by noticing the decease of His Royal Highness the Duke of Sussex. It then stated the general proceedings of the society. The new normal schools were opened in June last, when Lord John Russell presided. The female establishment is now approaching completion. The amount raised is 17,087l. The sum required to defray all expenses, 21,500l.; 4,500l. must, therefore, yet be provided. The ladies' committee have raised 1,045l., and the teachers of the society have presented a donation of 250l. During the year, 207 candidates have been in training in the normal school; 58 have been recommended to boys' schools; 62 to girls' schools; 13 have sailed for foreign stations; 21 have withdrawn; and 53 are now on the list. Owing to difficulties on the question of inspection, only 15 applications have been made to the committee of council. The aid granted is 1,577l. The schools thus aided will accommodate 2,504 children; and the cost of the buildings will be 5,573l. Forty-five schools have also been established, which have received no aid whatever from Government. The resolutions of the committee on the Factories Education Bill, the foreign operations, and financial affairs, were then noticed. The amount expended during the year, for general purposes, was 6,863l. 13s. 2d.; the amount received, 6,777l. 15s. 9d. Balance due to the treasurer on the expenditure of the year, 85l. 17s. 5d.

The usual resolutions were moved and seconded by Earl Fitzwilliam, Lord Montague, the Rev. Drs. Reed and Alder, the Hon. and Rev. Baptist Noel, the Rev. Messrs. Green and Burnet, Colonel Fox, M.P., and J. Barton, J. Cheetham, and J. Beldam, Esqrs.

THE SUNDAY SCHOOL UNION.

Fortieth Anniversary, May 4.

The chair was filled by Lord Merpeth, and prayer was offered by the Rev. J. Yockney.

Mr. W. H. Watson read an abstract of the report, which commenced by stating that the committee had received numerous applications for assistance on behalf of Sunday-schools established in the British colonies and foreign countries. Extracts from these communications were then read from Denmark, Belgium, France, Corfu, Van Diemen's Land, Antigua, Jamaica, the United States, Nova Scotia, and Canada. With reference to home proceedings, it stated that cash grants had been made in aid of the expense of erecting Sunday-school rooms amounting to 254*l.*, making the total number of grants up to the present time 228, amounting to 5,073*l.* The number of Sunday-school leading libraries granted this year had been 107, making a total of 966. The pecuniary loss sustained from the grants of last year amounted to 999*l.* The schools which had thus been assisted contained 14,661 scholars, of whom 8,259 were able to read the Scriptures. The cash grants, in order to promote the extension of Sunday-schools in this and other countries, amounted to 51*l.*; the book grants to 284*l.* 18*s.* 2*d.*

The following are the numbers of schools, teachers, and scholars, within a circle of five miles from the General Post-office.

	Schools.	Teachers.	Scholars.
South.....	84	1,807	16,172
East	135	2,339	25,349
West	138	2,402	23,857
North	134	2,598	24,674
	491	9,346	90,652

The sales of publications at the Depository during the last year had amounted to 8,827*l.* 0*s.* 2½*d.*, being a decrease of 727*l.* 1*s.* 3*d.* on the sales of the previous years. That falling off had been occasioned by the distress which had prevailed during the last year in those parts of the country where Sunday-schools were so generally established, and had not been so considerable as might have been expected. The demand for the publications sold at the Depository was, however, again reviving. Various publications had been issued by the Union. Donations had been received amounting to 166*l.* 13*s.* The proceedings of the Union with reference to the Factory Districts Education Bill were then detailed. On the obnoxious clauses of the bill being read, they were received with general hisses, while the efforts of the committee to overthrow them were loudly cheered. The total receipts of the benevolent fund were 1,474*l.* 10*s.* 7½*d.*

The meeting was addressed by the Rev. Messrs. J. W. Richardson, J. Smith, G. Smith, and Archer; by the Rev. Drs. Cox and Jenkyns; and by C. Hindley, Esq., M.P.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

May the 9th and 12th.

The meetings of this union of pastors and churches was held at Crosby-hall, Bishopsgate, on Tuesday and Friday, the 9th and 12th of May, the Rev. J. Reynolds, of Romsey, in the chair. The attendance, especially of ministers, was highly encouraging, and the spirit pervading the assembly was such as to indicate the cordiality and affection which obtain in the congregational body. Deputations from Scotland, Wales, and America, were received by the Union with demonstrations of lively joy, and the presence of the Rev. J. B. Condit (the successor of Dr. Payson) from Portland, in the State of Maine, added greatly to the interest of the assembly. The annual letter on Christian love, drawn up and read by Mr. Stratten, of Hull, was full of holy counsels, richly illustrated by an appeal to the word of God. Much interesting matter was laid before the Union, on the subject of British Missions, on the necessity of taking vigorous steps for resisting the tide of Puseyism which now sets in upon our country, on the best means for resisting Sir James Graham's mischievous Education Bill, on the importance of a cheap denominational magazine, and on other measures connected with the progress of the denomination and the cause of Christ. There was an unusual feeling of solemnity thrown over the assembly by the circumstance that, at the time of its sittings, the respected chairman's near connexion, the Rev. Dr. Fletcher, a brother beloved by all, was lying in a state of almost hopeless indisposition. When his former activity in the cause of Christ was called to mind, the lesson on every heart was peculiarly impressive.

HOME MISSIONARY SOCIETY.

Twenty-fourth Anniversary, May 16.

W. Alers Hankey, Esq., occupied the chair.

The Rev. Dr. Matheson read the report, from which it appeared that there were 150 principal stations under the care of the society. There were 80 missionaries, and 70 pastors preaching in villages; making 150 agents, the largest number ever connected with the society. The educational depart-

been much improved. A deter-
 d persecuting spirit was directed
 e Home Missions in almost every
 he country. In nearly every de-
 of agency there had been an im-
 t and an increase of numbers.
 the number of schools was 204;
 now 210; the number of teachers
 w 1700; the scholars 11,800, now
 There had been opened during the
 new places. The agents preached
 l in 655 towns, villages, and ham-
 early 50,000, in the midst of a
 n of nearly one million of souls.
 the Bible classes amounted to 84,
 g 1,150 persons; this year to 110,
 1,429 pupils. Upwards of 600
 ad been united in church fellow-
 rly all the fruits of missionary
 Last year the net income of the
 as 7,169*l.*; this year, 7,788*l.*, but
 ditute during the same period was

solutions were moved and seconded
 ev. Drs. Morison, Leifchild, and
 ; by the Rev. Messrs. Stoughton,
 Burnet, and Jackson; and by
 r, Esq.

DNIAL MISSIONARY SOCIETY.

seventh Anniversary, May 13.

hair was occupied by Lord Mor-
 l after singing and prayer, the Rev.
 read the report, which gave a con-
 y of the Society's labours at its
 stations in Canada, New Zealand,
 h Australia, during the past year.
 l been the depressed state of the
 that considerable aid had been re-
 y the missionaries from the parent
 There were, however, indications
 d prosperity in the colonies, and it
 fore hoped that the demands during
 eding year being decreased, fresh
 f usefulness might be occupied.
 d been a very serious decline in the
 of funds received; and had it not
 a legacy of 500*l.* bequeathed by the
 . James, of Birmingham, the insti-
 tute had been 1,000*l.* in debt.
 meeting was addressed by C. Hind-
 ., M.P.; the Rev. Dr. Vaughan;
 Messrs. Binney, Burnet, Adkins,
 , Hill, and Smith (Sheffield); and
 easurer, J. R. Mills, Esq.

ISH EVANGELICAL SOCIETY.

twenty-ninth Anniversary, May 9.

hair was occupied during the evening
 Hindley, Esq., M.P., and T. M.

Coombs, Esq. Prayer was offered by the
 Rev. G. Rose.

The Rev. G. Smith, one of the secre-
 taries, read the report. It gave a brief ac-
 count of the labours of the agents of the
 society, and presented an encouraging view
 of the stations occupied by them. These
 stations are found in different parts of the
 country, some of them in districts in which
 the native Irish language is spoken. In
 these latter, the efforts of the missionaries
 are especially acceptable. Especial reference
 was made to the labours of the Rev. J. God-
 kin, whose talents as a lecturer on Popery
 and Puseyism are well known, and the effect
 of whose efforts are most gratifying and de-
 lightful. Crowds of listening auditors are
 attracted, amongst whom are to be found
 Protestants of all denominations, and often
 many Roman Catholics. The report al-
 luded to the great lack of books universally
 found, and the intention of the committee
 to attempt the sale of useful and religious
 works on a plan similar to that pursued by
 the colporteurs of France. The state of the
 funds was reported to be, upon the whole,
 such as to demand the grateful acknowledg-
 ments of the committee to their constituents,
 and to awaken confidence and hope for the
 future. But still, as extensive fields of la-
 bour present themselves in every direction,
 a considerable augmentation of the amount
 contributed must be realized before the
 efforts of the society will make that impres-
 sion on the great mass of the people which is
 so much to be desired. The report con-
 cluded with a powerful appeal to the friends
 of evangelical truth for larger contributions,
 to enable the committee, during the ensuing
 year, to carry out the more extensive opera-
 tions contemplated.

The resolutions were moved and sustained
 by the Rev. Messrs. Adkins, Blackburn,
 Sherman, Burnet, Gawthorne, T. James,
 and Dr. Morison.

CHURCH PASTORAL AID SOCIETY.

Eighth Anniversary, May 9.

Lord Ashley, president of the society, oc-
 cupied the chair.

The Rev. E. F. Champneys, clerical secre-
 tary, read prayers, and presented the report,
 which stated that during the past year the
 committee have extended aid to twenty-nine
 incumbents, in addition to those already on
 their list. They have thus afforded the
 means of supporting twenty-six additional
 curates, and one lay assistant; besides which
 they have made also one grant towards the
 completion of a building for a school-room,
 to be licensed for Divine service, in an im-
 portant manufacturing district; and a grant

of 20*l.* to enable an incumbent to occupy a chapel, and conduct regular service on the Lord's-day, in a hamlet of 500 persons, situated four miles from the parish church. These grants amount to 2,010*l.* per annum. The existing grants of the society are to aid 235 incumbents, in charge of an aggregate population of 1,801,452, or to each on an average 7,660 souls; while the average rate of their incomes is only 163*l.*, and 128 have no parsonage-house.

These grants provide stipends for 233 clergymen and thirty-one lay-assistants, at an annual charge upon the society's funds, when all the appointments shall be made by the incumbents, of 20,350*l.* And as the incumbents aided provide either from their own or local resources the further sum of 3,138*l.* per annum, to make up the amounts required for the several stipends, the society is thus made the honoured instrument of bringing into the service of the church the annual sum of 23,488*l.*

At the present time 200 clergymen and thirty-one lay-assistants are supported in their labours by the society, at the charge of 17,735*l.* a-year.

The grants provide for the addition of 338 full services on the Lord's day, 124 on week-days, 284 cottage lectures, and increased pastoral visitation in all the districts aided.

The income of the society for the year ending the 31st of March, so far from being raised to the amount which the present scale of the grants requires, has only reached the sum of 17,562*l.* 19*s.* 11*d.*, whereas in the previous year it amounted to 18,880*l.* 15*s.* 2*d.* Of this deficiency, however, of 1,317*l.* 15*s.* 5*d.*, only 428*l.* 17*s.* 11*d.* may be considered as the falling off from the ordinary sources of its income; the remainder is occasioned by a smaller amount having been received from legacies and special donations.

The expenditure of the society for the past year has amounted to 20,209*l.* 7*s.* 10*d.* or 2,646*l.* 7*s.* 11*d.* more than its income.

The resolutions were moved and sustained by the Bishops of Chester, Norwich, and Llandaff, Archdeacon Shirley, the Rev. Messrs. Tottenham, Stowell, Scholefield, Bickersteth, Stewart, and Villiers, and by General Marshall.

NAVAL AND MILITARY BIBLE SOCIETY.

Sixty-third Anniversary, May 9.

The chair was occupied by the Marquis of Cholmondeley, and prayer was offered by the Rev. C. Smith.

Colonel Le Blanc, the military secretary, read the report, which stated, that during the *at year* 2,007 copies of the Scriptures had

been distributed in the army, 1,437 copies to steam-packets, 823 among Her Majesty's ships, 4,992 copies to merchant seamen, and 2,994 copies to canal boatmen. The total distribution during the past year was 11,472 Bibles and Testaments. Her Majesty the Queen Dowager had been graciously pleased to present to the Society a donation of 25*l.* The total receipts during the year amounted to 3,251*l.* 5*s.*; and the disbursements to 3,220*l.* 16*s.* 10*d.*

Addresses were delivered by Captains Sir E. Parry, J. J. Jones, Fishbourne, and Harcourt; by the Rev. Messrs. Sidney, T. H. Davies, and J. Davies; also by Assaad Yacoob Kayat, and General Ward-law.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

First Anniversary, April 24.

The first public meeting of this society was held April 24th, J. D. Paul, Esq. in the chair. Prayer was offered by the Rev. J. A. Miller, and a Report read by the Rev. Dr. Henderson; after which, resolutions were moved and seconded by the Rev. Drs. Burder, Stewart, and Cox, and by the Rev. Messrs. Redpath, Blackburn, Scott, Archer, Hamilton, W. Bunting, Fergusson, and J. C. Burns; also by W. Hamilton, Esq.

BAPTIST HOME MISSIONARY SOCIETY.

Forty-sixth Anniversary, April 24.

Chairman, John Heard, Esq.

The Rev. S. J. Davis, the secretary, read an abstract of the report. The accounts from the Berkshire auxiliary were encouraging. The Cambridgeshire auxiliary, in proportion to its means, had proved itself both vigorous and efficient. The accounts from Devon and Dorset were some of them highly interesting. In the Isle of Wight the prospects were encouraging. In the Scilly Islands the lessee had caused notices to quit to be served at the chapels. In Lancashire, notwithstanding the general depression of trade, the auxiliary had not declined, either in its resources or its usefulness. In Nottinghamshire the stations were for the most part healthy and vigorous. From the northern auxiliary cheering accounts had been received. From Pembrokeshire, Rutlandshire, Sussex, North Wilts, and East Somerset, and from the West Riding of Yorkshire, the reports were, upon the whole, highly satisfactory. The labours of Mr. Pulsford, the evangelist, had been greatly blessed. The report concluded by

on each auxiliary the importance of apart some one Sabbath in the year, convenient to itself, for simultaneous Home Missionary collections out the district.

In the treasurer's accounts, it appeared that the total receipts of the year 270*l.* 1*s.* 4*d.*; but the disbursements far exceeded the receipts, as to leave of 526*l.* 17*s.* 9*d.* against the society. Messrs. the Rev. Messrs. Barnes, Elraser, J. Edwards, (Nottingham,) Stovel, and Messrs. Robinson and

reversionary bequests already known of should furnish the means of making it.

The speakers were, the Rev. Messrs. S. J. Davis, Mursell, Overbury, Webb, Mulhern, Pottinger, Trestrail, and J. Edwards, of Nottingham.

CHURCH OF SCOTLAND MISSIONS.

Tenth London Anniversary, April 27.

W. Hamilton, Esq. presided, and after prayer had been offered by the Rev. Mr. Ferguson, the Rev. J. C. Burns made some interesting statements as to the operations and success of the society, and addresses were delivered by the Rev. Messrs. Hamilton, Redpath, Scott, (Sweden,) Smith, (Greenock,) Cumming, Bunting, Burns, Lorimer, and the Rev. Dr. Stewart.

BAPTIST IRISH SOCIETY.

Twenty-ninth Anniversary, April 25.

Chairman, D. W. Wire, Esq.
Rev. S. Green read an abstract of the

During the year the society had conducted such schools as the increasing attention to the instruction of the young, action of the National Board of Education in Ireland, had left it possible or expected for the committee to maintain, and once to be able to report, that though number of schools was decreased, there increase in the efficiency and usefulness those now pertaining to the society. As had lately been instituted as to the condition of these important and auxiliaries to the spread of the gospel Divine truth in Ireland. From

four replies, the first twenty-four sent to hand, the following particulars were learned. They had 2191 on their whose ages range between twenty years and four years, the average age ten years. More than 1720 were Catholics; 697 had repeated conscriptions of the Word of God within the year, and in most instances the schools situated where, without them, there means of education within reach. The missionary labours of the society continued without intermission. Several extracts from the correspondence of the year were then read, showing the benefits of their efforts. The association of Baptist churches in the south had continued a useful course, and the labours of scripture readers had been attended with success. It was stated, that last year there was a debt against the society of an equal, if not a larger diminution as had occurred within the last year. The liabilities of the society had, therefore, been very serious. A kind friend had offered 1000*l.*, with the mutual understanding, that repayment was not to be except the circumstances of the Society could materially improve, till certain

BIBLE TRANSLATION SOCIETY.

Third Anniversary, April 26.

C. B. Robinson, Esq., occupied the chair, and prayer was offered by the Rev. W. Groser.

The report was read by the Rev. Dr. Steane. It stated, that the Baptist Missionaries in Calcutta had been pursuing the work of translating and publishing the Sacred Scriptures with great diligence. Since their last statement, in 1841, they had printed in the Bengali language 60,000 volumes, in the Hindustani 3,000, in the Hindui 21,000, in the Persian 1,000, and in the Sanskrit 4,500, making a total of 89,500. This number, added to those of former years, makes an aggregate of 282,900 volumes of the Sacred Scriptures, or portions of them, printed on behalf of the Baptist Mission, the American and Foreign Bible Society, and the Bible Translation Society. The following works were reported as being in progress:—In Bengali 54,000; in Hindustani 24,000; in Hindui 1,000; in Armenian 1,000; in Sanskrit 19,000. A total of 99,000 volumes of the Word of God in whole or in part. Towards these important works the committee had voted 1,500*l.* in the course of the year; and also 150*l.* towards a translation recently commenced into the Kariff language, by the Rev. A. Henderson, Baptist Missionary at Belize. The report also mentioned the great anxiety felt by Dr. Yates and his coadjutors, to publish the entire Bible in Sanskrit, but that they hesitated to enter upon so serious an undertaking, unless they were encouraged by their friends at home. The cost was estimated at about 1,500*l.* The committee had made a grant of 500*l.* towards it. During the year, the

American and Foreign Bible Society had repeated their former generosity, and remitted a further donation of five thousand dollars in aid of the Oriental versions. The Rev. George Francis had been appointed traveling agent for the Society.

J. Allen, Esq., the treasurer, presented his accounts; from which it appeared, that the balance in hand last year was 175*l.* 3*s.* 3*d.*; the receipts, including that sum, were 3,488*l.* 2*s.* 5*d.*; the expenditure amounted to 3,425*l.* 3*s.* 8*d.*; leaving a balance in hand of 62*l.* 18*s.* 9*d.*

The meeting was addressed by the Rev. Drs. Godwin and Steane; by the Rev. Messrs. Brewer, Williams, Birrell, Spasshatt, and Elven.

BRITISH NORTH AMERICAN AND NEW-
FOUNDLAND SCHOOLS SOCIETY.

Twentieth Anniversary, April 28.

Lord Bexley, the president of the society, occupied the chair. We learnt from the report, that in its two fields of labour the society now numbered ninety-five week-day, besides evening adult schools and Sabbath-schools. Besides that, several of the teachers having been duly licensed as catechists and lay-teachers, altogether eighteen had been deemed worthy to be admitted into the sacred ministry of the church. The donations to the society had fallen off last year, and the contributions from associations had not reached the amount subscribed in 1841. The receipts for the last year were 2,316*l.* 2*s.* 4*d.*, while the payments had exceeded by 177*l.* 5*s.* due to the treasurer. The sums received in Canada and Newfoundland, and appropriated to school extension in each colony, raised the total income of the society to 3,445*l.* 5*s.* 3*d.*

The different resolutions were moved and seconded by the Rev. Messrs. Wilson, Adams, Stowell, Gibbon, Hughes, Close, Auriol, Bridge, and the Secretary.

TRINITARIAN BIBLE SOCIETY.

Twelfth Anniversary, May 3.

General Marshall occupied the chair. The Rev. A. S. Thelwall, clerical secretary, read the report, which commenced by declaring, that at the present time it is peculiarly important for the people of God to take their stand upon plain scriptural principles. In many cases, the Committee found that foreign versions of the Scriptures were only translations of translations, and that in Popish countries a Popish version of the Vulgate was sent forth by British Protestants. In 1837, the Committee resolved on obtaining

a pure translation from the Hebrew and Greek into the Portuguese language. This has been a work of time and much labour and difficulty: the portions already completed and printed are the four Gospels; the Acts of the Apostles; the Epistles to the Romans and Corinthians, and the book of Psalms. The other Epistles of St. Paul are just finished, and the remainder of the New Testament is in the press. The Rev. T. Boys, under whom the work of translation has proceeded in Portugal, is now in England, to make arrangements for the completion of the work. 4,000 copies of the completed portions have been circulated in Portugal, being purchased with great eagerness. The revision of the Portuguese version of the Old Testament is just completed, with the exception of the book of Job, and a few chapters of Daniel. The free receipts for the year amount to 1,632*l.* 5*s.* 10*d.*, exceeding the former year by 479*l.* 1*s.* 11*d.* The great reduction in the price of Bibles has naturally diminished the receipts for books, which, this year, amount to only 704*l.* 18*s.* 4*d.* being 343*l.* 10*s.* 9*d.* less than for the previous year. The total receipts are 2,337*l.* 4*s.* 2*d.*, being an increase of 135*l.* 10*s.* 2*d.* upon the former year. The issues of Bibles, Testaments, and Scripture portions, during the past year, are 12,348 copies. The meeting was addressed by the Rev. Messrs. Tatum, Day, Cumming, and Leete; also by Captain Harcourt, and Mr. Cumming, the lay secretary.

THE BAPTIST UNION.

Thirty-first Anniversary, April 28.

The chair was occupied by the Rev. Dr. Godwin, of Oxford, and prayer was presented by the Rev. T. Morris, of Portsea.

The Rev. J. H. Hinton, one of the secretaries, presented an abstract of the report, which stated that one object of the Union was to obtain, from year to year, statistical information concerning the Baptist denomination at large, so as to be able to take for themselves, and to present to the public, a general view of the body with which they were connected. An attempt towards this had been made on an extended scale in 1838 and 1839, the result of which was published in the report of 1840. During the last year a similar effort had been made, and the returns gave the following view of the state of the Baptist denomination in the United Kingdom. Number of churches:—

In England	1310
In Wales	257
In Scotland	79
In Ireland	86

1675

ner of churches in associations, 1006 ;
formed within the last three years,

churches return their number of
amounting to 131,272, and giving
ge of 92 in each church. If this
be applied to the whole number of
, it gives a total of 154,100. This
taken as representing a population of
es the number, or 616,400.

churches return the number of Sun-
olars, amounting to 143,027. At
se ratio, the number in all the
would be about 210,000.

churches report their village stations,
ng to 1527. At the same ratio, the
mber would be 4151.

churches report a clear increase during
year, amounting to 10,402 ; 179
report a clear decrease, amounting
and 135 churches report their num-
changed. The actual clear increase
year, reported by 1274 churches, is

verage clear increase in these churches
per year, is about seven and a half ;
clear increase per cent. about eight
quarter. At this ratio, the clear in-
crease of the whole body would be

meeting was addressed by the Rev.
Marsh, Morris, Hinton, and the
Stearns.

PROTESTANT ASSOCIATION.

Annual Meeting, May 10.

Plumptre, Esq., M.P., presided, and
Dr. Holloway offered prayer.

Secretary read the report, which com-
with expressions of mingled feelings
ude for the past, and of confidence
future. The committee believed
society's operations were never
ided than at the present time. The
ug spread of Popery could only
safely arrested by a systematic
to check its progress ; by an united,
d faithful stand against the dissemi-
f those doctrines against which the
ought to be warned, before a mista-
falsee liberality paralyzed all the pow-
nation to resist them. Several Pro-
meetings had been held during the past
rious places throughout the country.
ad devoted a special and separate
he publication of the standard works
ent Protestant writers, in order
o meet, with the best kind of oppo-
e publications which were put forth
h increased zeal by the Romanists.
lications to the society for grants for
lation of Protestant tracts had been

numerous, but they lamented that the in-
come of the association prevented them from
responding to them to the extent they could
wish. The issue of Protestant tracts had
amounted to 167,900, and of other publica-
tions 62,300. The *Protestant Magazine*
continued its useful labours. The receipts
for the past year, including the special as
well as general receipts, amounted to 1,528*l.*,
and the expenditure to 1,399*l.* The debt of
the association had been reduced by 100*l.*,
the balance of it now remaining being 309*l.*
These were all independent of the special
fund for publications, of which there was a
balance in hand of 163*l.*

The resolutions were moved and seconded
by Major Broek, the Rev. Messrs. Bicker-
steth, M'Ghee, Stowell, and W. C. Wilson ;
also by Colonel Vernon, M.P., General
Marshall, and R. Glynn, Esq.

LONDON CITY MISSION.

Eighth Anniversary, May 4.

The chair was occupied by J. P. Plumptre,
Esq., M.P.

The report was read by the Rev. R.
Ainslie, and represented the institution as
being in a most satisfactory and prosperous
state. Since the last annual meeting, the
attention of the committee had been specially
directed to the Metropolitan and City Police
Force. The committee addressed to them a
letter, urging the importance and necessity of
true religion, a copy of which was placed in
the hands of each policeman. The commit-
tee had also supplied libraries to the station-
houses, half the expense having been liberally
borne by the Religious Tract Society. The
committee had also called attention to the evil
consequences of the fairs held in the neigh-
bourhood of the metropolis. On last Easter
Sunday, about 40,000 persons left London
for Greenwich ; and it was calculated that on
the day following (Easter Monday), at least
100,000 persons visited Greenwich, and
spent, at the lowest calculation, 15,000*l.* ;
and they regretted to find that an attempt had
been made to revive another of these nuis-
ances in the eastern suburbs of London, at
Stepney. The committee had, however,
made representations on the subject to the
proper authorities ; and as this was not a
chartered fair, they hoped it would be put
down. It appeared that the population of
the metropolis, within eight miles of St.
Paul's cathedral, amounted, in 1841, to
2,103,279 persons ; and to this number they
must add for the last two years an increase,
according to the ratio of increase for the
preceding ten years, of 62,585 persons. In
other words, the population of London had
increased, within the last two years, almost

imperceptibly, and certainly without any adequate provision in a religious point of view having been made, to the extent of the whole number of the inhabitants of the city of Oxford, and of the towns of Cambridge and Colchester. For these 2,165,864 persons, there were 350 churches and chapels belonging to the Established Church, providing sittings for 351,290 persons, and 447 places of worship not connected with the Established Church, providing accommodation for 250,228 persons; making a total of 601,518 sittings. The number of missionaries employed by this society at the period of the last annual meeting was sixty-one; and during the past year an addition of twenty-one had been made to that number, so that, at the present time, the society employed eighty-two missionaries. Since the last meeting, through the instrumentality of their missionaries, 163 persons had become members and communicants of the church of Christ; 8,606 prayer-meetings had been held, during the year, in the houses of the poor; and, by the instrumentality of the missionaries, 2,898 children had been brought under the influence of religious instruction. The number of visits reported at the last meeting, as having been made by the missionaries, was 289,924; this year the number of visits had been 364,369. The committee stated that an auxiliary to this society had been formed in Madras; and that last year the sum of 44*l.* was remitted for promoting the objects of the Institution. The report then adverted to the state of the funds. For the year ending May, 1842, there had been an increase of about 700*l.* on the receipts of the previous year; and during the past year there had been an increase on the receipts of the preceding year of 1,102*l.* 8*s.* 8*d.* The gross receipts for the year amounted to 6,741*l.* 5*s.* 5*d.*; and the expenditure had been 6,092*l.* 12*s.* 9*d.*

In moving and supporting the several resolutions the meeting was addressed by the Rev. Messrs. Bickersteth, R. Young, W. C. Wilson, T. Mortimer, B. Noel, D. Drummond, J. Cumming, and J. Garwood; also, by the Rev. Dr. Morison, and W. Evans, Esq., M.P.

IRISH SOCIETY OF LONDON.

Twenty-first Anniversary, May 11.

The Earl of Galloway, president of the society, occupied the chair, and prayer was offered by the Rev. Mr. Morgan, who afterwards read the report, which stated, that the society had, since its original formation, been the means of instructing 200,000 Roman Catholics (chiefly adults) to read the *Scriptures*, and of circulating about 150,000

copies, or integral portions of copies of the word of God among them in their native tongue. Hundreds had already abandoned the Romish Church, and hundreds more were prepared by the study of the same *Scriptures* to follow the same course. The time having arrived when the society felt called upon to enlarge its plan of operations, at the last general meeting a resolution was proposed, in pursuance of which, in addition to its present teaching, it might be enabled to employ every means, consistent with the doctrines and discipline of the United Church of England and Ireland, for promoting the further scriptural instruction of the Irish-speaking natives. The total number of schools under the society was 788, and of pupils 16,975, of whom the adults amounted to 13,043; those upwards of fifty years of age being 351 in number; and the number of female scholars was 2,908. The number of books issued during the past year was:—214 Irish Bibles, 1,383 Testaments, 4,343 portions of the Bible, 151 Prayer-books, thirty-eight grammars, 10,855 primers. The report then referred to the society's new plan of operations, as to which it appeared, that with reference to the object of preparing young men for the ministry of the gospel in the native tongue, the society rejoiced at the establishment of an Irish professorship in the University of Dublin; and, within the last year, to accomplish still further the proposed improvements in the moral working of the society, it had been resolved, in July last, to devote 1,000*l.* for one or more exhibitions in college, to be held by young men preparing for the ministry, acquainted with the Irish language. It was also determined, in November last, that a school should be opened in Ventry, to be called the "Ventry Irish School," for the instruction of Irish-speaking youths, with the view of preparing them for the ministry. This seminary was already in operation, and five promising young Irish-speaking natives were attached to it. The Bishop of Cashel had become a Vice-patron of the society. The receipts of the society were 3,877*l.* 6*s.* 1*d.*

The meeting was addressed by the Marquis of Downshire, Hon. and Rev. C. Bernard; the Rev. Messrs. Nixon, Tottenham, and Rowan; and by W. D. Seymour, Esq.

INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES, WALTHAMSTOW.

Fourth Anniversary, May 1.

A. Beattie, Esq., from India, occupied the chair, and prayer was offered by the Rev. S. Martin.

The report was read by the Rev. J. Angus, of the Baptist Missionary Society, from which it appeared that there were forty children at present in the school, and that its history, during the past year, had been highly encouraging and satisfactory, especially to the parents of the young people.

The Rev. J. J. Freeman read the cash account, which proved the increasing interest cherished by the friends of the institution in its welfare. The legacy of 200*l.* has been received, as the bequest of the late excellent Mrs. James, of Birmingham, and had been funded, with a special view to aid the case of necessitous orphans, who might hereafter seek to enjoy the advantages of the school.

The meeting was addressed by the Rev. Drs. Cox and Morison; Rev. Messrs. Clarke (Western Africa), G. Smith, Wybrecht (from India), Buyers (Benares), Gogerley (Calcutta), and by W. A. Hankey, and J. Trueman, Esqrs.

MISSION AT SAFFRON-HILL AND COW-CROSS.

In the summer of 1839, a few Christian friends observing the spiritual destitution of the neighbourhood of Saffron-hill and Cow-cross, Clerkenwell, resolved to attempt in some measure to supply it, "for the people perish for lack of knowledge."

They agreed to follow the plans of the Christian Instruction Society, and to establish a Sunday-school for the children of the poor,—to form a station for preaching and prayer, and to pursue a plan of weekly visitation at the houses of the people; to lend them religious tracts, invite them to public worship, and to minister, as opportunities offered, to the wants of their bodies and their souls.

Having succeeded in procuring the personal assistance or pecuniary aid of a few other friends, they inquired after a place of meeting, and found an old house that had formerly been occupied by a publican, which has a large sized apartment that was once used as a club-room; this they hired as the most convenient spot that they could procure, and there they have continued to labour, contending with difficulties and discouragement, to the present time.

Many greatly neglected children have been assembled at the Sunday-school, where they have made encouraging progress in useful and Divine knowledge, and in decent behaviour.

Sixteen visitors go forth every Lord's day afternoon to upwards of 500 families, containing at the least, 2000 individuals.

To these, publications of the Religious Tract Society are lent on one Sabbath and

exchanged the next, and a few words of religious advice are offered, whilst the sick and the dying receive more lengthened and anxious attention.

Many poor persons receive the visitors into their wretched houses with respect and gratitude, and the visitors have reason to hope, that some now living, as others who have died, have been converted to God by their humble labours.

In the room already described, public prayer and exhortations are held on Lord's-day and Tuesday evenings. Amidst the noise and toil of the week but few attend, but on the Sabbath evening from thirty to sixty persons in the lowest walk of life meet in the service of God, and some have been brought as penitent transgressors to seek the Divine mercy.

It is a decided proof of the interest taken by the inhabitants of this district in religious instruction, that amidst their deep poverty, many are found willing to subscribe their half-pennies for copies of the holy Scriptures; and in the course of one year, upwards of 100 Bibles and Testaments were thus circulated.

This interesting station now requires the generous aid of Christians, especially of those residing in the neighbourhood.

The house in which the school is held is so old and dilapidated, that it is shortly to be pulled down, and the members of this useful association will be compelled either to find new premises, or abandon the mission.

They require, therefore, funds, if not to build, to rent a more commodious, and consequently a more expensive place. The personal co-operation of Christian friends is also greatly needed, as "the harvest is indeed plenteous, but the labourers are few."

As they regard it to be a natural and obvious duty devolving on the churches of Christ in the immediate neighbourhood to seek the instruction of the ignorant and neglected, dwelling at their very doors, so they would particularly appeal to the honoured pastors, deacons, and members of the Churches assembling at Barbican, Falcon-square, Hare-court, Spa-fields, and Claremont Chapels, to encourage them by their pecuniary and personal assistance, by which a work honourable to God, beneficial to society, and consolatory to the poor, will be sustained and extended.

Communications may be made to the Rev. J. Blackburn, No. 10, Cloudesley-street, Cloudesley-square, Islington; J. Pitman, Esq., 6, Colebrook-row, Islington, Secretaries to the Parent Society; Mr. A. Braden, 84, St. John-street, West Smith-field; and Mr. H. Penny, 8, Old Bailey.

Home Chronicle.

NOTICE TO WIDOWS.

All letters of application from Widows receiving assistance from the Funds of the Evangelical Magazine, must be forwarded to the *Editor*, at the Publishers', by the 25th of June. No Widow's case can be attended to unless due application be made.

SECESSION OF THE NONINTRUSIONISTS FROM THE CHURCH OF SCOTLAND, 18th May, 1843.

Honoured and beloved be that band of faithful and intrepid witnesses for Christ's supremacy in his church, who, in spite of all that might influence their natural fears and prejudices, have renounced their standing in the Scottish Establishment, and thrown themselves upon conscience, upon Divine Providence, upon the promises of a faithful God, and upon the prayers and sympathies of thousands and tens of thousands who have listened to their instructions, who are willing to share in their reproaches, and who will doubtless stand by them in their efforts to construct a new religious denomination, under the title of "The Free Presbyterian Church of Scotland." We are thankful to God that we have not, hitherto, allowed ourselves to speak disrespectfully or unkindly of that venerable body of men, who have now sacrificed so much at the shrine of conscience. We should be ashamed of ourselves, if we did not feel a warm sympathy towards them. The mass of them, we believe to be true and devoted servants of Christ, acting, according to their present light, upon what they firmly regard to be the will of God. Many of them are our personal friends, and some of them our beloved connexions according to the flesh. We know the men, and their communications; and we state it as our deliberate conviction, that they are the best men of whom the Church of Scotland boasted; more than a match for their brethren whom they have left behind them in the Kirk, in learning and genius, and greatly their superiors, with some happy exceptions, in piety and devoted attachment to the truth of Christ.

The spectacle which the meeting of the General Assembly presented on Thursday, the 18th May, was most imposing. The protest of Dr. Welsh, in the name of his brethren, and the subsequent retirement of the Nonintrusionists, as a body, to their appointed place of meeting, was a sight worthy of the land of Knox. May "the spirit of wisdom, and power, and of a sound mind," rest upon the men who have made

so noble a sacrifice to maintain their integrity, and to prove their homage to the Prince of peace! Oh that they may be enabled now to "ponder the path of their feet," and to "keep their hearts with all diligence!" We can smile kindly at Dr. Chalmers's disclaimer against voluntarism. It might, in all good conscience, have been spared at such a crisis; for voluntaries the Nonintrusionists now are, *in point of fact*, whatever they may be *in point of theory*. And more than this, we must affectionately remind them, that they never could have been in a position to set up their "Free Church of Scotland," if they had not become voluntaries in order to do it. But we are heartily willing to merge all this, in the ingenuous admiration we feel in contemplating the fearless intrepidity they have displayed on the side of truth and conscience. The fact of so large a secession of good and great men, from the best national establishment extant, is an occurrence of which church history supplies no parallel. It must tend, in no ordinary degree, to awaken attention to the question of state patronage, and to lead men's minds afresh to the New Testament, as the only legitimate source of information as to the genuine platform of the church of Christ. We promise to our brethren of "The Free Presbyterian Church of Scotland" the right hand of Christian fellowship; and our fervent prayer will be, that their future plans may tend to the furtherance of evangelical piety and vital godliness, not in Scotland merely, but throughout the empire, and to the very ends of the earth.

WARD'S LIBRARY OF STANDARD DIVINITY.

We congratulate the intelligent and reading public upon the fact, that a competent Literary Committee has been formed for the future superintendence of this most valuable series of theological works. As the committee consists of men of high character for piety, learning, and critical skill, the public will have a guarantee that none but standard works will in future be published. As great advantages are held out, by the publisher, to those who become subscribers

to the series, we earnestly recommend our friends, for the sake of economy, and to encourage the undertaking, to adopt this method.

UNITED MEETING OF CHRISTIANS

On the First of June.

We hail this day with inexpressible delight. May it be to our churches as the beginning of days! Christ looks down on it with delight and complacency, as in this vast metropolis, a spectacle is exhibited, which may influence millions of the divided children of God to seek union with each other. In all important and saving truths Christians are one; let them show the world that they are such. If some, from timidity, or want of due enlargement, should be held back from this communion of saints, it may be that the effect produced by it, may lead thousands to reflect with shame and confusion of face upon their alienations from each other, as the disciples of their common Lord and Redeemer. The call to union is most urgent at the present moment. The enemy is in the field, seeking to place the friends of Jesus at a still greater distance. Romanism and Tractarianism are seeking once more to enthrall this free and happy country; let the friends of evangelical religion combine, and they have nothing to fear from earth or hell. Let those who love the Saviour, and pray for the peace of Jerusalem, repair this day to Exeter Hall, and show that they are all one in Christ Jesus.

THE NEW GOVERNMENT EDUCATION BILL.

We expressed a hope in our last month's Home Chronicle, that before we issued another number of our work, this painfully obnoxious measure, which has occasioned so much alarm, would by this time be withdrawn by its original proposer. But up to this date, (the 18th May) Sir James Graham, in the face of more than *thirteen thousand petitions*, perseveres in his determination of going into committee. Surely, such a course, pursued by any government, in a free country like ours, borders on infatuation. Of all measures that can be conceived of, one for national education ought surely to unite all great interests. How, otherwise, can it be expected to accomplish its proposed end. We yet hope, that the government will yield to the loudly expressed wishes of the people; and that no government in future will attempt to construct a system of national education, upon the essentially vicious and unjust principle of vesting its administration in the hands of a single sect, and that sect by no means the

most zealous and self-sacrificing in promoting the education of the people. Of all the cant that the agitation of this great question has called forth, nothing has disgusted us half so much as the grave lectures which have been read in certain quarters, to Evangelical Dissenters from their Evangelical brethren in the Church of England, for their opposition to this memorable bill,—when they know in their consciences that, were it to pass into law, the great mass of the rising generation would be indoctrinated in the errors of Tractarianism, against which *they* are unable to raise any effectual barrier. Will certain persons never learn, that there is such a thing as consistency, and that those complaints of Puseyism which are found compatible with a readiness to commit the rising youth of our country to their care, are lacking of that sincerity and good faith which ought to distinguish honest men, who fear God and love the truth?

PROVINCIAL.

BLACKBURN INDEPENDENT ACADEMY.

Extracts from the Minutes of the proceedings of the Constituency of the Blackburn Academy, at the last Meeting, prior to the removal of the Institution to Manchester.

Resolved,—

That this constituency feels constrained, before separating, to record with gratitude to God, and with respectful remembrance of the deceased donor, the valuable aid afforded to this Institution by the late Roger Cunliffe, Esq., during his life, and perpetuated since his death in the legacy of 100*l.* a year, bequeathed by him to its funds.

That the acknowledgments of this constituency be presented to Mrs. Cunliffe, relict and joint co-executrix of the late Roger Cunliffe, Esq.; and to Roger and James Cunliffe, Esquires, co-executors for the efficient execution of the will of the testator in behalf of this institution.

That this constituency present its respectful and cordial thanks to those residents in Blackburn and its vicinity, who have so warmly and steadily availed themselves of the opportunities offered, by the location of the Institution in their midst, to foster its true interests and promote its general efficiency.

And, that it tenders to Mrs. Cunliffe, specifically, the assurance of its grateful recollection of the important assistance which she has rendered, and of its most respectful and affectionate sympathy with her, while witnessing the removal from her immediate neighbourhood of an Institution, whose rise and progress have been to her objects of such deep spiritual interest.

Resolved,—

That in parting from the Rev. Gilbert Wardlaw, A.M., and Mr. Daniel Bargees Heyward, the late tutors of this Academy, the former of whom gave in his resignation in February, 1842; and the latter declined the chair of General Literature, which was urged on his acceptance by the Educational Committee of the Lancashire Independent College, this constituency feels bound to give publicity to the following extracts from the minutes of the committee's proceedings in reference to these two honoured brethren.

"At a meeting held at Liverpool, April 5th, 1842, when the resignation of Mr. Wardlaw was read, it was resolved, That this committee cannot anticipate the termination of the Rev. G. Wardlaw's connexion with this Institution, without expressing their deep sense of the value of the important services rendered by him during a period of fifteen years, and of the ability, propriety, and delicacy, which he has uniformly displayed in the cases of difficulty which have occurred while the Academy has been under his management. They beg, at the same time, to assure him of their sincere sympathy, under the affliction which has occasioned his retirement, to tender him their warmest wishes for his future comfort and usefulness."

And, at a meeting held at Manchester, April 5th, 1843, it was resolved, "That in the prospect of closing their connexion with Mr. D. B. Heyward, the committee take this opportunity of expressing to him their high sense of his eminent attainments and abilities—of his ardent zeal and devotedness to the interests of the students—and of the valuable services he has rendered to the Institution during the period he has held the Classical Tutorship, namely, eleven years."

Resolved,—

That to give the wider circulation to these resolutions, the editors of the Congregational and Evangelical Magazines, and of the Patriot newspaper, be requested to insert them in their several periodicals.

R. SLATE, *Chairman*.

Blackburn, April 20, 1843.

CASTLEGATE MEETING-HOUSE, NOTTINGHAM.

On Friday evening, April 14th, 1843, an interesting service was held in Castlegate meeting-house, Nottingham, the object of which was to commend the Rev. Dr. Alliott, late pastor of the church assembling there, and his future labours in the metropolis, to the care and blessing of God. This esteemed minister of Jesus Christ having considered it his duty to accept an invitation from the people meeting for Divine worship in York-road chapel, Lambeth, to take the

oversight of them in the Lord, his brethren, the ministers of different denominations in the town where he has, for a considerable number of years, laboured with increasing esteem and usefulness, deemed it proper and desirable, on various accounts, to hold a valedictory service on the eve of his departure from amongst them. The Rev. Joseph Gilbert addressed the people in a very appropriate manner, and, in the course of his observations, advanced principles and sentiments which were characterised by their comprehensive luminousness, and by their instructive harmony with the lessons of an enlightened reason, as well as with the dictates of Holy Writ. Prayers were offered up by brethren connected with the Methodist and Baptist bodies. It was a pleasing, and, to every mind imbued with the feelings of Christian charity, most gratifying sight, to witness this combined manifestation of sincere and well-earned affection towards a brother beloved in the Lord. On the following Sabbath evening the Rev. Doctor preached his farewell sermon to an overflowing audience, and many went away unable to obtain admission. His removal from Nottingham is deeply and universally lamented by his late charge, to whom he had greatly endeared himself by his ability as a preacher, his amiableness as a pastor, and his sympathy as a friend. Seldom, indeed, has a similar event taken place, accompanied with so large a measure of local interest and regret.

REMOVAL.

The Rev. J. Moreland, late of Totteridge, Devon, has accepted the unanimous invitation of the Independent church at Petersfield, to become their pastor, and commenced his stated labours amongst them on the 23rd of April.

NEWPORT PAGNELL COLLEGE.

The thirty-first anniversary of this institution will be held on Wednesday, the 28th June, 1843. The Rev. John Burnet will preach in the morning at eleven. The meeting for business will be held in the afternoon, and a sermon will be preached in the evening, by the Rev. H. Madgin, of Duxford.

NOTICE TO POOR MINISTERS.

An individual is disposed to afford pecuniary aid to eight or ten cases of Congregational ministers, according to the pressure of their claims. The time for receiving applications, between the 3rd and 5th of July, 1843. The letters to be directed to the Rev. Edmund Russ, Congregational minister, Seaton, near Axminster, Devon, who will be influenced by a due regard to the character and usefulness of the applicants.

THE
MISSIONARY MAGAZINE
AND
Chronicle.

FORTY-NINTH GENERAL ANNUAL MEETING

OF THE

London Missionary Society.

AGAIN the friends and members of the Society have been permitted to unite in the hallowed and delightful engagements peculiar to the season of our Anniversary Meetings. Those important events of the year, to which public attention had been previously directed, had conspired to produce the deepest solemnity, and the liveliest interest among the devout multitudes who attended the annual services. The several sermons and public meetings were such as to impart augmented force to these feelings, while the multitudes by whom they were attended supplied a delightful proof that the cause of Missions continues to stand high and immovable in the affections of its friends. The number of collections on the following Sabbath exceeded, by nearly one third, that of the preceding year; and the amount contributed presents a proportionate increase. The Sacramental Services, forming a solemn and suitable conclusion to the Anniversary, were, as usual, productive of holy interest and delight to all by whom they were attended.

MONDAY, MAY 8th.

ST. BARNABAS' CHURCH, KING'S-SQUARE, GOSWELL-STREET.

The Prayers were read by the Rev. Mr. WALSH; and the Rev. E. H. ABNEY, Vicar of St. Alkmund's, Derby, preached from Matt. xxi. 3.

WEDNESDAY, MAY 10th.

SURREY CHAPEL.

The Rev. JAMES SHEEMAN read the Prayers of the Church of England, after which the Rev. JAMES HILL offered Prayer.

The Rev. ROBERT VAUGHAN, D.D., preached from Dan. ix. 25, and the Rev. B. S. HOLLIS concluded with prayer.

TABERNACLE.

The Rev. GEORGE SMITH read the Scriptures, and offered prayer.

The Rev. A. F. LACROIX, from Calcutta, preached from Matt. ix. 36, 37.

The Rev. JOSIAH BULL, M.A., concluded with prayer.

MONDAY, MAY 15th.

SACRAMENTAL SERVICES were held at Sion Chapel; Craven Chapel; Falcon-square Chapel; Surrey Chapel; Claremont Chapel; St. Thomas's-square, Hackney; Stockwell Chapel; Abney Chapel; Tottenham Court-road Chapel; Hanover Chapel, Peckham; Trevor Chapel, Chelsea.

THURSDAY, MAY 11.
THE ANNUAL PUBLIC MEETING,
EXETER HALL.

THE Forty-Ninth Annual Meeting was held at Exeter-hall, on Thursday, the 11th of May. The weather was propitious, and at an early hour the large hall was occupied by a highly respectable audience. The chair was taken at Ten o'clock, by the Right Hon. Sir GEORGE GREY, Bart. The proceedings commenced by singing the 84th hymn, Missionary Collection, and the Rev. Dr. PATERSON implored the Divine blessing.

The CHAIRMAN then rose and said,—My first feeling, in entering this hall, and in looking round on the crowded assembly which it contains, is one of heartfelt gratification, that, after the Society has been established for nearly half a century, there exists an undiminished interest in the prosecution of that great object which it was established to promote. I am assured, that the numerous friends now present will not be wanting in their efforts to maintain the Society in the position it now occupies, and to enable its Directors to avail themselves of the new openings which the providence of God is presenting, for making known the glad tidings of salvation to populous parts of the world, hitherto almost entirely closed against the reception of the truth. The lead which this Society has taken in availing itself of the opening to China, will, I hope, be followed by measures corresponding in some degree to the importance of the object. I trust, that in answer to the prayers offered up, and the exertions made by this and kindred institutions labouring in the same cause, for the advancement of the same philanthropic and truly Christian object, we are not too sanguine in anticipating that the millions of China may, at no distant day, become partakers of the benefits arising from Christianity in this country, and join us in singing hosannas to our common Lord. I cannot, however, omit referring to one other peculiarity attaching to this Society—its catholicity; and in noticing this I would only say, that I do it not in the slightest degree to depreciate the efforts of any kindred institution; for I am sure there is not an individual here who will not bid God speed to every society which has the same great object in view, and who would not hold out the right hand of fellowship to the Missionary, of whatever denomination, who goes forth with the Bible in his hand and the Gospel in his heart, to preach the glad tidings of salvation to the world. Here we are met upon common ground; and I rejoice to know that there are upon this platform the representatives of other Societies, who are labouring with zeal, diligence, and true Christian philanthropy in their respective spheres, but who are here, as I am, to bear

testimony to this great truth—and I think it is a truth which cannot be too boldly stated in the present day—that the great object of missions should be that which this Society, in its fundamental rule, sets before you, namely, to preach the simple Gospel of Christ.

The Rev. A. TIDMAN then read an abstract of the report, which commenced by noticing the Society's proceedings in the South Sea Islands. After referring to the French aggression upon Tahiti, it stated, that, in the islands where the Gospel had been introduced in later years, and which had hitherto been preserved from the evils of Popery, the rich reward already realized had been abundant, and the prospects of extensive success were most cheering. In the island of Tanna, the spot on which the enterprising Williams planted the Christian standard on the day before his martyrdom, two Missionary brethren from England were now stationed. It had been decided to send to China, as soon as possible, ten or twelve additional labourers; and the best endeavours were now being made to engage men duly qualified for the enterprise. Though still called to mourn over the obstacles to the progress of the Gospel in India, presented by the degrading idolatries of the country, the Directors were permitted to rejoice in the progressive diminution of the difficulties with which their brethren had to contend. In South Africa, the desert had begun to blossom as the rose. The stations north of the colony had been visited with gracious manifestations of Divine mercy. Madagascar still remained under the cloud of that dark and mysterious dispensation which deprived the people of their teachers, and exposed them to the cruel vengeance of their inveterate and powerful enemies. Additional martyrdoms had taken place during the year. The Directors had sent forth to various parts of the world, Missionaries with their families, amounting (exclusive of children) to twenty-three individuals. The total amount of receipts had been 78,450*l.* 18*s.* 8*d.*; the expenditure, 85,442*l.* 5*s.*

C. HINDLEY, Esq., M.P., then rose and said,—The resolution with which I have been intrusted is as follows:—

that the Report, of which an abstract has been approved, printed, and circulated. That meeting, in receiving the cheering intelligence the report embodies from the various scenes of the Society's labours, and in the efficiency of its varied means of operation, feels constrained to its humble tribute of gratitude to Almighty God whose love and power all real success in our Missions ought exclusively to be ascribed to. And while this meeting would regard the instance of success both as an encouragement and claim for extended effort, it would also be increasingly a deep and prayerful sense of dependence on the energy and grace of the Holy Spirit, as equally essential to the acceptance and efficacy of Missionary labours."

have been struck with the varied features which the report exhibits. On the side you have the bright view of China to Missionary enterprise; and on the other, you have the sufferings and persecutions of our fellow-Christians in Madagascar. Here you have India—a vast field, requiring extended effort; and there you have Tahiti, which at present seems to be hedged from your possession. I feel in reference to Tahiti, a great duty lies both on you, Sir George, and myself in our places in Parliament. I trust we shall do our duty there. It is to be regretted that the French have recognised the right of Admiral Thouars. It is a stain on the honour of France; but at the same time I do hope there will be such a manifestation of feeling as will prevent this from being on the part of the French Government, from inflicting that injury on our country exertions which at first we must fear. I congratulate you most sincerely in having such an advocate of this cause in the House of Commons as Sir George Grey. He has a motion on the table for to-night, for the production of a paper to show the correspondence which has taken place between the English and French Governments. It may not be in his power to bring the motion on to-night, but at that on an early occasion we shall have an opportunity of seeing whether our Government have taken a firm stand against aggression, and contended that such an aggression upon our ally should not have been tolerated. And I hope the time will soon come when the moral feelings of the whole world will stamp that act of a mighty nation with such a character of injustice, as to prevent the domination to which it has been allowed from being continued. In all this, Sir George, which you are making in concert with your usual discretion, you have my humble and feeble assistance. I was delighted to hear from the report, that the Missionaries in Tahiti have not had the red possession of any land. They have thus shown the Tahitians that they did not take the land, but them. They have followed the maxim of the apostle Paul, he said, "I seek not yours, but you."

I can assure you this is not a trifling matter. I know well that when the New Zealand Company was formed, insinuations were thrown out against the Missionaries, as if they had sought to possess themselves of the land, and went to foreign countries for selfish purposes. Let us avoid the very appearance of evil. Sincerely did I rejoice when I found that declaration in the report. The resolution which I have to move states, that, notwithstanding all the success which has attended Missionary labour, this Society desires to recognise in it the great hand of God. Let us always live in this dependence on Divine energy. We may plant and water, but unless God gives the increase, our efforts will be in vain; and when our labours are crowned with success, we ought to be grateful to Him. I trust we shall show our gratitude, not merely by passing a formal resolution, but by using those means which God has placed at our disposal, in order to carry out the great work intrusted to us.

The Rev. EDWARD BICKERSTETH, in seconding the resolution, said,—Sir George, we have laboured together in promoting the cause of Missions almost from our early years. I ought, therefore, to rejoice in doing what in me lies to support a beloved friend in presiding on this occasion; and, amidst the pressure of many engagements on every side, I do rejoice to come forward and give the testimony of a clergyman of the Church of England to our sense of the value of the labours of the London Missionary Society. I have been a member of this Society, I think, for twenty-five years; and in a period when heathen darkness covers our earth to such a vast extent, I have always felt that while the great doctrine of a crucified Saviour, and of salvation by grace through faith unto holiness, is proclaimed by the Missionaries of this Society, I can rejoice in aiding its efforts. But the French aggressions on Tahiti have especially stirred me to come forward and testify my sympathy with your trials, and my hearty prayers to God that it may please him, by those trials, to give a more abundant blessing to your labours. I deeply feel that this is one of those schemes by which Popery is now seeking to spread itself through the world. We feel its influence over all our Missions, and it has become more and more necessary for us to rally round our common Protestantism, and to unite in defence of the great principles of the Reformation. I feel the unutterable importance of our uniting in the promotion of those great objects in which the members of all denominations who love our Lord Jesus Christ are agreed. May the God of all grace give us more and more to walk in those things in which we agree.

Rev. J. J. FREEMAN then rose, and spoke to the following effect:—It has been my privilege since the last annual meeting of this Society, to visit its stations in the West Indies, and I feel quite aware that on the present occasion it is reasonably expected of me that I should endeavour to render some report of that visit. A chasm has been purposely left in the valuable report just read, which it is my task to try and fill. I shall be forgiven for the expression of a wish, that I could do it in a manner somewhat equal to the rest of that work which my efforts are designed to complete. Yet, important as I feel our Missions in the West to be, and ample as that field is for the ambition or discursiveness of any speaker, I could not forgive myself if, in supporting a resolution for the adoption of the report read, and containing a devout recognition of the hand of God, I wholly omitted a reference to some other themes which that report embraces. My deepened interest in the churches in the West cannot make me feel the less for bleeding Madagascar, amidst whose thousand hills and fertile plains I passed some years, and with many of whose honoured martyrs I have been personally intimate. They are men whose names I love, whose memory I cherish, and whose memorial is on high. It is a long dark cloud that continues to roll over that beautiful but afflicted land; and even the patience that adores the hand which, for inscrutable purposes, suffers the wicked to triumph there, and the blood of the just to flow, may be permitted to ask, with the cry of many souls beneath the altar, "How long, Lord?" White robes are given them, and we, their fellow-worshippers, are commanded to wait till the noble army of martyrs is completed, and the time of vindication shall come. Then He for whom they counted not even their lives dear to themselves shall come forth—the Prince of the kings of the earth—wearing by right his many crowns, before whom every knee shall bow in homage, and every voice of a wearied but regenerated world shall shout, "Come, Lord Jesus." After referring to the state and prospects of other parts of the heathen world, Mr. F. continued:—I now solicit the indulgence of the meeting, while I bear my humble testimony to what I have witnessed and examined in the West. So long had our Missions been established in one portion of that field, British Guiana, and so rapidly and largely had they increased in another portion, Jamaica,—so complicated were some of the details of our operations, and so desirous were our Missionary brethren themselves, of a visit from the direction at home, that the Directors of the Society deemed it wise to resolve on

sending a deputation to those regions, their hope was that I might in some measure fulfil their wishes. I have chosen made the attempt. How far I have succeeded, remains yet to be ascertained the results of the visit. But I was allowed to say at once, that everything I saw and heard confirmed in my own the strong conviction I felt as to the dom of the abstract measure of a deputation. I am thoroughly satisfied, that a sound measure for Societies at home visit occasionally their spheres of labour and the labourers in those spheres, and by such a means as that which a deputation affords. And I strongly commend our Society again, and to other kindred institutions, the adoption, from time to time of a similar measure. It was with inexpressible delight, that, having been conveyed, within little more than weeks, by a noble vessel, across the Atlantic, I found myself first on the luxuriant plains of British Guiana, and then at the magnificent scenery of Jamaica, lying with congregations of men so lately in bondage, and now so free, so happy, so grateful, so capable of appreciating the blessings they enjoy, so worthy of all humanity, justice, and religion have for them, and so manifestly affording earnest of the future prosperity of countries as the industrious, sober-minded and increasingly intelligent and religious peasantry of those portions of the British Empire. To have witnessed the great and rising condition of those people an ample reward for the toils and anxieties of the voyage and the tour, and the labour from family and home. To me it was perhaps more deeply interesting, for I had seen slavery. I knew it as it exists in Madagascar. I saw it in Mauritius the Colony of the Cape; and in both seen apprenticeship too—that something which neither masters nor apprentices ever comprehended, but of which the poor negro himself has often said in perplexity, "Dem say we slave no longer and yet we no free. Ah, dem Buel!" And so having seen both slavery and its twin-sister, Apprenticeship, I rejoiced to be permitted to see freedom, and examined working and bearing among those people, and to watch among them the progress of Christian institutions.

I cannot but advert to this subject on this occasion, because it is so intimately blended with Christian Missions; although this is not, in one sense, as at a slavery meeting, I am sure in the human sense it is. How could I but feel entertained strong convictions too, as, on my visit to Jamaica, I passed along the coast and quite in sight of Cuba, Porto

It? The last, indeed, is free, but he Christianity of Jamaica, and so its peace or its prosperity. Cuba or Rico have neither its freedom nor Christianity. Tyranny, oppression, guish, and death are there the wretched captive. While lasted, Christianity *could* not in our colonies, and now that is abolished, Christianity *does*

Often when I entered the well-lit chapel, and from the pulpit the crowded audience, and saw the throng of men and women, well clad, well behaved, listening, to understand, to believe, I have felt the tear of joy burst forth in the recollection of these men, these women, these were lately chattels in law; but grateful, industrious and happy, of them pious and devout, an honour to any community—the joy of our eyes, and the destined crown of glory in the great day. I loved the more, because she had set, and the blessings of them that they to perish came upon her. The condition of her slaves was, indeed, a disgrace to the diadem of Britain. May the same soon be imitated by other

not be expected of me to touch, the question of the competence of the experiment of emancipation.

My business is with its social and religious consequences. There it is all-sufficient, and, I would triumphantly vindicate. I will not discuss, and perhaps on questions, the property-interests of men; but of this I am certain, that the good which brings the largest amount of happiness and morality to the members of men, then the measure succeeded—wonderfully succeeded. The individual proprietors have suffered, cannot be denied; but the vast majority have been the gainers, and it was as they should be. If a general view of the results of the change of happiness which it has poured into the hearts of tens of thousands—the peace and hamlets that are rising, which I visited—the new scenic and social peace and enjoyment—these—the multiplying signs of peace, comfort, and improvement—these burst before us, not the fictions, but the sober and delightful of Christian truth, which not the of a Montgomery could fully denounce it once told well the darker picture. For how much of they are indebted to the efforts of

the humble Christian Missionary teacher, no man can calculate. Happily, when freedom came, the restraints of the Gospel and the moral influence of the Christian teacher were there; and now the wide experiment, such as the world had never witnessed before, may challenge an impartial investigation by any government or society on earth. One feature in the character of the churches—the Mission-churches—made up of those emancipated men, is their liberality. They have speedily learnt the great lesson of Christian liberality. I look with admiration on the large amounts they have so cheerfully contributed, and are contributing, towards the support of the institutions of religion. They have received freely, and they give freely. I know not the sum total raised by them since 1834, alone, in connexion with the Missions of the various denominations in Jamaica and Guiana; but surely it cannot be less than the magnificent sum of 250,000! A magnificent voluntary effort for Church extension! Of course I am not now speaking of our Society alone; I include all, and I think I am far within the limits. But so far as this Society is concerned, there is one fact I must name; it proved to me the liberal spirit of the people, under the judicious guidance of their Ministers. They cheerfully paid, and more than paid, all the expenses connected with my visit as a deputation, so that no portion of it should fall on the funds of the Parent Society—a circumstance which, I flatter myself, proves tolerably well that the measure of a deputation was acceptable, both among the people and their pastors. And here may I express one word, for it deserves many, as to the gratification I felt in the courteous and fraternal manner with which I was welcomed, not by our own Missionaries alone, but by those of all kindred institutions and other denominations. The Baptists, the Wesleyans, the Presbyterians, and our brethren from America, with these I had much important and delightful intercourse; and to their homes and their congregations I found a cordial welcome.

To give a public and definite opinion on the religious state of the Mission churches, would be a delicate and a difficult task. Yet I must confess, that my full conviction is, that a large amount of *real*, though not of *highly enlightened* piety exists among them. As a whole, I am not impressed with the belief that there is any *extraordinary* piety, anything approaching to the miraculous, either in our own or any other religious community there. The one characteristic feature is, attachment to religious ordinances. The vast majority seem to act as if under some common and powerful impulse, as though they must have their own

minister, their own chapel, and be identified with a religious party, and do something to sustain it by personal effort and sacrifice. With many, I fear, this is all. There is, however, a large average amount of good moral character,—a surprisingly happy amount, considering under what disadvantageous training they had been placed. My conviction also is, that the present condition of the churches is not permanent or final. The transition-state is not yet completed, but the changes are working favourably. As intelligence spreads among some, others begin to seek it for themselves, and these again act on others, and thus the influence will be augmented, and a favourable issue anticipated.

After these general observations on the state of the Missions, may I be allowed to advert very briefly to a few particulars. I commenced my tour in Demerara, where I found springing up an important institution for the training of native teachers and catechists, under the diligent care of our respected and devoted Missionary, Mr. Wallbridge, and where a new chapel is immediately wanted, to meet the growing demands of an increasingly populous city, and the desire of the people to hear the word of God placed before them with fidelity and simplicity. In George Town, also, I had the delight, and it was great delight, of visiting my old friend Mr. Ketley, formerly this Society's faithful and laborious agent there. He occupies a large field of labour, and is indefatigably and successfully occupying it. Few Missionaries have been more honoured in doing good; and there are few stations, in my opinion, of greater usefulness in Great Britain, or any part of the world. It was a cheering Sabbath which I spent with and among his schools and people. His wife, too, is among those who are fellow-labourers in the cause, and worthy of great esteem. I commend him and his flock to the affectionate sympathies of the friends of the Society and the churches at large. His people showed much kindness with reference to Madagascar. Among other things they contributed 50*l.* for a boat to be employed in aiding the escape of the persecuted native Christians from Madagascar.

I felt a deep interest, too, in visiting the congregation formerly under the charge of our devoted, but martyred, Missionary Smith, of Demerara. Many of his old friends came around me, with expressions of the liveliest joy and gratitude in the recollection of his faithful and incessant labours on their behalf. Among these were men who had off travelled all Saturday night, that they might obtain his instructions on the Sunday morning; then hasten back to the estates where they were slaves; cut their

due portion of grass in the afternoon, and reach home by the allotted time; and yet, on the Monday morning, were flogged and placed in the stocks, for having dared to attend the Missionary. And here may I state a fact honourable to the negro character? I conversed with many who had suffered this harsh treatment, and on whose backs are still the marks of the lacerations they suffered, for no other crime than such as that I have named; but I have never heard one vindictive syllable escape their lips. They often recur to the history of the past, but only to thank God for the happy change which they now experience in their privileges and condition. How changed the scene! Now they can assemble in broad day-light, and bring their wives and children, and call them their own, as they never could before; they crowd to the sanctuary, listen to the sounds of mercy, none daring to make them afraid. On the West coast, our excellent Missionary, Mr. Scott, is rearing a suitable and substantial place of worship at the estimated cost of 2,000*l.* This sum the people are raising by their own efforts—every dollar the result of personal labour. We held a Missionary meeting there during my visit; and when the people had heard our plain statements respecting the demands made on the Society from various quarters where the people are less able to contribute than they are, they at once responded to the appeal of the minister, and offered to relieve the Society from the promise of its donation of 100*l.* to help them in building their new chapel. By an additional effort, said they, we can raise the sum ourselves, and we waive our claims for the 100*l.*; "yes, massa, we able—we will."

It would be long and tedious to specify every case. I pass to Berbice. In the principal town there, I found a great and glorious Missionary work in progress. Few men are more abundant in labours—persevering and systematic labours—than our Missionary in New Amsterdam. There, also, the people are raising an excellent chapel. Within two years, they contributed specifically for it, 2,500*l.* It will cost double that sum, and they will raise it all. The people determined on building, not a slight flimsy structure, just to last their own lifetime, but for their children too—such a one as a poor pious sufferer, Fitzgerald, (of whom you heard a year or two ago, as remarking, when he paid his money, "God's work must be done, and I may be dead,") described to me: "We want build chapel, massa, large, strong, make him last for ever and ever—amen." It displays also the liberality of the people, that at another station, Rodboro', in Ber-

chapel has been reared at an expense of £100, including school and dwelling.

Others are also in progress, and are completed, of which I could find no more to say, but time would fail me.

British Guiana and its vast alluvial plains, I crossed to Jamaica—the island, magnificent, and salubrious island—Jamaica—with its stupendous mountains, and luxuriant plains of rich produce. If the success attending missionary enterprise be a legitimate proof of the Divine approval of the measure introduced it, and the means that carried it forward, that proof is incontestable there. I do not mean that I try every individual station by itself, but I speak of our Jamaica Mission as a whole. And I do not fear to say that it is a blessing to Jamaica, and will be so still. Possibly, if all the societies which were there before had had a footing in the island, had they exerted their energies, everything might have been done for Jamaica that could have been desired. But Episcopalians who were there, left ample room for Nonconformists; Wesleyans left ample room for Wesleyans; Baptists for Baptists; Presbyterians for Presbyterians; and still there is work to be done, and ample space for all.

any party wishing another to be the way. Few spots exist in the world more favoured with a zealous Christianity than Jamaica; and I am very thankful for it. In the progress of the great cause of emancipation in the West Indies, onward that cause must proceed, and the eyes will turn towards Jamaica. Prosperity will accelerate the freedom of the islands, and that prosperity is identical with the progress of pure and unadorned Christianity. May I add, that I see the religious interests of Jamaica; and, peace, and prosperity—one great aim is, a visit from some of our intelligent, and religious lay gentlemen.

Just let them pass the winter there—a delightful escape from the inconveniences, as I found it. In taking a tour of mere gratification on the Rhine, just let them cross to the pass Mont Diavolo, and feast on the varied scenery of those mountainous regions, and the good they would find incalculable, even though it might be all they wished. But, by advice to the pastors, the expression of sympathy, and mingling with the congregation would, under the circumstances alluded to, do more good than all sermons made on the platform of pulpit, or the pamphlets that issue from the press.

One important thing I must be allowed to add in relation to our Mission churches in the West. I anticipate their being in a position to support themselves ere long, without pressing on the funds of the Parent Society. Many of them have become so already. Some resolved on it while I was there, others are approaching to it, and all are honourably desirous of it. With few exceptions I think they will shortly be self-sustained; so that the resources hitherto expended on them will henceforth be available for other fields. In conclusion, I would say, this Society has ample reason for devout acknowledgment in the manifold blessings which God has bestowed on the labours of its agents in all that portion of the Missionary field which I have been permitted to visit. Had the Society existed for nothing else than to do what it has done in Guiana and Jamaica, it has existed for great and noble objects; it has accomplished a service worth existing for; and it may at this moment turn from the dark and afflictive scenes of Tahiti and Madagascar, and rejoice over the bright and prosperous scenes of the West,—there, thank God, and take courage.

The Rev. W. BUNTING said,—I have the pleasure of moving the following resolution:—

“That this meeting most cordially unites with the Directors of the London Missionary Society in thanksgiving to God for the termination of war between China and Great Britain, and for the greatly enlarged facilities secured by the treaty of peace for the introduction into that vast empire of the multiplied blessings of Christianity. It reviews the various preparatory labours of the Society on behalf of China through a period of nearly forty years with sincere satisfaction, and it hereby records its hearty approval of the measures adopted and contemplated by the Directors for strengthening and extending its Chinese Missions.”

The resolution states that you regard with peculiar interest particular fields of Missionary labour, in which God has especially honoured your Society—I look upon many of them with very pleasing, or, at any rate, with very stirring emotions. Whether we look at their religious state and prospects, their geographical position, their political relations, or at any other secular considerations, I cannot but view them with feelings of the deepest interest. For instance, I turn to Africa, and though the Missionary stations in the south of Africa are but specks in comparison with the vast territorial possessions of Mahomedanism and heathenism beyond, still they are very important, as being next to the interior of the most neglected quarter of the globe. I associate Africa, not only with the prospective reformation of the greatest national wrong which man ever endured from his fellow-man, but also with the most interesting enterprises of civilization and of discov-

very which have been undertaken during the last few years; and there it is remarkable that those two objects are in a fair way of being accomplished in direct subservency to, and in connexion with, your religious missions: not the light of enterprise, not the light of science, but chiefly the Gospel of Christ is penetrating the darkest population of the earth; dark as to themselves, ignorant, dark, and unknown as to us: there civilization, agriculture, and letters, and social order and happiness, are progressively and triumphantly being established.

I cannot but advert, with peculiar alarm, to the spirit and progress of Popery, as exhibited in its aggressions upon Tahiti. Why do I sympathise with the feelings of the fathers of this Society, in relation to the outrage upon that island? Not, I candidly confess, so much for the sake of liberty and peace, as for the sake of truth, and holiness, and salvation. What is to become—I do not say of your devoted Missionaries, nor of their well-earned rewards—but what is to become of evangelization—the great end about which we are of one and the same mind? what is to become of Christianity? what is to become of the safety of souls in that great archipelago, if Popery is to supplant the Gospel?—if, I say, your faithful and effectual preaching of salvation by grace alone, is to be superseded and set aside by the wretched, Christless, soulless, sacerdotalism of Rome? For the constancy and stedfastness of your converts in Tahiti, I have confidence in God; especially when I remember the martyrs of Madagascar. But when I think of the myriads who occupy unrecognised and unreclaimed territory—of the myriads of Polynesia, China, and elsewhere—the myriads of heathen whom the ministry of pure Christianity, through the instrumentality of this and of other Societies, was in a fair way to have reached and reclaimed—when I think of them; when I behold them stolen upon and circumvented by a Christianity falsely so called, just as the word of God was hovering over these heaps of slain humanity, and the Spirit of God coming from the four winds of heaven to breathe upon these slain, that they may live—when, instead of hearing of this delightful work, I hear of a sort of galvanic process, by which a system that makes no use of the truth, and which has no promise of the Spirit—will cheat men into the mockery of a kind of convulsive devotional life, and yet leave them as it has left the papalized masses of Europe, in spiritual death and in real corruption—when I think of all this, my feelings are not those of hope and confidence; I am rather disposed to take alarm, not merely for the liberty of Noncon-

formity, or the liberty of Protestantism, but for the salvation of the souls of men.

I sympathise with this meeting, and congratulate you, Sir George, for your promised interference in behalf of this noble Society. I trust that all evangelical Christendom, uniting on those higher grounds which I have ventured to express, will combine in the adoption of all proper, and especially all spiritual means, for resisting the aggressions of Popery. There is one thing which is necessary in order that we may be successful in resisting the intrusions of Antichrist. I believe we all, with one and the same mind, yearn for Christian union; and while yet we yearn for it, blessed be God! this morning we have it. This platform, like many others which we have had the privilege of treading during this genial month of May,—this platform affords an earnest of that practical catholicity of which, I trust, some may be spared to witness the full and glorious fruition. And on what principle do we agree? On what principle do we unite on these occasions? I always look upon the Missionary platform as a step higher into the light of heaven than even the platform of a Bible meeting; because, in associating to promote one particular scheme of usefulness, we virtually recognise each other's specific teaching and ministration, as containing all that is vital and saving in the Christian system. We unite on this occasion, to show that the principles on which we differ are, in our solemn and deliberate estimation, subordinate, admitting of postponement without compromise; and that, on the contrary, the principles on which we agree are supreme and essential.

The Rev. JAMES PARSONS rose to second the resolution, and after some prefatory remarks, said,—In order that such a resolution as that which I now hold in my hand may be properly and intelligently carried, let it not be forgotten by us, that we are contending, in connexion with this, and kindred institutions, against the greatest evil that has ever yet afflicted and deformed the world. I mean the apostacy from God under the title of heathenism. There was, only some little time ago, a very imperfect apprehension on the part of Christian men respecting the nature and results of heathenism; but religious Missions have effectively dispelled that delusion. They have removed the veil with which heathenism was shrouded; they have exhibited features of sullen and monstrous deformity, and placed before us a series of attributes which can be contemplated only with loathing, disgust, and hatred. And, therefore, however modified and various may be the external forms of heathenism, its essential features are invariable, whether we view it

in the elaborate system of Hindooism in the empire to which the resolution alludes, or whether we view it in the wider or more savage regions of Australasia, and Tartary, and Africa. We find that, after all modifications, the characteristics and results of it are the same. We do not declaim—we only describe—when we say there is not one truth which it does not oppose, or one falsehood which it does not promulgate; that there is not one virtue which it does not banish; that there is not one vice which it does not cherish; that there is not one blessing that it does not destroy, or one curse that it does not inflict. It spreads its withering blight over both worlds; and after having inflicted upon the present the elements of bitterness and pain, its consummations reign beyond the grave, amid the souls it has placed in destitution, darkness, and despair. This is the apostasy which now reigns over at least six hundred millions of beings, immortal as ourselves.

Again, in order that this resolution and others of a kindred nature may properly be passed, we must fix it further in our minds, that in attempting to communicate evangelical Christianity, we are attempting to communicate that which will precisely remove the evils incident to man, and restore him to the enjoyment of happiness. What is the evidence from the West Indies, from South Africa, from Hindostan, and from the South Sea, of which we have heard this morning? What is the evidence from those islands where our Society unfurled its earliest banners—where it endured its earliest toils, and where it has achieved its largest triumphs, and around which such an intense and fearful interest is now gathered, lest their fair and beautiful manifestation should be blighted by the touch and breath of that spoiler, who never moved but to exterminate, and never lighted down but to destroy? In each and all of these have been accomplished results, in which not to rejoice would be an insult not only to religion, but to philanthropy. The Missionary in his humble guise has far outstepped, and *will* far outstep, the philosopher, and the lawgiver, and the statesman, in the strength of his Divine Master. He is the emancipator, the benefactor, the great deliverer and restorer; and blessings follow in his train. Where *he is*, the wilderness and the solitary place are glad, and the desert rejoices and blossoms as the rose; and when he shall have completed his progress and closed his career, then he will have realised the beatific vision of the prophetic poet, and have given back to the disordered earth the splendours of her golden age.

May I, in connexion with the order of

thought upon which almost of necessity I have entered, remind you of the reason which we have for abounding and devoted gratitude on account of the facilities with which we have been favoured for extending among the nations the Gospel of the grace of God? But let us remember that all these facilities must be regarded as opportunities committed to us by the universal Governor, the neglect and abuse of which constitutes a guilt beyond measure flagrant, a guilt which will expose the nation and the church to overwhelming judgments. Let us know the day of our visitation, and let us acquit ourselves as good stewards of the manifold grace of God. Then we shall exhibit a practical patriotism—and I speak it most respectfully in the presence of one who has consecrated high senatorial eminence by the spirit of vital godliness and piety—we shall exhibit a practical patriotism far greater than can be manifested in the senate or the field. We shall stay the sun of our national glory at its meridian; we shall create around it new elements of prosperity and of honour; and, moreover, beyond local and temporary benefits, we shall have acted as the almoners of Heaven. Heaven has opened the blessings of mercy to mankind; let the infidel deny, and let the indolent postpone, the time to favour Zion is *now*—the time to build the house of the Lord is *now*.

I think of the duties which are incumbent upon the whole body of the faithful, and which the whole body of the faithful are now awakening to fulfil. I remind you of them as follows. The study of the claims of Christian Missions is your duty; to indulge, to cherish, and to display all the emotion which rightly arises from your connexion with the claims of Missions, is your duty. To contribute largely and cheerfully of our pecuniary property is a duty. The necessity of pecuniary contribution is obvious; there is now a demand yet more urgent still, to take our stand as generous supporters of the cause. The East Indies pleads for it; the islands of the South Sea plead for it; India pleads for it; China, especially, with her 360 millions, pleads for it; and we must learn to contribute not merely out of our abundance, but out of our poverty; not only out of our luxuries, but out of our conveniences and comforts, rejoicing if we can make sacrifices for Christ and for souls. Again, to exhibit fraternal kindness and goodwill towards the exertions of other Christians, is our duty, as well as to pray earnestly for the enlarged bestowment of Divine influence. Let the spirit of prayer be carried into every domestic circle, and into the deep and holy recesses of the closet, and, retiring, let us determine that we will

give God no rest, till he make his Jerusalem a praise and a joy in the earth, and at length we become armed with his omnipotence. Then He will bid the seventh angel sound his trumpet to tell that the mystery of God is finished, and we shall hear the Eternal speaking from his shrine, and saying, "As I live, the whole earth shall be filled with my glory."

The consummation to which I have adverted is one which I conceive we are not, by scriptural principles, permitted to doubt. There is, indeed, much that is adverse; there are many foes that bar the entrance to wide and effectual doors; on various occasions we have to lament falsehood and treachery among those who should have cheered us on; and from other causes there may be some labouring under the depression of fear, while not a few have announced their conviction that the interests of the church of Christ are now in jeopardy and in peril. What! the church of Christ in jeopardy and peril! No. False systems which have usurped the name may be in danger; but the true church—never! The preservation of the church is pledged for the purpose of its universal empire; all its movements are intended for the salvation of the world. If there be occasionally retrograde steps taken, they must be regarded—to use the elegant language of a friend who still remains a glorious memorial of the generation of the ministry that has well nigh passed away—"they are but like the stepping back of a giant, that he may strike the weightier blow." Every movement, apparently insignificant in our Missions, is to be regarded thus, as the fore-shadow of the future, precisely as the root is the promise of the tree—as the bud is the promise of the flower—as the first tender streaks of the dawn are the promise of the meridian day. The word hath gone forth, and it is the promise of the Father to the Son, that he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Here, then, is our great end—an end to promote which we have convened ourselves, under the Divine permission, this day, and this meeting cannot but resolve to advance it. There is not a thought that enters and illuminates the understanding of a Christian man or woman but will advance it. There is not an emotion which throbs, or kindles in any bosom, but will advance it. There is not a resolve of more determined dedication for the future but will advance it. There is not a gift that shall be dropped into the treasury of mercy, however small and insignificant, but will advance it. And so we have not assembled in vain!

Lord Jesus, we offer ourselves to thee. Thou hast made us already thine agents, in propelling the progress of the chariot in which thou art going forth, conquering and to conquer. This is our recompense and our joy. I have great pleasure in seconding the resolution.

The resolution having been put and agreed to,

The CHAIRMAN said,—Other duties will now compel me to withdraw. I cannot, however, leave without expressing my gratitude for having been permitted to take the chair, and to associate, for a brief time, with these honoured men, many of whom have devoted their lives and best energies to the prosecution of this,—the highest object to which the energies and the talents of the Christian can be devoted.

W. A. HANKEY, Esq., then took the chair.

The Rev. JOSEPH ANGUS (Secretary of the Baptist Missionary Society) rose to move—

"That this meeting hereby records its solemn protest against the violent and unjust proceedings on the part of France, by which the Queen of Tahiti and the native government have been deprived of independence. It reprobates, as it deploras, the forcible establishment of Popery among an unwilling but defenceless people; and it presents to the Missionaries and churches in the island the assurance of its deep sympathy and fervent prayer under this severe trial of their faith and constancy."

I have much pleasure in taking part in the proceedings of this meeting. Though not prepared, perhaps, to subscribe to all that was said by a preceding speaker, (the Rev. W. M. Bunting,) I heartily agree with him in attachment to this Society. Though not quite agreeing with my friend, the Secretary, in all his views of Jamaica, and thinking that some of the "negative qualities" of the churches there are better than some of our "positive" ones, I yet join in his prayer for their prosperity, and cannot yield even to him in wishes for your success. Nor can I claim credit for this avowal. In the honour of your agents we feel that we share. The learning, the diplomatic talents, the perseverance of a Morrison—the self-sacrificing energy and holy ingenuity of a Williams—the noble, magnificent purpose, and simple-hearted piety of a Moffat—honourable as they are to you, are still more honourable to our common Christianity, for it was Christianity that formed their characters, though you sent them into the field. Their names are ours, as well as yours; and in rejoicing over them, we manifest no heroism, no noble, romantic disinterestedness of charity. We rejoice with you, too, in your success: while heartily thankful if there be conversions in connexion with our Society, we are thankful none the less that there are conversions in connexion with you. Conver-

sion is the chief thing; where, or by whom, or in connexion with what agency, is as the very dust of the balance. May I be permitted to say, further, that we sympathise with you in your sufferings, under the dangers alluded to in this resolution, which threaten your Missions in the South Seas. As fellow-helpers of the truth, we have no language strong enough to express our regret that your stations should be exposed to the sneaking, deceptive, corrupting influence of the Romish church, strengthened, as it will be, by the aid of the secular arm. We cannot but fear that, while the civil rights of the people will be as little regarded in the government as they have been in the seizure of the island, men will creep in among them unawares, and subvert the faith of some, and by their "cunningly devised fables," adapted as they are to the corrupt tastes of human nature, will draw off many of the undecided to a demoralising superstition.

Yet in all this there is cause for joy. Not only are these aggressive movements uniting us more visibly at home—I say more visibly, for I believe that whenever we try to quarrel, we are at heart ashamed of ourselves, and in spite of all, really love one another—but more than this, these movements are always a proof that the stations at which they aim, are efficient and successful. The principle of that church has long been, not to convert the heathen, but to proselyte the Protestant; to follow in the steps of Christian Missionaries, whose goings are established, not to precede them. I rejoice that your goings are established, and that the people of Tahiti are so far Christianized as to excite the cupidity and jealousy of Rome. In the mean time, and whatever our views of this event, it becomes us to remember these churches in our prayers, to entreat that they may not be moved from their steadfastness—that they may stand as sea-lights amidst the tempest and darkness that threatens them, proving by their constancy that their flame is fed from heaven, and that they are built on the everlasting Rock. If I might go beyond my record, and add one suggestion to these remarks, it would be in reference to the future movements of all our Missionary institutions. We are all essentially one, having impressed upon us in fainter or stronger characters the same image, and being united to the same Head. We are all practically one; preaching the same Gospel, honouring and exalting the same Lord. Every one of us would infinitely prefer that the world should be true Christians of another sect, rather than nominal Christians of our own. We are brethren; and since, as Mission churches multiply, their substance becomes great, and the land is not able to bear them, that

they may dwell together, let us at home so regulate our future fields of labour, that there may be no strife between those who are brethren, since we all serve one Master, make one family, and are going, God only can tell how speedily, to the same home. I have much pleasure in moving the resolution.

The Rev. J. B. CONDIT, from Portland, in the United States, after expressing the pleasure he felt in attending the meeting, said, I desire to direct my remarks, chiefly to the single sentiment of the resolution, and that is the expression of sympathy with our brethren in Tahiti, prefacing it, as Protestants faithful to our principles, with a protest against the offensive aggressive action of the French Government. I may be permitted here to speak somewhat in the name of the American Board. Our history has been to some extent alike, not only in successes but in tribulations. I trust, when I speak of the Sandwich Islands, I mention a spot which has a claim to the sympathy of British Christians. You know that when, a few years ago, our Missionaries went to that part of the world, the way had been previously prepared by the providence of God; the islands were opened to them, as it were, by an invisible agency from above, prompting the spirit within. The work was done in the Sandwich Islands in the most rapid manner. I have sometimes compared it to the quickness with which the barrenness of northern regions is turned into the verdure of spring; where there seems to be scarcely any interval between the frost and the flowers, so suddenly does the desert bud and blossom as the rose. We counted twenty thousand members of the Christian church in those islands. And then, just at the time when it really seemed to us as if Christians at home and Christians there had reason to rise with gratitude to God, and to stronger hope than ever, a dark cloud came over the prospect. The cannon's mouth was pointed there; demands like those made at Tahiti were there made. The demands were to some extent yielded: concession was made. The Roman Catholic priesthood found an entrance, and have now for nearly four years been acting in that region. I suppose the result of such things must be to keep the Christian church where she ought to be, down in the dust. We can bear very little success; and it is often noticed that just when we begin to think that all is open and plain, God puts an obstacle in the way, and makes us feel that our strength is not in man, but in the Lord of hosts. With respect to the intrusion of the Romish heresy and all its machinery into the Sandwich Islands, permit me to inform you, that, in a long letter received just before I left

my native shores, from one of the Missionaries, I learned that the Romish church was a very little too late; that the press in these islands had circulated so many Bibles—one edition of ten thousand exhausted, and another going on—that the Missionaries had reason to believe that Romanism could not achieve its victories there. The success which has attended the Roman Catholic priesthood has been in two departments. A number of persons had been dismissed for bad conduct from the Christian churches; chafed in spirit, some of them have fallen into the arms of Romanism. In those sections of the island where Bibles have not reached, and Christian schools have not been planted, they have found some success; but repeated cases are recorded in which persons who had been previously instructed in the Gospel have gone into the Romish chapels, and looked round the walls, and when they have come out have exclaimed, "Why, this is our system of idolatry over again, and we cannot have it." There is one fact from which hope may be derived. One of the chiefs of the Sandwich Islands, in connexion with the Rev. Mr. Richards, has been lately upon the American shores, and has addressed a letter to the American government, asking a recognition of the independence of the Sandwich government, &c., that the people of these islands may be in some degree protected henceforth from any such invasion as that which has been recently made upon Tahiti. To that application a favourable answer was given, and I heard that they were going to France on a similar mission; but how they are likely to succeed there I cannot tell.

The Rev. A. TIDMAN: France has consented to it.

The Rev. R. B. CONDIT. I was not aware of that fact. It is the remark of Milner, that "to believe, to suffer, and to love, was the primitive taste." The Missionary, in the exercise of faith, leaves his native land, goes to the destitute, and plants among them the standard of the cross. Nothing else will sustain him in his work. There is faith, but there is hope too; in the horizon, in the distance, it shines bright, and beckons us onward. I cannot give up hope. Whatever may cause other minds to yield to alarm, hope is still left, and let us cling to it. But a greater than these is love. I do feel that we have not yet known the full power of love, though I admit that love has presided at all your meetings which I have attended. It is love that can touch misery and handle wretchedness. Love will go out and embrace the object about which faith and hope are exercised. Faith and hope have no tears, but love can weep. *Love is the very heart, the vital element of*

your enterprise, and let it be infused more and more into all your operations. The resolution proposes that you should give the testimony of your sympathy with your brethren in their afflictions. How shall we testify it? Oh, my dear friends, it is very easy to shed tears here, but let us remember that our brethren want something more than tears. I remember that when that venerable man, who is now almost become a patriarch in our history, the Rev. Daniel Temple, after returning home some years ago to bring his children back and to leave them in America, was about to bid them farewell, one of them, a little son nine years old, said to him, "Father, why do you go away and leave us here?" "My son," said he, "my duty calls me to go." "Father," said the child, "can't you bring your duty here?" Oh, my friends, I hope you have settled this matter conscientiously; and if you can bring your duty here, I pray you to take care that you do it at home. It was your own Fuller who said, that after some have gone into the mine, we must remember that it is our duty to hold fast the rope. Let us take care that we do really feel for our brethren; let us make such a manifestation of feeling as shall reach the spirits of our brethren, and convince them that we do really sympathise with them in all their trials.

The resolution was then carried unanimously.

The Rev. J. SHERMAN briefly moved—

"That Thomas Wilson, Esq., be the treasurer; that the Rev. Arthur Tidman and the Rev. Joseph John Freeman be the foreign secretaries; and the Rev. John Atundel be the home secretary, for the ensuing year. That the Directors, who are eligible, be re-appointed; and that the gentlemen whose names will be read be chosen to fill up the places of those who retire; and that the Directors have power to fill up vacancies. Also, that the most respectful and cordial acknowledgments of this meeting be presented to the Right Hon. Sir George Grey, Bart. M.P., for his obliging services in presiding on this occasion, and conducting the business of the day."

The Rev. A. F. LACROIX, in seconding the resolution, and taking leave of the meeting, prior to his departure for India, spoke to the following effect:—I cannot allow this opportunity to pass without expressing my heartfelt gratitude for the kindness with which you have received me. Nothing can be more gratifying to my feelings than that my feeble endeavours have, I hope, in some measure, tended to increase the interest which is felt in this country for India. If this has been effected, the fondest wish of my heart has been realized. My heart was full of India—full of its claims; and you know that from the abundance of the heart the mouth speaketh. Therefore, whenever an opportunity was afforded I spoke about it, not only in this country, and in Scotland, but in my own

native land, in Switzerland, France, Belgium, Germany, Holland. Wherever I went, India held the uppermost place in my thoughts. While, however, I have constantly held forth India as a most promising sphere of missionary operations, I cannot conceal the fact, that there does exist in that country numerous and very formidable obstacles, that will require the persevering efforts of British Christians to overcome. Your Thames Tunnel was not completed in a few days, as a road over a meadow of the same length would have been. Why? Because of the numerous obstacles that were to be surmounted; they were so great that many thought the undertaking absolutely chimerical; still, by arduous and persevering efforts, they were all surmounted, and now that work, in its finished state, attracts the admiration of all, and forms a splendid memorial of British enterprise and perseverance. Let British Christians but manifest the same unflinching exertion in reference to India, and I doubt not that in his own good time the Lord will cause the stupendous work of the conversion of the myriads of its inhabitants to be accomplished.

I will not trespass further on your time, but sit down commending myself and my dear brethren of the Indian mission to your most earnest and fervent prayers and re-

membrances. I cannot tell you how consoling it is to your Missionaries in heathen lands, amidst all the trials to which they are exposed, to enjoy your sympathies, and to be remembered by you at a throne of grace. We also shall pray for you and sympathise with you. You may stand in need of our prayers. Times are becoming critical in Europe. From what I have observed during my late travels through this country, and in various parts of the continent, I feel that a mighty struggle between light and darkness is at hand. Oh! may you all, when it arrives, acquit yourselves of your duty manfully and faithfully, as it behoves Christians to do. And what shall I say more? I will only add, let us then all pray for each other; you, for us in heathen lands, and we for you in Europe; and let us all in the strength of God believe, that, wherever we may be placed, and whatever be the spheres which the Lord has appointed to us, we will be faithful to him to the end. We will fight the good fight, keep the faith in the firm hope that his kingdom will soon be established, and that when the conflict is past, truth, holiness, and happiness will fill that world which too long has been the seat of error, sin, and woe.

The resolution was then put, and carried, and the meeting adjourned.

ADJOURNED MEETING.

THE adjourned meeting was held at six o'clock, at Finsbury Chapel, and the attendance was again very numerous. F. SMITH, Esq., took the chair. The services having been commenced by singing the sixty-fourth Hymn (Missionary Collection,) the Rev. J. ROWLAND, of Henley, supplicated the Divine blessing.

The CHAIRMAN then rose and said:—In advertg to any peculiar encouragements during the past year, in reference to this Society, I shall do so more with the desire of eliciting the opinions of our beloved and esteemed missionary friends present, than with a view of expressing my own. The two well-known facts which have awakened so much interest in the Christian world, (for the interest is not confined to this Society, but extends to all who love our Lord and Saviour,) have reference to China and Tahiti. These occurrences are very different in their nature, and bear a different aspect; the one being an occasion of much joy and gratitude, the other of deep regret. With respect to China, it behoves us to see the over-ruling hand of Providence, which guides and directs the affairs of nations as well as of men, in working out means for the furtherance of the Gospel of Christ. It now rests upon the Christian church to avail themselves of the opening which has thus been presented to them. With regard

to Tahiti, the labours of the Society, carried on during forty years, appear to have been blighted; and the events which have taken place are distressing to the Christian mind, and appear to be destructive to Christian hopes. But they should guide us to look up to God in this case as well as in others, entreating him to lead us to the adoption of those means by which his own glory shall be extended, and the power of his Gospel more decidedly felt.

The Rev. J. J. FREEMAN read a brief abstract of the Report, of which a few of the leading features have already been given.

The Rev. S. THORPE, of Cambridge, then rose to move—

“That the Report, of which an abstract has been read, be approved, printed, and circulated. That this meeting, in receiving the cheering intelligence contained in the Report from the various scenes of the Society's labours, and in the efficiency of its diversified means of operation, feels constrained to present its humble tribute of gratitude to Almighty God, to whose love and power all real success in Christian Missions ought exclusively to be ascribed; and while this meeting would regard every instance

of success both as an encouragement and a claim for extended effort, it would also cherish increasingly a deep and prayerful sense of dependence on the energy and grace of the Holy Spirit as equally essential to the acceptance and efficiency of Missionary labours."

With regard to the sentiments expressed in the resolution, we confidently believe that the statements of the Report furnish alike an encouragement to, and a claim upon, Christians for increased exertions. May I remind you of the importance of missions, and our encouragement to promote them by the progress of society within the last three centuries. During that period the process of preparation has been going on introductory to the wide diffusion of the word of Christ throughout the world. As certain as the downfall of the four great nations of antiquity was preparing for the march of the Prince of Peace, so certainly you may trace the hand of God in now making way for the introduction of the Gospel throughout the world; and in the same space of time, the noblest and most distinguished men have arisen to adorn and grace society. Providence has provided, step by step, the means of arousing the intellect of the world, thus preparing the way for the triumphs of the Gospel of our Lord Jesus Christ.

If Great Britain be true to the expectations of the world concerning her—true to the designs of the providence of God in her elevation, I venture to say that she will write her history in the annals of the world in characters of light; but if she were now to withdraw from the enterprise—like Judea, she would be blotted from the map of the nations, because she knew not the day of her visitation. We call upon you, therefore, to yield yourselves to all that God demands, and all that a devout mind would prompt. We do not meet in the spirit of rivalry, but to carry on the work of God. May I urge on your consideration that the London Missionary Society has a peculiar claim—it arises not only from the events recorded in the Report—not only from the success with which God has been pleased to crown it, but also from the recollections of what the Society has originated. It has given birth to other objects—it has encouraged a kindling and a kindred spirit: every Missionary Society under heaven has been better for its example and its great success.

The Rev. W. STALLYBRASS, Missionary from Siberia, rose to second the resolution. Having offered a few introductory remarks, he said:—It is now twenty-six years since I first left my native land; twenty-four of which have been spent in actual service, in different departments of Missionary labour, among the heathen in that part of the world. Siberia is peopled by two classes

of inhabitants. It is a land of banishment and exile, but none except ourselves have ever been banished from it. The aborigines are of the Mongolian race, and to them our efforts were directed; they are the votaries of Buddhism, and have gods innumerable. I laboured there for sixteen years without seeing any fruit of my ministry; but one day, a little boy had a frame round his neck, in which there was his god—he had learned that portion of Scripture, "The gods of the heathen are no gods"—and he applied this to his own. When surrounded by his school-fellows he said to them, "I do not believe this is a god, I shall throw it in the fire, and if it will burn it is not God." His companions trembled; they expected the god would jump out of the fire and devour them; nevertheless, curiosity led them to witness the carrying into effect of his determination; he threw in the god, and it was burnt. This is a delightful proof of the effect of simple instruction from the word of God.

The resolution was put and carried, and

The Rev. J. ALEXANDER, of Norwich, rose to move—

"That this meeting congratulates the Directors of the Society on the very gratifying Report presented by the Rev. J. J. Freeman, of the state and prospects of the Society's Missions in British Guiana and the Island of Jamaica, from which the strongest hope may be entertained that the Mission churches in those colonies will, for the greater part, be shortly self-supported, and that in their future zeal and liberality valuable assistance to the cause of Missions may also be anticipated."

The resolution refers to the Report delivered this morning, and that Report, I am happy to say, is entirely satisfactory and gratifying. We know that our brother Freeman has been long and efficiently connected with our cause. He laboured in Madagascar; then he came to be connected with the Society at home; he has visited the West India Missions, and has returned in the fulness of the blessing of the Gospel of peace. It appears from the Report which has been read this evening, and from that verbally given by Mr. Freeman this morning, that much has been done in the cause of Missions—much of labour—much of pecuniary expenditure—much of success—but we are not yet perfect. We believe that men living without Christ are living without hope, and are perishing for lack of knowledge. Believing that, there ought to be a corresponding practice, and every one ought to put forth increased energy and determination to pluck men as brands from the burning. If we really believe the truths of the everlasting Gospel, we should pay more attention than has ever yet been done to our Redeemer's authority, and to the command, "Go ye into all the world, and preach the Gospel to every creature."

ev. J. J. FREEMAN then rose and a few of the leading facts connected with his visit to the West Indies, as delivered in the hall in the morning.

Rev. S. HAYWOOD, from Berbice, declining the resolution, said :—I have been in a land, where I have had many opportunities to encounter ; but there is no such thing as we ought not to be willing to do what we can but carry a cup of cold water to the meanest disciple of the blessed Saviour. The first sermon that I preached in this station was on the blessed and precious day of negro freedom. You may imagine what my emotions were on that day. I stood in the midst of 6,000 people, and I felt that the fields were opening unto the harvest. At that time not one of the people could read, not one married, not one was baptized, and I saw nothing of the Gospel except what they had heard from the people on the coast of New Amsterdam or Demerara.

While he was preaching the most important thing such was their inattention, that it was round to each other with wooden buckets filled with water, that they might not be thirsty. But, after a short time, one began to listen, and to look for mercy. A man came to me and said, "I cannot get away from the story you have told. I tried to walk, and to run by me; I ran, but he kept close; I lay down, but he put my hand on my eyes, 'go,' but my eyes still open, and the story still runs. When the story comes so fast, now, boy, (a term they use when speaking of any thing,) to-morrow there is a revel and my cutlass, I will go into the field, and I will pass you then. I go into the fields, and begin to work, and I find myself go into the ground as fast as the seed."

I inquired what was the end of the story, and he replied, "I feel that I have the blessed Redeemer; that I am married, instead of living as I now do. I must be baptized, and give my heart to Christ." Multitudes thus came. God made himself known among the people, and it appeared as if a nation were being born in a day. When laws were made at the time of freedom, every Dissenter was allowed to marry those who were not of his own congregation, and I came to me to have this rite performed.

Some of the congregation then said, "We must have a chapel." I inquired where they would get the money; they replied, "Never mind that; we will put up bit by bit, till we get it." A building was ultimately erected, and in 1800. We formed a church consisting of fourteen persons, that continued to increase, and for the last three or four years

we have had from 300 to 350 people in Christian fellowship. I cannot tell you their gratitude to the Christian people in England for the kindness shown them. During the last year we have refunded to the London Missionary Society every farthing that we have received. We held meetings in Berbice; but we reverse the plan adopted by you; we make a collection before the speeches are delivered, and I have known 200*l.* deposited at one meeting.

The resolution was then put and agreed to.

The Rev. W. BURNES then rose to move—

"That this meeting cherishes powerful and most affectionate sympathy with the Christian church of Madagascar under the prolonged and aggravated sufferings of its persecuted members; while it feels devoutly thankful that the Saviour, for whom they are counted worthy to suffer, has sustained them amidst fiery trials, and kept them faithful even unto death."

We surely ought to cherish feelings of interest in our persecuted and afflicted brethren in Madagascar. We have heard that they have exhibited the faith and patience of the martyrs of primitive times; and we may rest confident that in Madagascar, as in other lands, the blood of the martyrs will prove the seed of the church. As I am about to leave England in a few days, I have simply to bid farewell to the Christian friends present. I have received, since I have been in this country, much kindness, much Christian sympathy and hospitality from many now present, from many who are absent, and especially from the Directors and officers of this Society, and I wish thus publicly to testify my thanks for it. I came to this country for the restoration of my health, and to print the word of God, and other works, for the benefit of India. These ends having been accomplished, I shall return in a few days to the interesting scenes of my former labours. I do not consider it as a hardship to proceed to India, but, on the contrary, I look forward to it with delight; and I shall rejoice, the day that I reach her shores, to preach that Gospel which can alone cheer and animate us in time, and point us to a blessed eternity beyond the grave.

The Rev. J. ARUNDEL briefly seconded the resolution, which was then put and agreed to.

The Rev. G. CHRISTIE moved, and the Rev. G. GOSWELL seconded—

"That the most respectful and cordial thanks of this meeting be presented to Frederick Smith, Esq., for his kindness in presiding on this occasion, and conducting the business of the evening."

The resolution having been put, and carried by acclamation, the Chairman briefly replied, and the meeting separated.

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Omitted in last Chronicle :—

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MEETINGS FOR SPECIAL PRAYER.

WE again invite the members of the Society, and the Friends of Christian Missions in general, on Monday the 5th instant, to unite their earnest supplications, with their Protestant brethren on the continent, to the God of all grace :—

"1. To deliver our brethren in the South Sea Islands, and the whole Church, from the attempts of the Papacy.

"2. To pour his Holy Spirit from on high on all the Evangelical Churches, and to unite them by a living faith.

"3. To endow all Christians, and particularly Pastors and Evangelists, with decision and courage to resist Rome, and to advance the glorious reign of Jesus Christ, our Lord and our God.

"4. To speedily consume 'by the Spirit of his mouth' (2 Thess. ii. 8) the deadly errors of the Papacy; to break the yoke which she has imposed upon the necks of so many people; and to lead by his counsel the souls whom she would estrange from Christ, and who ought to be dear unto us, into the glorious liberty of the children of God."

DEATH OF MRS. BIRT, IN SOUTH AFRICA.

THE friends of the Society will participate in the extreme distress and sorrow which the Directors have felt on receiving intelligence, within the last few days, of the death of Mrs. Birt, in Caffreland, in consequence of an accident which occurred while travelling in company with her husband, from the sea-side to the station at Umxelo. The full particulars have not been yet received; but, in all probability, we shall be enabled to communicate them in our next number.

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.

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By ROBERT HALDANE, Esq.

EXTRACTS FROM REVIEWS.

*London Record*, September 23, 1842.

"Mr Haldane's *Exposition of the Epistle to the Romans* has been published in three successive volumes, which have appeared at intervals. The reputation in which it is held, more especially in Scotland and Ireland, is evidenced not merely by the consenting voice of the different elaborate reviews, especially of the Church of Scotland's periodicals, but also by the numerous editions through which the work has passed. It is now for the first time printed as an entire work, although it seems the present is the fifth edition of the first volume.

"The general tenour of the author's doctrines is the same as that expressed in the standards of the Church of Scotland, and these, as it is well known, are in harmony with the homilies and articles of the Church of England, as well as of the other protestant churches. While, then, the views expressed are substantially those of Rutherford, Boston, and other eminent Scottish divines, they are also identical with those of Archbishops Cranmer, Usher, and Leighton, in our own church, who are repeatedly quoted in this work, as well as Owen, Howe, Charnock, and Manton, among the Puritans, and Calvin, Witsius, and the elder Turretine among the foreign reformed churches.

"But while the author of this *Exposition* is thus found treading in the beaten track of the flock of Christ in all countries in all ages; while he sets out by declaring in his preface, in regard to the *Epistle to the Romans*, that 'No considerable difference of interpretation has ever been given of its contents by those who have renounced their own wisdom,' we believe it will be admitted by all who read these volumes, that few writers are less disposed to 'call any man Master,' or to receive an interpretation as certain merely because it has passed current in the world. If we were asked what were the author's chief characteristics as an expositor, we should say they were to be seen, first, in his profound submission to the words of inspiration in their plain and obvious meaning, wherever it seems to be ascertained; and next, in a settled determination, to flinch from no difficulty, to blink no passage, however obscure, but to elicit, and, as far as possible, unfold the actual meaning of every verse and every clause in every verse as it occurs. We should say further, that, to borrow the language of *The Presbyterian Review*, 'The value of this *Exposition* consists in the author's clear perception of the scope and purport of the apostle's argument; his fearless exhibition of the whole truth without mitigation and without disguise; his strong practical common sense, in applying it to the circumstances of society and the state of the church; the simple but strong language in which he seeks to convey the truth to the minds of his readers; and a certain unction which pervades the whole, arising from his own heartfelt interest and delight in the subject.'

"In some respects it is an exposition *sui generis*; for while its first object is to ascertain the true meaning of the apostle, investigating every clause, and analyzing every expression, the author does not limit himself to this duty: but, on the contrary, discusses every doctrine as it presents itself with a masculine vigour of thought, and comprehensive power of developing great scriptural principles, with a fulness of scriptural illustration, and a depth of spiritual experience, which render it an interesting and valuable repository of sound divinity. We may notice as instances of this remark, Mr Haldane's valuable disquisitions on the experimental doctrines of adoption, assurance,



on the inward conflict between the flesh and the spirit, and the distinctive features of christian obedience.

"With reference to the grand doctrine of justification by faith, the article of a standing or falling church, which Luther so gloriously elaborated and set forth in his noble work on the Galatians, the views and illustrations presented by Mr Haldane, are peculiarly striking and valuable. It is in exhibiting and demonstrating the *righteousness of God*, as wrought out by Christ, and communicated by faith to all believers, that he has exerted all his strength. And it was, we believe, with particular reference to the manner in which this great doctrine is established and set forth in the present work, that the late venerable and excellent Mr Biddulph of Bristol, was wont to express his satisfaction with it, and even to 'bless God for so seasonable a publication.' We are, therefore, happy to observe, in regard to 'the righteousness of God,' that the author's *Exposition* has been printed and widely circulated in several editions as a separate tract. If this subject be rightly understood, it pours such a flood of light upon the whole scheme of salvation by faith, that we can, in some measure, understand how Luther felt, when he said, that he seemed to have reached the gates of paradise, on discovering that the law, being now fulfilled, 'magnified and made honourable' by Christ, was no longer a covenant of works, but a rule of life.

"The exposition of the seventh chapter of the Romans is as full and rich an exhibition of christian experience, as the former part of the work is of christian doctrine. In the eighth chapter the author rises with the grandeur of his subject, and in the ninth chapter, while he makes no attempt to dive into mysteries above the reach of human reason, and never departs from the literal interpretation of the text, he also strongly asserts the consistency of the sovereignty of God in election, with a free and unfettered invitation to believe the gospel. In following out this dark and difficult topic, the author seems chiefly anxious to impress the great and important truth, that in all things, whether great or small, whether prosperous or adverse, we are bound to lie low in the dust before God, and to see and acknowledge with adoring humility the ever-working hand of the Invisible, 'of whom, and to whom, and through whom, are all things, to whom be glory for ever. Amen.' It may be deemed an objection, that Mr Haldane expresses himself with too much confidence on some controverted points of doctrine; but his own account of the matter is the best apology that can be offered for any approach to dogmatism. He states, that as he has never expressed *confidence* where he entertained *doubt*, so he deemed it improper to perplex the reader or do injustice to his own views of truth, by expressing *doubt*, where he himself had attained *confidence*.

"The present edition of the work is, as we have remarked, the first that has appeared in a complete and collective form. It is also much enlarged, and particularly on some of the most difficult subjects connected with original sin, &c., the author has endeavoured more fully to evolve his views; and in this and other particulars, seems to have availed himself of the recommendation to expand his argument, contained in a very able article from the pen of a Scottish clergyman, which appeared in the *Presbyterian Review*. The article in question is one of the most scholarlike, and at the same time edifying and masterly theological essays we have ever read. The reviewer seems not only to have studied and deeply studied, all the commentators on the Epistle to the Romans, but to have done so without injuring his perceptions of the beauties as well as the solid treasures which lie hid in that portion of the word of God. His opinion of Mr Haldane's work is contained in the following sentences, with which we conclude our notice of this valuable *Exposition of the Romans* :—

"Although we love philology in its own place, we can imagine nothing more refreshing than, after being engaged for a time on the dry discussions of Tholuck, or the still more sterile pages of Moses Stuart, to turn to the rich and fertile veins of thought which are opened up in the volumes of Calvin and Haldane. . . . Of the learning which appears in Stuart and Tholuck, it embodies the results, while it wants the ostentation. In ingenuity it is equal to Turretine: in theological accuracy, superior. Equally sound with Brown of Wamphray, it has none of its wearisomeness. It is at least as judicious as Scott, and more terse, pointed and discursive. The only commentary on Romans that we have read which it does not excel is that of Calvin. Had Melancthon been less scholastic, and on some points more decided, his comment, with his noble prolegomena, might have held as high a place as any. But, as the case is, Calvin and Haldane stand alone—the possessors, as

expositors of this Epistle, of nearly equal honours. The two, taken together, will come near our conception of a perfect commentary; and the reader who wishes completely to master the doctrine of justification, as developed by Paul, we strongly recommend to study them both."

"The chief characteristic of Mr Haldane, as an expositor, is his settled determination to elicit and unfold the actual meaning of every passage as it occurs,—his clear perception of the scope and purport of the apostle's argument,—his fearless exhibition of the whole truth, without mitigation and without disguise,—his strong, practical common sense, in applying it to the circumstances of society and the state of the church,—the simple but strong language in which he seeks to convey the truth to the minds of his readers,—and a certain unction which arises from his own heartfelt interest and delight in the subject."—*Presbyterian Review*.

"We shall only say, that for soundness of doctrine, clear and forcible expression, strong masculine sense, as well as faithful exhibition of what we believe to be the meaning of the inspired text, these volumes cannot be too highly commended. As a whole, the Commentary is one which is eminently calculated to promote correct and scriptural views of this most important part of the Word of God; and we should be glad to see it in the libraries not only of our students and ministers, but also of more general readers."—*Scottish Guardian*.

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BEING A VIEW OF THE TESTIMONY OF THE LAW AND THE PROPHETS  
TO THE MESSIAH, WITH THE SUBSEQUENT TESTIMONIES.

By ROBERT HALDANE, Esq.

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# DIALOGUE

ON THE

## CORN LAWS,

BETWEEN A

GENTLEMAN AND A FARMER.

The following conversation, nearly verbatim, took place on board a Steam Boat, between a Gentleman and a Farmer:

*Gentleman* : Good morning, Sir, I see you have the *Murk Lane Express* in your hand; how do they quote the price of corn to-day?

*Farmer* : Wheat, Sir, I am sorry to say, is lower.

*Gentleman* : Last year I heard several of my agricultural friends complaining of the price being *too high*; how was that?

*Farmer* : Prices then were too high, and the effect was to enhance the value of rents, which is injurious to the farmer.

*Gentleman* : But I thought that your Corn Bill was to remedy these evils.

*Farmer* : It does not prevent the fluctuation of high and low prices, certainly. What we want is a steady remunerating price about 60s. per quarter.

*Gentleman* : And this the Corn Law cannot secure to you?

*Farmer* : No.

*Gentleman* : Then why not petition for its repeal?

*Farmer* : Because we should be worse off then than we are now.

*Gentleman* : How so? You admit that it does not protect you from the evils you wish to avoid; neither does it secure to you the good you desire to obtain.

*Farmer* : We must have *some* protection.

*Gentleman* : Why protection? Why should farmers expect to be secured from risks in their business more than others? Is it that they are less competent to manage them, or that farming is a losing concern? I should

[J. GADSBY, PRINTER, MANCHESTER.]

say that a farmer has already many advantages; certainly more than the manufacturer has.

*Farmer* : How so; I should like to know how you make that out?

*Gentleman* : I will prove it to you; you grow corn, do you not? You sell it all in our *home market*, and have no occasion to export any.

*Farmer* : Certainly.

*Gentleman* : A manufacturer, on the other hand, makes (we will say for example) *cottons*, and as the demand for them in the home market is not equal to the supply, he has to send the surplus abroad.

*Farmer* : Very well.

*Gentleman* : Thus you see, Sir, you have a double advantage over the manufacturer; first, as *seller* of your own corn to him, in which case you *ADD* the *import charges*; and secondly, as *buyer* of his cottons, off which you *DEDUCT* the *export charges*; this leaves you a gainer upon each transaction. Now if an impartial person was asked which of the two parties was most entitled to protection, yourself or the manufacturer, surely he must say the latter.

*Farmer* : Sir, I admit these to be advantages.

*Gentleman* : Then why not be content with them without exacting more? why desire a Corn Law to enable you to obtain a yet higher price for which you have not a shadow of a claim?

*Farmer:* It is the foreigner we want to be protected against.

*Gentleman:* But you have always this advantage over the foreigner, that you sell on the spot, and he has to convey his corn 500 to 1000 miles, and pay all the costs of transit, before he can compete with you in your own market. Now, whatever the amount of these charges may be, whether 10s., 15s., or 20s. per quarter, it is so much protection in your favour, and you add this sum to the price of your corn at the time you sell it, although you have been at neither cost nor trouble in the matter. In other words, you add to every quarter of wheat you sell the amount of the import charges, although you sell it in the home market. This, Sir, I take to be a great advantage which you have over the manufacturer. It is a natural one which your position gives you, you are entitled to it; and no one complains of the gain you make. Do you see it?

*Farmer:* I think I do. It never struck me so before: but we get none too much. But, Sir, I would just ask you, how can the English farmer, who is burdened with high taxes, compete with the foreigner who is scarcely taxed at all?

*Gentleman:* I have already shown you one great advantage you have over the foreigner, and two which you have over the manufacturer, and I am quite sure that many a high-minded land proprietor, if he could be brought to perceive the relative positions in which the agriculturist, the manufacturer, and the foreigner are placed in regard to each other, would be the first to denounce the *protective system* as oppressive and unjust.

*Farmer:* But, Sir, you must be aware that the greatest burden of taxes falls upon the land.

*Gentleman:* Indeed I am not, Sir.

*Farmer:* Why, everything, in fact, comes out of the land, we are more heavily taxed than any other class, and are consequently entitled to greater protection.

*Gentleman:* Will you be kind enough to state in what respect you are taxed so much beyond the rest of the community?

*Farmer:* Sir, I consider *tithes* to be a burden that fall almost exclusively on the land; the *highway rates* do the same, and the *poor rates* press heavier on the farmer than any one else.

*Gentleman:* Well, Sir, these are very fair objections to make. Now let us examine them, and see what amount of benefit on each you are entitled to. Ecclesiastical tithes, properly speaking, is a civil tax levied for an ecclesiastical purpose; it was never

the property of either landowners or farmers.

A landlord cannot claim benefit for what he never bought, or a tenant for what he never hired. The latter, for instance, wishes to engage a farm, say of 200 acres; the full value of the land is £250, but it is subject to the annual payment by the tenant of £50 for tithe. He hires it accordingly, paying £200 as rent to his landlord, and the £50 as tithe to the parson; but he would not give £250, the value of the rent and tithe together, and then pay the tithe afterwards. In paying tithe, therefore, a farmer cannot be said to pay it out of his own capital, or out of his landlord's rent. Neither have the least claim for protection on account of tithe.

*Farmer:* Sir, you have stated the case very clearly, and I certainly see it in a somewhat different point of view to what I did before. A tenant who holds a *titheable farm*, pays no more than a tenant who occupies one that is *tithe free*.

*Gentleman:* Just so.

*Farmer:* Now, Sir, what have you to say on the Highway Rates?

*Gentleman:* The more numerous the roads are, and the better their condition, the greater is the advantage to those persons who own or occupy the surface of country over which they pass. Turnpike tolls form the great exchequer, out of which the main highways of the kingdom are kept up; lines diverge from these, by which the value of land in numerous and extensive districts has been greatly enhanced; and if in the remoter parishes the repair of the *by-ways* fall more especially on the farmer, it is because he is more largely benefited by their use. I live in a parish not more than two miles from a market town, and have to pay toll at a turnpike every time I go to it; my neighbour, a farmer, who holds most of the land around me, and who lives half a mile further back, reaches the same town by a parallel road near his residence, and pays no turnpike at all. We both contribute to the *highway rates*, but I keep but one horse, and he keeps fourteen or fifteen, besides 500 sheep and other cattle, and his carts and waggons are constantly passing to and fro upon our parish roads between the several parts of his farm. Beyond him resides another tenant, who holds four similar occupations with corresponding advantages. I fear that the plea for *protection* on the ground of *highway rates* will turn out to be untenable, particularly when it is recollected that all farmers are exempted by Act of Parliament from the payment of tolls when carrying manure, and engaged in the work of their several occupations; and further.

that towns have their own streets to maintain, over which the carts and horses of the farmers pass without paying any toll.

*Farmer:* Well, Sir, I should now like to hear your observations on the *Poor Law*.

*Gentleman:* You shall have them; only let me here premise one general remark, that whatever I may say, though *pointedly* addressed to you, is not intended *personally*, but against the *protective system*, of which you are the advocate.

*Farmer:* I perfectly understand it so, and beg you will be quite free in expressing yourself. I shall not be offended.

*Gentleman:* Of the *Poor Law*, or rather the *Poor Rates*, (for the latter, I presume, are meant,) I would say that the manufacturing and agricultural interests are, perhaps, upon a par. The poor generally exist in proportion to the amount of population; their number is smaller in thinly peopled rural districts, than in the larger towns. But here again, by living in the country, I have noticed some strange anomalies. I have seen, for instance, twenty able-bodied men in a parish out of employ, and the land in that parish suffering from the want of their labour; the farmers preferring to maintain them in idleness, rather than furnish them with the work that would turn to their own profit. And before the enactment of the *Poor Law*, I have known farmers, friends of my own, intelligent men, and highly respectable, who, when they wanted hands, and labourers have applied to them for work, have refused to engage them, and have hinted at the same time the propriety of their applying to the parish; the poor fellows through necessity have done so; and the same farmers, under the plea of benefiting the parish, have then consented to give 6s. per week for their services, knowing well that they were worth 10s. to them; and the parish had to make up the difference. Thus were the poor pauperized; and thus had the country to pay the wages of the farmers' labourers! And what is the object of the present *Poor Law*? Is it not to compel every able-bodied man, whether he has been thus pauperized or not, to depend upon his own labour for support? And does not the *Corn Law* deprive him of the right to exchange the produce of that labour with those who would give him food in plenty in return for it? How, then, can a poor man succeed under such circumstances? Or how can the principle of the *Poor Law* Bill be carried out? The two laws are incompatible.

*Farmer:* Sir, I acknowledge the charges to be too true; I also admit the inconsistency of such a mode of legislation.

*Gentleman:* Your plea for a *Corn Law* on the ground of *Tithes*, *Highway Rates*, and *Poor Rates*, I think is a failure. Can you advance any other reasons why the agriculturists should be especially protected? Or can you show in what respect they are more heavily taxed than others?

*Farmer:* I do not recollect just now, but I always considered that we had the worst of it.

*Gentleman:* If you cannot, then, prove to me that you pay *more* in proportion than others, will you allow me to prove to you that in truth you pay *less*.

*Farmer:* I like to hear you talk, and yet I don't like to hear you, if you can make that out. I like your *manner*, but I don't like your *doctrine*.

*Gentleman:* The sting of a remark sometimes lies in the truth of it.

*Farmer:* I suppose so. But you were going to show me how the Farmer pays *less* taxes than other people.

*Gentleman:* Very well. How many horses do you keep?

*Farmer:* Twelve, Sir.

*Gentleman:* What tax do you pay a year for each?

*Farmer:* Tax! tax! I don't pay anything for them.

*Gentleman:* Then other people do for theirs; and the relief afforded to the agriculturists by the repeal of the tax on their horses is about £500,000 per annum; *this sum*, therefore, you pay *less*; and here let me remark, that if a given sum is required annually for the exigencies of the State, (say fifty millions,) and one class of the community is excused the payment of their portion, then that portion must fall upon the rest to pay, and such being the case in the present instance, the public are taxed £500,000 a year for the farmer's benefit.

*Farmer:* Well, Sir, you may be right; I certainly do not pay any tax for my horses.

*Gentleman:* The *Window Tax*, again. Are you charged for any window in your farm-house?

*Farmer:* No, Sir.

*Gentleman:* All farm houses under a rental of £200 a year, the tenants deriving a fixed income from no other source, are exempt. Thus, here is £50,000 a year you are relieved from, and which the public has to pay for you. And as a further specimen of the protective favour you enjoy, let me remind you that a deficiency has just been declared in the public revenue, and fresh taxes are required; and how do you suppose they are to be raised? by taxing such of the farmers' windows as pay nothing? No, but by an additional tax of ten per cent. on

those who are already paying twice as much as they ought; and should the people complain of this act of injustice, they would be stigmatized as factious and revolutionary by the very parties to whom the boon of exemption is granted.

*Farmer:* Go on, you'll make something out of us in time.

*Gentleman:* I am afraid but little. I presume you employ as many servants of all kinds as you please, and pay no tax for any of them.

*Farmer:* Certainly.

*Gentleman:* Other persons, if they employ grooms, gardeners, stable boys, or what not, are charged for each; and this has been another saving to you of about £50,000 a year.

*Farmer:* For one, I wish for nothing but what is fair, and certainly think that farmers ought not to require that others should be taxed for their benefit.

*Gentleman:* I think with you, but, unhappily for the country, the reverse is the case. Let me here ask you, do you pay any direct tax at all?

*Farmer:* No, I do not.

*Gentleman:* I thought so. Well, there is another singular boon you have lately received, which (since concessions are so common) may not have struck you.

*Farmer:* Gently, Sir, if you please.

*Gentleman:* I allude to your exemption from the payment of all duty on the *insurance of farming stock*. Now, if I insure my stock in trade, I must pay a tax to Government in proportion to the amount I insure; this effects a saving to the agricultural interest of more than £80,000 a year. I could mention other taxes expressly repealed for the farmer's benefit, and which the public has consequently to pay. I observe, for instance, that farming stock is very frequently sold by auction—does it pay any auction duty to Government?

*Farmer:* No, Sir.

*Gentleman:* But the manufacturer's or tradesman's goods, when sold by auction, bear a duty of five per cent. to the Government. So you see here is another special exemption.

*Farmer:* You have mentioned enough.

*Gentleman:* Well, it can do us no harm to look at these things, and to talk over them pleasantly.

*Farmer:* Certainly; as I said before. I like to hear, only, to tell you the truth, I don't want to be convinced; it goes against my interest.

*Gentleman:* You think so, but depend upon it your interest consists in knowing the truth; it will be the first sure step to-

wards bettering your condition, which needs improvement.

*Farmer:* Ah! there I fully agree with you; it *does* need improvement.

*Gentleman:* It strikes me that the position in which the landed interest stands in reference to itself and the country, requires to be more clearly understood; and this is one object which I have had in view in mentioning these things.

*Farmer:* Sir, I am obliged to you; I quite think that you intend the farmers no harm, although you seem to state truths that I am sure they would not relish. Have you any other objections to make?

*Gentleman:* Yes; I think there is something very partial and very unjust in that law which allows a large landed proprietor to leave his estates to whom he pleases, without paying a single farthing for either *probate or legacy duty*, whilst others, who are not rich enough to hold land, and possess only *personal property*, have to pay both. A poor man who dies worth only twenty guineas, if he *wills* it to a neighbour or friend, who is not a relation, the latter, before he can touch it, must *prove the will*, and pay 10s. besides costs; and then he cannot appropriate the money to his own use till he has paid a further sum, for *legacy duty*, of two pounds to Government! A landed proprietor, on the other hand, may leave an estate in land worth £20,000, or any amount, to whom he pleases, without being charged one farthing. To exhibit the working of this law in favour of land yet more clearly, let us suppose a nobleman who dies possessed of *real estate* to the value of £100,000; he leaves it to whom he pleases, and no cost is incurred. A merchant or manufacturer dies possessed of *personal estate*, of the same value; he pays as under:

|                                 |         |   |   |
|---------------------------------|---------|---|---|
| Amount of probate duty . . .    | £1,500  | 0 | 0 |
| Legacy duty, 10 per cent. . . . | 10,000  | 0 | 0 |
| (Not being left to a relation.) | <hr/>   |   |   |
| Total . . . . .                 | £11,500 | 0 | 0 |

And if the same rate of duty was levied upon real estate as is now levied upon personal, it would amount to from *two and a half to three millions* annually! Is this mode of taxation just?

*Farmer:* Most assuredly not.

*Gentleman:* Well, this is the way in which the people are oppressed; can we wonder then that there should be dissatisfaction?

*Farmer:* The law is very unfair and ought to be altered, but how comes it that we get such unequal laws?

*Gentleman:* Because the *landed aristocracy* have hitherto had the making of the laws, and they have always taken care of

themselves. This is exemplified by reference to the subject of Land Tax, in proportion to the amount of other taxes in this country and the different countries in Europe. In most of the latter the Land Tax yields more than all their other taxes, whereas in Britain the Land Tax produces only *One Million odd*, and the other taxes about *Fifty Millions*. The legislature has ever descended to the minutest matters to exempt the landed interest; even the shepherd's dog is liable to no duty, while the tradesman's yard dog must pay. A fresh example of partial legislation in favour of the farmers may be seen in our new Income Tax. They are to be exempt from the inquisitorial examination of their profits! All occupiers of farms under a rental of £300 per annum to pay nothing! Those above that amount are to be assessed at only half their rentals, and to be charged upon the assessment 30s. per cent., instead of £3! which other persons with incomes of £150 a year and upwards are to pay!

*Farmer:* But there is another very important point which occurs to me just now, and which I should like to have cleared up; I allude to the national debt. Now, how is the interest of this to be paid, if the farmer is not protected?

*Gentleman:* Precisely in the same way as it is now paid by others who have no protection. By protection you mean that a monopoly price should be given you for your corn, to enable you the better to bear your share of the general taxation. Now, what right has the farmer, by virtue of a Corn Law, to lay a surcharge on the consumer to enable him to do this? That is not paying the taxes; that is not bearing his share of the interest of the national debt; it is shifting the burden from his own shoulders upon the shoulders of his neighbour. You may very fairly ask how the interest on the national debt is to be paid, seeing that the people, in addition to the taxes levied by the state, have to pay the taxes levied on them by the LAND. If one of your teams of horses could scarcely draw your waggon, because it was loaded, would you lay on more to make them draw the better?

*Farmer:* It is quite evident that we do not see eye to eye. The very points which I considered our strongest ones, you regard as our weakest. I still think that the Corn Law is not the disadvantage to the country many suppose; because, allowing that it secures to the farmer better prices, these are afterwards laid out again with the manufacturer—he becomes a better customer to the latter in proportion.

*Gentleman:* My dear Sir, excuse me,

this is a part and parcel of the wretched reasoning with which the Corn Law advocates have ever attempted to bewilder the country. If I give you a sum of money for your goods beyond what they are intrinsically worth, to enable you to be a better customer to me in return, what do I get by it? If you merely lay out with me what I have given you in the first instance, why might I not as well have retained the money in my pocket? Unfortunately the mischief does not end here; the effect of the Corn Law is to destroy manufactures and commerce, and thus to deprive the nation of the very means by which all taxes are paid. When will the people be wise or their rulers be just?

*Farmer:* But, Sir, you must surely admit that the agricultural labourer is better off when the price of corn is high than when it is low; his wages are always raised in proportion.

*Gentleman:* I by no means admit this; to be better off his wages ought to be more than raised in proportion. Pray what may be considered the average price of wheat at the present moment?

*Farmer:* 38s. per coomb.

*Gentleman:* And what wages per week do you pay your workmen?

*Farmer:* 10s. per week.

*Gentleman:* What is the lowest average price you have known wheat to sell at?

*Farmer:* I have known it sold as low as 21s. per coomb.

*Gentleman:* And what was the rate of wages then?

*Farmer:* I should say 8s. to 9s. per week.

*Gentleman:* Then, Sir, you have upset your own argument.

*Farmer:* How so?

*Gentleman:* Why, if a labourer earned 8s. a week when wheat was 21s. per coomb, he could procure with his money about six pecks; whereas, the man who earns 10s. a week, wheat being at 38s. per coomb, can procure only about four pecks; in other words, you ought to give your workman, according to the present price of corn, 14s. a week instead of 10s. His condition, therefore, according to your own showing, is deteriorated instead of improved. But this is not all, the sudden fluctuation in the price of corn, to which the agricultural poor are subject, is a serious disadvantage to them. The Corn Law in the rural districts operates as a disturbing force on wages, but not as a regulating one. Between the price of corn and the price of wages, a principle of self interest on the part of the employer interposes and acts inversely upon them, keeping corn up to the maximum price, and wages



down to the *minimum*. And you will please also to recollect that there is still a large class of persons whose wages, though affected by the price of corn, are regulated by the demand and supply of labour in the market; I allude to the manufacturing labourers, the mechanics, artisans, and workmen in other trades; on these a greater injury is often inflicted, for it happens, and not unfrequently, that when the price of their labour is *unusually low*, the price of corn is *unusually high*, and then we have, as a consequence, one of those popular outbreaks, for which the *people* are blamed, and the *government* is in fault.

*Farmer*: Oh, I give up the argument as respects the manufacturing operatives.

*Gentleman*: Let us next turn our eye upon the Polish husbandman, clad in his dress of sheep skins. He grows corn sufficient for his wants, and would be glad to exchange it for the cottons of the Manchester weaver; each is ready to supply the needs of the other to their mutual advantage; but again the cupidity of the Corn Law interferes with its protecting duty, and both are brought to a stand-still. Wide prospects are sometimes seen through small openings. Reverse the picture, and suppose these men left at liberty to exchange the products of their respective industry, an impulse would immediately be given to foreign agriculture, distant markets would be opened to our manufactures, commerce would increase, and all would participate in the general benefit.

*Farmer*: I am afraid not the farmer; his prices would fall, and his trade would be ruined.

*Gentleman*: If so, it only proves the unsound and artificial position in which he stands, and which wants a remedy. The natural result of the change would be this; the demand for foreign corn would enhance its price; the price would augment the value of land abroad; an improved system of culture would be introduced, better implements be required, more labourers wanted, and higher wages paid; these and other concomitant circumstances, so far from tending to lower our home prices of corn, would carry the foreign price up. And when to this we add the new demand for our manufactures, with the consequent stimulus that would be given to British industry, instead of the thousands and tens of thousands now emigrating for want of employ, and the numerous manufacturing establishments formed and forming, in self defence, in nearly all the European states, we should be glad of our population at home at fair wages, and these would form so many additional cus-

tomers to the British farmer, and again INCREASE rather than diminish both the price and consumption of his corn. But leaving the question of price to adjust itself, as it soon naturally would, what have we to do with the profit and loss of the landed interest, or the manufacturing interest, or the commercial interest, or indeed any other interest in its separate character? This officious management on the part of government of men's affairs, in their private instead of their public capacities, has been, and ever will be, a fruitful source of discontent and mischief. The people have a right to enjoy peaceably the fruits of their labour, and if the agriculturists attempt to deprive them of it, they have a just cause to complain.

*Farmer*: But, Sir, you would surely not have this country depend on foreign countries for the supply of corn. What should we do, if this was the case, in times of war or scarcity?

*Gentleman*: In time of war we should probably do as we are now doing with the article of *tea*, continue to buy it as if no war existed; albeit there would yet be this difference, that *tea* is grown only in China, whereas *corn* is grown in almost every country; and we are surely not intending to make a quarrel with all the world at the same time. Indeed it is well known that *during the war with France* we were to a great extent supplied with corn from that country, at a period of great scarcity, owing to the failure of our crops. Besides, as to a war, all good men must deplore it, and no public measure like *free trade* is so calculated to prevent its occurrence. It is no advantage to either individuals or nations to quarrel with their customers; for this reason, it behoves alike the statesman, the Christian, and the philanthropist, to endeavour to do away with the present system of monopoly for one of free trade. As to a *scarcity*, seeing that every country is liable to it, it is surely better not to confine our dependance to *one*, even though that *one* be our own; for, in the event of a scarcity, I think yourself must admit that it would be desirable to have other markets to go to. Depend upon it, the wider the surface from whence we draw our supply of corn the better, and the less is its fluctuation in price; and if that surface be the world instead of England, our risks of failure from the seasons is diminished, and our security increased.

*Farmer*: You seem determined, Sir, not to allow us farmers one argument to defend ourselves.

*Gentleman*: I allow you to advance all the arguments you please, but I think

you ought to have recourse to sounder ones.

*Farmer:* If you could only show us that we should obtain as good a price for our corn, when the law is repealed, as we do now that we are protected, we would directly give it up.

*Gentleman:* Before I do this, you are bound to prove to me that you are entitled to a Corn Law, and that you would be losers by its repeal, neither of which you have yet done. However, whether conviction be produced in your mind or not, it is very evident to those who watch the signs of the times that a strong feeling is growing in the public mind in favour of the repeal of the Corn Laws; and if to this we add the consideration of a remarkable physical fact, that whilst the land of England remains in extent the same, our population is increasing at the rate of 1000 a day! it would seem as if the change could not be far distant. How much wiser, then, would it be to meet the case in a time of tranquillity, than to defer it till a time of commotion; to concede with a grace what *may be* extorted by clamour. With respect to your remark that it would be well to show farmers that they would be no losers by the repeal of the Corn Laws, I may say that I think they would be gainers by it, certainly in the following respects:—

Farming, it must be admitted, is a pursuit rendered sufficiently hazardous by the changes of the seasons, failure of the crops, &c., without being subjected to the sudden fluctuations in price which are produced by the Corn Law. The latter converts the operation of farming into a lottery, with the chances against the tenant; for in taking a farm he hires it not at its *natural value*, so as to benefit by any advantage which the times might subsequently confer upon him, but he hires it at a *Corn Bill* or *monopoly price*, which has the effect of transferring all the advantage to his landlord in the shape of rent; whilst, should prices decline, the loss falls on *himself*. In this dilemma, we have had weekly announcements in the papers of the generosity of Lord A—, or the munificence of Lord B—, in returning 5, 10, or 20 per cent., at the rent audits of their tenantry; in plain English, surrendering their claims to arrears they could never get, and which in most cases they should never have attempted to exact. Liberality is a gem that ought to shine in the lease, and not in the landlord's judgment.

By this act of apparent generosity, the tenant is placed under a perpetual obligation to his landlord, and is thereby deprived of that independence of speech and action

in political affairs which is enjoyed by the humblest mechanic; a position very unfavourable to the tenant, and which the landlord knows too well how to turn to account when fitting occasions offer. Nevertheless, the latter is not solely in fault; some blame attaches to the tenant, who too readily suffers himself to be placed in this state of dependence.

In times of *scarcity*, when the price of corn rises, it generally happens that the greater portion of small farmers have little or no stocks to sell; indeed, the scarcity of the article it is that occasions the advance; thus they are not only shut out from the benefit of increased profit arising from the advanced prices, but in addition to high rents, many other things have a tendency to rise, and this when the farmer is least able to bear it.

On the other hand, in times of *abundance*, whether arising from unusually large harvests, or extensive importation, or probably both causes, the *price declines*, and they are again debarred from profit; and the consumers being supplied, no reduction in price can increase the demand, save only such a ruinous reduction as will induce speculators to buy a perishable article which they do not want, with the view of hoarding it up against they do. Thus the farmer suffers in both cases.

The Corn Laws are a cause of the farmers' uncertainty and perplexity, when he ought to be fairly and securely reckoning on regular gains.

They are a great occasion of the farmers' instability of position, sometimes deluding him with false hopes, and sometimes depressing him below his just level, and extorting from him the unavailing cry to the legislature of agricultural distress.

They are a cause of the farmer's alienation from the industrial portion of the community, connecting his advantages with their sufferings, and his losses with their gains, and thus infusing into society a bitterness of spirit unfavourable to the landed interest.

*Farmer:* Well, but I presume you don't go the length of advocating total repeal all at once?

*Gentleman:* Yes, and for this reason, that as no other settlement can be final, and as it is for the interest of the farmer to have the question set at rest, I would therefore abolish the corn law at once and for ever.

*Farmer:* Why not put on a low fixed duty instead of the sliding scale?

*Gentleman:* Because, for the reasons I have already given you, there is no just ground for imposing any duty whatever upon foreign corn for the protection of the

landed interest of this country. The manufacturers disclaim all desire for protection, and denounce it as a mischievous delusion. Recollect, too, that all the agitation that is now going on is against a fixed duty. The cry every where is, "No bread tax!" and, judging from the manner in which public opinion is every day becoming more and more opposed to any duty upon corn, I am convinced that total repeal is inevitable in the end.

*Farmer:* But you would not be so unreasonable, I should think, as to refuse to give us time; you would agree to a duty of 8s. or 10s. to begin with, going off a shilling every year?

*Gentleman:* In my opinion, that would be the very worst plan of all for the farmers, for then the landlord would put off the adjustment of rent from year to year, and in the end probably throw the whole of the loss, if there was any, upon the tenant; but I will explain the matter in this way. The steward would say, "Well, Farmer So-and-so, we'll see how this new corn law works for a year; in the mean time you must bestir yourself, and next year we'll talk the matter of rent over." The next year the tenant pays the full rent, and the steward says, "You must set to work and improve your cultivation; there are great improvements going on, and my lord (meaning his landlord) is anxious that you should not be behind your neighbours." The third year the full rent is paid, and the steward recommends the Scotch system of two-horse ploughs, under-draining, &c. The fourth year the same rent is paid, and the steward compliments the tenant upon his improved method of farming. The fifth, sixth, and seventh years pass over in the same way; the farmer exerting all his energies to increase his produce and diminish his expenses, in order to meet the rent day. The duty has now dropped to 3s. a quarter. "Well, farmer So-and-so," says the steward, "we seem to have been more frightened than hurt by this corn law; there does not seem to be much to fear from foreign competition after all." In the mean time, however, whilst the old rent is continued, the foreigner has been putting more land under cultivation, to be

ready to take advantage of the low duty, and the importing merchant has been holding back his corn in bond, to pour it upon the market at the same time; and thus the English farmer finds his market swamped, all of a sudden, just as he does now by the sliding scale. On the contrary, if the corn law were immediately abolished, there would be an instant adjustment of rents all over the kingdom, there would be no stock of corn ready abroad to throw upon the market, the farmer would take his farm upon a long lease, most likely at a *corn rent*, before he began his improvements, and then he, and not the landlord, would reap all the benefit of his exertions. I shall only add, that I have thought much upon this matter, and am convinced, that the best thing for the farmers, under all the circumstances of the times, would be, *the total and immediate repeal of the corn laws.*

*Farmer:* There is a good deal of reason in what you say, and, at all events, I am sure you are giving me your sincere opinion. I must confess that I thought we were more burdened than we appear to be, and I was not before aware that we had so many special exemptions as you have acquainted me with. The fact that the land tax is so much heavier upon the land of the other European countries than upon our own land, is, I must admit, a very striking fact; but what goes furthest toward removing my fears for the consequences of the abolition of the Corn Laws, is the advantages we should have, and, as you say, always must have over the foreigner in the circumstance, that while we produce the corn where it is consumed, he must be at the expense of freight, insurance, and shipping charges; and I am almost inclined to think this would secure to us a steady and fair remunerating price.

Here the conversation between the Gentleman and the Farmer was interrupted by the termination of the voyage; to what extent it might otherwise have been carried it is difficult to say. Both parties separated in the most friendly manner, and I have recorded their dialogue in the hope that it may be useful to others, and throw some additional light on the state of the Corn Laws.

NEW  
Ecclesiastical, Philanthropic, and Political Journal.

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THIS monthly journal is dedicated to the friends of FREEDOM, PHILANTHROPY, and RELIGION. Its establishment is a disinterested effort to diffuse the principles of impartial liberty, to promote the objects of Christian philanthropy, and to extend the empire of true religion. It contains an argumentative discussion of the great question of national establishments of religion, and maintains the principle—now happily spreading through all the nations of the world—that man is no more responsible to his fellow man for the articles of his faith and the modes of his worship, than for the height of his stature or the colour of his skin! It records the proceedings of religious and philanthropic societies—advocates peace—scriptural temperance—the inviolability of human life—the extinction, by moral means, of slavery and the slave-trade—and the abolition of all monopolies in commerce and in conscience! It marks the progress of general literature—records the improvements in sciences and arts—and impartially reviews useful books. Unpledged to any political party, it discusses the fundamental principles of political science, and diffuses those sound political views by which Christian citizens may learn their social rights and social responsibilities. It is intended to adapt it still more fully to the exigencies of the times. It will contain a thorough examination of the PUSEYITE SYSTEM; and in order to guard ALL churches against the leaven of a heresy, equally opposed to social rights and to spiritual liberties, it will furnish—not in a sectarian spirit, nor for sectarian purposes—a careful exposition of the constitution, order, and government of apostolic churches. The principle on which the journal is conducted is this—with a spirit of unyielding firmness in the advocacy of great principles there is blended a spirit of Christian courtesy and Christian catholicity. Several eminent writers in England, Scotland, Ireland, Holland, America, &c., contribute to its pages.

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TESTIMONIES IN FAVOUR OF THE CHRISTIAN EXAMINER.

The Editor of this journal is deeply indebted to a large portion of the metropolitan and provincial press of these kingdoms, and also to several periodicals in other lands, for the highly encouraging terms in which they have referred to his labours and success. He has also to acknowledge the receipt of several hundred letters from subscribers and friends, containing expressions of approval and promises of support. From these he selects the following, because of the literary eminence no less than the high personal character of his honoured friends, the writers; who have expressly permitted him to make this public use of their encouraging favours:—

From SIR JOHN BICKERTON WILLIAMS, KNT., LL.D., F.S.A.

"I have subscribed for the CHRISTIAN EXAMINER from its commencement; and, having constantly read it, I can honestly express my conviction, that it is a periodical whose sterling excellences recommend it to general support. I regard it not only as very ably conducted, but Christian in its spirit, and much adapted for usefulness."

"The Hall, Wem."

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"We highly value the CHRISTIAN EXAMINER, because the argumentative and temperate, yet decided advocate of the great principles of freedom and truth; while at the same time it discusses, in the most enlightened spirit, an infinite variety of other questions, bearing upon the welfare of man. The manner in which it is conducted, its cheapness,

its transmission by post, and the happy arrangement of publication in the middle of the month, are strong inducements to support this excellent periodical.

"We are glad to perceive that the disinterested labours of the Editor have secured already so large a measure of acceptance and success; and cannot but confidently anticipate for his EXAMINER a career of still greater prosperity and usefulness, when its substantial merits are better known.

"*Exeter, January 18, 1843.*

"GEORGE PAYNE, LL.D.

"O. T. DOBSON, LL.B."

From REV. S. DAVIDSON, LL.D., *Professor of Biblical Criticism, Lancashire New College.*

"I have been a regular reader of the CHRISTIAN EXAMINER from its commencement; and have been much pleased with the liberality of its spirit, the ability of its articles, the evangelical character of its contents, and the manifestation of high talent which it exhibits. I am happy to see that it continues to advocate the cause of religious truth and human freedom with uniform consistency, and that the exertions of the upright and enlightened Editor are appreciated by the public. May he be fully sustained in his important labour of love by the growing approval of the true friends of Christianity.

"SAMUEL DAVIDSON, LL.D."

From REV. J. PYE SMITH, D.D., LL.D., F.R.S., &c., *Homerton College.*

"I regard it as a duty, and one which I am happy to perform, to bear my testimony to the important object of your periodical publication, the CHRISTIAN EXAMINER; the temperate and equitable spirit in which it is conducted, and, so far as my recollection serves me, the general excellence of the articles which have been contributed to it, entitle it to esteem and support. The first Number, for which I was indebted to you, induced me to order it continuously in the regular way; for I could not consent to accept it in the mode of presentation, as you liberally intended. Your labours of Editorship are entirely gratuitous, and the least that others can do is to avoid burdening the work."

From REV. J. BROWN, D.D., *Professor of Theology, Edinburgh.*

"— It appears to me, both in plan and execution, highly creditable to the conductor, and greatly calculated to promote the great cause of Religious Freedom and primitive Christianity. I am gratified by what you state in reference to the article which I sent you, and will gladly, as my health and numerous avocations may permit, yield you my assistance in the good work which you are so efficiently performing."

From REV. W. LINDSAY ALEXANDER, M.A., *Minister of Argyle-square Chapel, Edinburgh.*

"I have much pleasure in expressing my high sense of the ability with which the CHRISTIAN EXAMINER has been conducted during the time it has been in existence. In the selection of materials; in the sentiments it advocates; in the spirit it displays; and in the talent with which, on the whole, its articles are written, it seems to me to occupy a very high place among its contemporaries. I like especially the united moderation and firmness with which the views of its Editor are stated and advocated.

"*Edinburgh, January 12, 1843.*

"W. LINDSAY ALEXANDER."

From REV. J. HARRIS, D.D., *President of Cheshunt College.*

"Very cordially do I concur in the above.

"*Cheshunt College, January 21, 1843.*

"J. HARRIS, D.D."

From REV. H. HUMPHREY, D.D., *President of Amherst College, America.*

"Accept my best thanks for the Numbers of the EXAMINER I have received, and permit me to express my unqualified approbation of the plan and execution."

From the MINISTERS of the SOUTHERN BRANCH of the CONGREGATIONAL UNION OF IRELAND.

"At a meeting of the Ministers of the Southern Association of the Irish Congregational Union, held in Waterford on the 16th of January, 1843, it was unanimously resolved,—

"That we consider it of great importance to make use of the public press in diffusing our principles in this country; and that as an able, honest, and uncompromising advocate of civil and religious liberty, and a cheap and efficient medium of general religious information, the CHRISTIAN EXAMINER is entitled to our entire confidence and energetic support; and we do hereby heartily recommend it for circulation amongst the members of our body.

"Signed on behalf of the ministers present,

"GEO. NEWENHAM WATSON, Chairman of the Meeting.

"ALEX. KING, Secretary of the Association."

Thus encouraged, the Editor devotes himself with new vigour and energy to this pleasing work; and he respectfully and earnestly requests the kind and effective co-operation of all who love truth, liberty, and independence.

Tyler & Reed, Printers, Bolt-court, London.



# RELIGIOUS TRACT SOCIETY.

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## SPECIAL APPEAL FOR CHINA.

THE recent termination of the war in China is the subject of sincere and universal joy. The man of business looks with satisfaction at the event, as opening new fields for commercial enterprise; and the Christian is grateful that the gospel is likely to gain an entrance into that vast empire, and diffuse its blessings among the teeming millions of its inhabitants.

THE RELIGIOUS TRACT SOCIETY has long been anxious for the spread of religious publications among the Chinese. Its attention was first called to the subject in the year 1814, by the late Rev. Dr. Milne. He wrote as follows:—"In the name of three hundred millions of pagans, a considerable portion of whom can read, and all of whom understand the same language, I intreat that your Christian benevolence may be extended to them. For aid to print the Sacred Scriptures, we look to the British and Foreign Bible Society; for our own expenses, we look to the Missionary Society; and for assistance to print tracts, we look to *you*. We are willing to take the labour; but we cannot pay for paper and printing, without the aid of our friends at home. Such is the political state of the country at present, that we are not permitted to enter it, and publish by the living voice the glad tidings of salvation. Tracts may, however, penetrate silently, even to the chamber of the emperor. They easily put on a Chinese coat, and may walk without fear through the breadth and length of the land."

The providential facilities that exist for the labours of the Christian press have been strongly urged on the Society's attention. The same *written* language is understood by the millions of the people, education has made great advances, and Tracts, inculcating the worship of their dumb idols, have been in use for ages among the Chinese. These Tracts are sent to the temples by individuals who conceive that they have obtained favours from their gods, and are distributed gratis to all who will receive them. The circulation of Tracts, therefore, is no new thing; and the late Rev. Dr. Morrison assured the Committee, that "it had long been his conviction, that Tracts were the most available means of diffusing Christian knowledge in China." An appeal to the Christian public, to aid the Society in this important work, was promptly responded to; so that, in 1816, the first grant of £400 was made for Chinese Tracts, to be printed and circulated under the direction of the Rev. Messrs. Morrison and Milne. In the following year, a further grant of £500 was voted; and from time to time liberal sums have been furnished for this object, amounting, with a few grants for Malay publications, to nearly £6,000. The Society has also stereotyped from the Chinese wood blocks, a Tract, entitled, "A Summary of the Gospel," and duplicates of

the plates have been sent to various stations in the Eastern Archipelago : this mode of stereotyping may become one of the means of greatly extending religious knowledge among the Chinese. The grants of the Society have enabled the missionaries to publish and circulate several millions of Tracts ; which have excited attention among a reading people, and led some, it is hoped, to seek for the blessings of the gospel. Many of these publications have found their way along the coast of China, have reached Formosa and the Pescadores ; they have gone to Manchow Tartary, and Corea, and have been distributed at the great Loo Choo.

The work among the Chinese has not hitherto afforded the encouragement which has been experienced in other scenes of labour. Dr. Milne, in his first appeal, anticipated this circumstance, and therefore remarked, " We shall very probably have to transmit to you, for a long time, only dry statements of what has actually been translated, written, printed, circulated, and taught ; or of which there is a probability of accomplishing. We long to see success ; but are not greatly cast down if we see it not immediately. I hope the patience of the churches will be strengthened. To plough and sow are the labours of this age ; to reap abundantly, that of future times. We labour in hope. The word of the Eternal cannot fail : in due time the nations shall be blessed in Christ. Truth and righteousness have much to contend with in their march through the earth, especially through its *dark places*. Their progress is slow, but certain."

These remarks have been found correct. The Chinese have been gradually induced to apply for Christian tracts ; so that now, the missionaries write, " The avidity for our books is most striking ; and instead of one, or two, or three presses, we want a score to supply the readers. If true, it is a most interesting fact, that Bhuddism spread over China by means of books, and books, too, that had no promise of a Divine blessing to accompany the reading of them." Another friend writes, " I have now applications for twenty thousand Tracts, which I cannot supply for want of funds. It is almost heart-breaking to see the Chinamen coming in crowds, inquiring for Tracts, who cannot be supplied."

After these statements, it is only necessary for the Committee to express their deep anxiety, that the missionaries in the Chinese Archipelago may be enabled to print large editions of numerous valuable Tracts, which have been, or are, in a course of careful revision ; that they may thus be prepared to enter upon the new scenes of labour which appear to be providentially opened to them. The great activity of the Church of Rome renders this the more urgent ; not only are priests proceeding to China in considerable numbers, but Chinese youths are regularly educated in Europe, that they may return to their native land, to spread the errors of Popery.

The present income of the Religious Tract Society is wholly inadequate to meet this important object, not amounting to £6,000 a year, for making known Divine truth in Great Britain and Ireland, the colonies, and heathen and other unlightened lands ; though the whole of such funds are applied to the gratuitous circulation of the Society's publications at home and abroad, without any deduction or charge whatever therefrom. The grants of last year exceeded the contributions by more than £2,500. The Committee, therefore, appeal with confidence to the Christian public to help them, at this peculiarly interesting crisis, in making the Christian press a spiritual blessing to a country which is said to contain nearly one-third of the whole human family.

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Subscriptions and donations will be thankfully received for " THE CHINESE FUND " by the Officers of the Society, 56, Paternoster Row, and 65, St. Paul's Churchyard ; or at Messrs. Barnett, Hoares, and Co., Lombard Street. Any sums for this important object may be remitted through a Banker, to Mr. Jones, at the Depository, or by Post Office Orders.

["I FIND YOUR MAP OF FRANCE, IN YOUR VALUABLE ATLAS, SO MUCH SUPERIOR TO ANY OTHER WITH WHICH I AM ACQUAINTED OF THAT COUNTRY, THAT IT LIES CONSTANTLY OPEN BEFORE ME, AND IS CONSULTED EVERY HALF HOUR IN THE PROGRESS OF MY LABOURS."—*Extract Letter to the Publishers, from Archibald Alison, Esq., Author of the 'History of Europe,' &c.*]

*Early in 1843, in Imperial Folio, half-bound Russia, price Eight Guineas,*

# THE NATIONAL ATLAS

OF  
HISTORICAL, COMMERCIAL, AND POLITICAL  
GEOGRAPHY,

CONSTRUCTED FROM THE MOST RECENT AND AUTHENTIC SOURCES,

BY  
ALEXANDER K. JOHNSTON, F.R.G.S.,  
GEOGRAPHER TO THE QUEEN.

ACCOMPANIED BY  
MAPS AND ILLUSTRATIONS OF THE PHYSICAL GEOGRAPHY  
OF THE GLOBE,

PREPARED EXPRESSLY FOR THIS WORK

BY DR. HEINRICH BERGHAUS,  
PROFESSOR OF GEOGRAPHY IN BERLIN,

AND AN  
ETHNOGRAPHIC MAP OF EUROPE,  
BY DR. GUSTAF KOMBST, F.R.N.S.C., M.H.S.P.S.

In announcing a new Atlas, it may be necessary to state some of the reasons which have induced the Publishers to undertake such a work at the present time.

The obviously progressive character of the Science of Geography would, at any reasonable interval, sufficiently warrant the projection of a new Atlas on an extended scale; but the many important accessions recently made to the science, through the activity and enterprise of travellers, as well as the exertions of governments and learned bodies, demand, at the present juncture, a work adapted in these, and other respects, to the advanced intelligence of the age. Accordingly, the Editor of the NATIONAL ATLAS, availing himself of the vast amount of materials accumulated since the publication of the last work of a similar kind, has been enabled to produce an Atlas, which, he trusts, will prove an important acquisition to all who wish to become acquainted with the present Geographical state of the globe. In all cases where it was practicable, he has derived his information from original authorities, and besides having visited the principal Geographical Establishments on the Continent, he has to acknowledge the assistance of many learned foreigners. The Maps are constructed on the most accurate scientific principles. Every accredited source of information has been carefully examined, and besides many important contributions through private and exclusive channels, the best works on the subject, which have appeared in Europe, Asia, or America, have been, at great expense, collected and compared. The materials thus acquired, the Editor has, by the aid of the most modern improvements in Engraving, attempted to delineate in a form which, he ventures to hope, will be found of essential service to the man of science, the student, the politician, the merchant, and the general reader. Anxious in some degree to realize the high estimation in which the Art of Mapping is held by the aftermentioned authorities, he has, by the introduction of several novel features, which will afterwards be detailed, endeavoured to impart to his work that clearness and intelligence of design, which the importance and interesting nature of the subject require.

In describing the use of Maps as the best method of studying Geography,



the President of the Royal Geographical Society, in his anniversary address for 1840, stated as follows:—

"Words following words in long succession. However ably selected those words may be, can never convey so distinct an idea of the visible forms of the earth as the first glance of a good Map. Of all contrivances hitherto devised for the benefit of Geography, this is the most effective. In the extent and variety of its resources, in rapidity of utterance, in the copiousness and completeness of the information it communicates, in precision, conciseness, perspicuity, in the hold it has upon the memory, in vividness of imagery and power of expression, in convenience of reference, in portability, in the happy combination of so many and such useful qualities, a Map has no rival. Every thing we say or do or think has a reference to place; and wherever place is concerned a Map deserves welcome: there is scarcely one department of knowledge, physical or moral, beyond the sphere of its usefulness; to Geography it is indispensable."

M. A. M. Perrot, in his work, *Sur le dessin des Cartes Géographiques*, makes the following observations:—

"The simple inspection of a good Map will teach, in a few minutes, more Physical Geography than can be acquired by long and painful study. A Map is the picture of a country, the exact interpreter of its nature; it animates the study of Geography, and preserves it from that dryness with which it is so often charged. By the aid of Maps the Navigator traverses in security the immensity of ocean, and steers his course, without hesitation, to the most distant parts of the globe. It is by them that the Statesman must establish the greater part of his labours, and on them the General studies the disposition of his armies. They guide the traveller and the merchant in their respective pursuits; and in short, without the assistance of Maps, it would be impossible to understand the greater part of political events, to follow the march of armies, the routes of voyagers and travellers, or to know how much is ascertained, and what remains to be discovered, in one of the most universally useful and interesting sciences."

The subjoined detail will exhibit the extent to which these luminous views have been acted on in the composition of the NATIONAL ATLAS.

#### FACILITY OF REFERENCE.

An entire country is generally represented on a single map. The size of the plates (24½ in. by 19½) admits, with due allowance for elaborate engraving, of sufficient space for all necessary detail; and thus obviates the difficulty, so generally complained of, in tracing the different portions of a state, when scattered over several sheets. A great saving of expense is also effected, by condensing into *one* map, the matter which, without any sufficient reason, is often spread over *three* or *four*, as in the instance of South America. By a novel and systematic arrangement of colouring, the foreign dependencies of Great Britain, and those of other European States, may at a glance be ascertained in every part of the world,—an improvement which will be found of great utility. Another important feature in connection with reference is, that every country or territory adjacent to the one which gives the title to the map, has inserted under its name, a Number corresponding to its page in the Atlas, and so supersedes the necessity of turning to the Index when the map of a neighbouring country requires to be consulted. In addition to this, a uniformity of orthography is preserved throughout the whole work; and with a view to explain the etymology of words, there are in each map, tables of the affixes and prefixes employed in the geographical terms of the different countries, while every important place in Europe is marked by its proper name first, and then, within parenthesis, that by which it is known in England, thus—Vlissingen (Flushing), München (Munich), Wien (Vienna), Aachen (Aix-la-Chapelle), Livorno (Leghorn), &c., &c. It only remains to state, in connection with the subject of reference, that no Index of places has been appended to this Atlas,—as such an addition would have added very materially to the cost of the work, without contributing in any corresponding degree to its utility: an Index being merely a repetition of the names found in the maps, its place is much better supplied by a Geographical Dictionary or Gazetteer.

#### HISTORY, TOPOGRAPHY, &c.

All recent divisions of country, consequent on political changes, as well as subdivisions of colonial and other territories, have been carefully attended to, and distinctly defined by colours. The sites of important field and naval engagements, with the dates of their occurrence, fortresses, castles, remarkable ruins, and other places of historical interest, are carefully marked. Distinctive

characters and signs are used to distinguish capitals and other towns, forts, &c. Mountain chains, peaks and volcanoes, valleys, table-lands and forests, are accurately represented, and the height of the principal mountains is uniformly expressed in English feet. All lines of railway, projected or in progress, canals, roads, and caravan routes, are clearly traced; and particular attention has been paid to the insertion of sea-ports, and other places of commercial interest.

### HYDROGRAPHY.

The relative sizes of rivers and their affluents, with their windings and gradual increase, their cataracts and fords, are clearly marked. Lakes, marshes, and lagoons are carefully indicated, and the extent of the various oceans, and seas, with the bays, capes, and other indentations of their coasts, islands, and sandbanks, are noted with scrupulous minuteness. Lines are also inserted, marking the tracks of the principal voyages of discovery; as well as those of coasting and other steam packets, with distances in English miles.

### PHYSICAL GEOGRAPHY, &c.

This novel branch of the science, although never before attempted in an English Atlas, has been brought to great perfection in Germany, and will, the Publishers are assured, be welcomed as a highly important contribution to our geographical knowledge.\* In a series of original designs, the result of many years of laborious study, Dr Berghaus has presented the substance of the most important researches of A. Von Humboldt, and other eminent philosophers. An outline of the chief objects embraced, will be sufficient to show the important character of this department of the work.

1. *A. Von Humboldt's System of the Isothermal Lines of the Globe* shows the lines of equal temperature over the whole world,—a delineation of the range of the hourly medium temperature of the year in the temperate zone,—the limits of the Arctic and Antarctic drift-ice, &c., &c., with notes and full descriptions.

2. *A Survey of the culture of the principal plants which are used as food for man*, in which the limit of cultivation of bread-corn, wheat, rye, maize, barley, &c., as well as the tea-plant, sugar-cane, coffee, vanilla, spices, &c., are all accurately defined by colours. On these maps are also to be found the curves of the "isotherms," or lines of equal summer temperature; a knowledge of the mean temperature of the summer and winter months being indispensable in ascertaining the possibility of cultivating certain plants. It is, for example, proved that the northern limit of the cultivation of barley coincides with the summer temperature of 48 to 49 F.

3. *Geographical distribution of the Currents of Air*, or the perennial, periodical, and variable winds, and the various regions of prevalent hurricanes; showing by colours the limits of the trade winds,—the zone of the variable winds and calms,—the curves of great hurricanes,—the effects of change of wind,—on the thermometer and barometer, &c.

4. *The Mountain Chains of Europe and Asia*, in which the direction of the mountain chains is represented by lines. A geological map of the Island of Java,—map of the Island of Reguain, showing its gradual extension, with an essay on the height of the Continents by Baron Humboldt, and illustrative diagrams.

5. *Ethnographic Map of Europe*,† or the different nations of Europe traced according to race, language, religion, and form of government—in which the physiological, moral, and intellectual character of the Celtic, Teutonic, Slavonian, and other races of men, is graphically described. Dr Kumbst spent many years, under most favourable circumstances, in collecting the materials for this work; and the Publishers doubt not it will be found of much service to the student of history and statistics.

In the NATIONAL ATLAS, maps of the existing state of many countries are for the first time presented to the British public. For example,

Greece—since the accession of King Otho, has been divided into new districts.

\* In a letter to the Editor, Colonel Jackson, Secretary to the Royal Geographical Society, says, "I cannot sufficiently commend your translation and publication of Berghaus' Atlas of Physical Geography; it was very much wanted, and will, I trust, greatly contribute to the popularizing of a branch of geography totally neglected in this country, though of the highest interest."

† Speaking of Dr Kumbst's map, Sir William Hamilton characterizes it as "very ingenious and highly valuable," and says, "I hope the British public will appreciate your work at its proper value, as so appreciated I am sure it would be in Germany."

Turkish names of towns, rivers, and mountains, have been abolished, and the ancient classical ones in many cases restored. The want of a new map of this country and of Spain is thus noticed by Mr Greenough, in his address to the Royal Geographical Society, May 1841:—

"The Spanish Main now comprises 47 provinces, and the Balearic and Canary Islands two more; but it would be in vain to seek for these in the most accredited of our English Maps. The Kingdom of Greece has experienced equal neglect. By a decree, dated April 15, 1833, that Kingdom was divided into eight monarchies, or nomis, extended afterwards to ten. These nomis were subdivided into 54 eparchies, and 461 communes. By a later decree, dated 1839, the country is now partitioned into 60 governments, the names and boundaries of which, I am sorry to observe, have not yet found a place on any Map with which I am acquainted."

New geographical delineation has been applied to Scotland, Ireland, and other countries of *Europe*; and also to the Maps of *Asia*, but more particularly in the case of those relating to Turkey, Afghanistan, and the western parts of India, China, and the Islands of the Indian Archipelago. In delineating *Africa*, advantage has been taken of the recent survey of the Red Sea—the researches of Bipp, Blaud others in Abyssinia—the exploration of the Niger, &c. In *America* will be found embodied the discoveries of Simpson on the North Coast, Schomburgk in Guiana; as well as the late divisions of the States of South America, the new territories of Wisconsin and Iowa, the boundary treaty of 1842, and the new country of Texas. On the continent of *Australia*, besides many other recent discoveries, Australia Felix and Gipps' Land are introduced. And in accordance with the most recent intelligence, the Island of Tasmania is engraved according to the new partition; New Zealand given as a British colony; and several interesting Islands in the Pacific Ocean,—for the first time laid down in a British Atlas.

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Edinburgh: JOHN JOHNSTON, and W. & A. K. JOHNSTON. Glasgow: JAMES LUMDEN & SON, and R. WARR. London: SIMPSON, MARSHALL, & CO.; WHITTAKER & CO.; W. SMITH; and R. GROOMBRIDGE. Dublin: JOHN CUMMING.

**CORN LAWS & CLERGY:**  
A LETTER TO  
THE RIGHT HON. HENRY LORD BROUGHAM,  
BY THE  
REV. T. W. JENKYN, D. D., LONDON.

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"Dum precepta secuti  
Veniunt huc, lapsis quædum oracula rebus,"

VIRGIL.

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MY LORD,

When, on Feb. 8, you presented to the House of Lords a Petition against the Corn Laws from the Conference of Pastors and others assembled in Edinburgh, the *Morning Chronicle* reports you as saying that you "did not consider the Corn Laws a religious question at all, nor a moral question at all, other wise than by a remote and strained construction—nor did you see any reason why a conference of Dissenting Ministers, or members of dissenting bodies, should be holden upon this question any more than upon any other important secular question."

Subsequent to the utterance of these pointed remarks by your Lordship, the conduct of dissenting ministers was blamed in the House of Commons, in no measured terms, by Mr. MILNES, Mr. MAINWARING, and even by Mr. MACAULAY. And, more recently, the opprobrium has been revived and extended in the pages of the *Quarterly Review*.\* The importance attached to this last indication of splenetic hostility, does not arise from the justice and force of the writer's reasoning, the moderation and benevolence of his spirit, his enlightened philanthropy, or his eminent talent. Adventitious circumstances and meretricious claims, have given the libellous production evanescent and undeserved celebrity. The appearance of such an article *at this time*, of such length, written in such

\* "Every one recollects with disgust that wholesale and irreverent assemblage of 615 dissenting ministers, and one Anglican clergyman, at Manchester, about the time of the general election, with the scarcely-concealed object of making the religion they professed the cloak of faction and the tool of mischief. The mode in which this strange synod was brought together is highly characteristic. The union of their language and the fervency of their zeal would have led one to suppose that their meeting was the result of a spontaneous and conscientious impulse, or at least, the suggestion of one of their own *reverend* body, acting under such an impulse. Nothing like it. (?) In the summer of 1841 the League obtained—we know not on what terms—the services of a Mr. George Thompson, the same, we believe, who occasionally *agitates* at the India House, and who recently appeared as a candidate at Southampton. Mr. Thompson soon took a prominent part in the affairs of the League: and one of his first essays seems to have been the planning of this clerical Conference. On the 8th July he addressed a circular to all the ministers of Manchester and its vicinity, suggesting the propriety and advantage of a general religious movement, by means of a convention of ministers from all parts of the kingdom. Twenty-eight ministers met, who implicitly

Sept 11th. A letter was received from the Hon. the President of the Convention and immediately after the arrival of Mr. George Thompson to meet in Manchester Sept. 13th. On the 14th and 15th the week is taken with 15th and 22nd August.

[illegible][illegible]

I am surprised that your Lordship should say that this is not a moral question; for a high authority in the philosophy of our nature has said that, for one class of men to enrich themselves at the expense of others, is worse than any injury that can be named. Your Lordship will remember the sentiments of Cicero on this subject,—“*Damnum aliqual alteri et hominem hominis incommodo summa angere commoda hominis, magis est contra naturam, quam mors, quam pauperas, quam dolor, quam caetera, qua possunt aut corpori accidere, aut rebus externis.*”

Against a wrong so flagitious, is it a wonder that the men who are commissioned to preach the gospel to the poor, should lift up their voice? Your Lordship will allow that Christian pastors may be the best judges of what is religious and what is not; just as it might be conceded that senators may be the best judges of what is constitutional. Acting on this principle, these religious pastors have considered the Corn question as a religious one, because they saw its influence on religion among their flocks.

If any pastors can be found who have agitated this question, purely to annoy the Tories, or to support the Whigs, as political parties in the state,—to them my defence does not extend; they deserve all that has been said against them. On the other hand, the pastors who have met in conference as religious men, who regarded the question in its religious aspect, and discussed it in a religious spirit, and for religious purposes—these men had the sanction and the authority, of the sacred word-book which they expound.

This is the point which I have to prove to your Lordship. Then, my Lord, we will go “to the law and the testimony,” to learn whether this movement of Dissenting Pastors, in discussing the Corn question, be consistent with “pure and undefiled religion.”

FIRST—It is perfectly religious and holy that pastors should solemnly take a lively interest in the supplies of the poor.

On this subject I will appeal to a passage which your Lordship once quoted with a felicity of application which will long be remembered. It is, JOHN xii. 6, “This he said, not that he cared for the poor.” This keen reflection on the flagitious and hypocritical character of Judas, implies that “care for the poor” was a consistent, honourable, and official characteristic of the whole college of the Apostles. I believe that this inference will so fully approve itself to your Lordship’s judgment, that I will not spend another word upon it.

SECONDLY—It is perfectly religious and holy that a Christian Church, as such, should assemble together to express their complaint and displeasure, when they see their poor suffering from want and oppression.

For this we have authority and example in A. C. vi. 1. “And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations, &c.” At this time the church in Jerusalem had all things in common, and they were able to do much more than enough for the supply of all; but there was a murmuring against the distribution of it—the Jerusalem Jews regarded the relief of the Grecians as more worthy of relief, than the relief of the Hebrews’ Jews. This matter the early Christians regarded as a church affair, and they treated it as a religious business. It was as religious people that they were exquire into it, to discuss it, to report on it, and to redress it.

If it be objected that they carried the question to the Apostles only, and not to the Sanhedrim, I might reply that this objection comes with bad grace from the advocates of Church and State, who first send Christian pastors to a House of Lords, and then make it irreligious to ask these spiritual fathers of the Church to attend to the wants of the poor. All, however, that I have a young Lordship to concede to this passage is, that it was not in their power to be obliged, for the Christian Church at Jerusalem to meet, or to be, to consider the grievances of the poor to *those who had authority over them*, and to request those persons to redress them.

I believe, my Lord, that the church who sent delegates to Manchester, Edinburgh, Glasgow, &c. and the pastors who attended the conferences at those places, and the churches and pastors who met them on those occasions, acted in the very spirit which is fully and aptly set forth in this meeting in Jerusalem. Like that in Manchester, Sc. was occasioned by the "MURMURING" of the poor and their advocates. Now, my Lord, the Apostles *did* attend to this murmuring; they *did* enquire into its causes, and, like honest men, they took immediate measures to remove it. The dissenting ministers have done nothing more—nothing else.

Truly, it is perfectly religious that the Ministers of Christ should meet to enquire how the poor are to be supplied with bread.

On this subject, I beg to submit to your Lordship two passages of holy writ. The first, I hope, will not be thought too long for quotation. It is, MAT. xv. 32-34. "Then Jesus called his disciples unto him, and said, I have *compassion on the multitudes*, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him,--*When we should have bread, we can't buy it for so much money to fill so great a multitude*."—or, as it is read in Mark viii. 4. "*How can one man satisfy these men with bread?*"—and Jesus said unto them, *How many loaves have ye?*"

Here, my Lord, we have a passage full of doubly interest—the multitude having nothing to eat;—the disciples summoned by their Lord to consider the physical wants of the multitude;—the investigation taking place "wherein they could be satisfied with bread;"—and, when the disciples were on the eve of giving up the enquiry in despair, their Lord applying them to extend their sympathy more minutely, and asking them "how many loaves they had?"

My Lord, this very question, "*how many loaves have ye?*" is the one which now agitates the United Kingdom. It was a question put directly to the Apostles;—*they* were to give an answer;—*they* were expected to ascertain this fact,—and the whole multitude were intent to know what answer the Apostles would give. Their Lord's sympathies were interested in the case of "*multitudes hungering and thirsty*," for he knew that such destitution would make the same evils worse, and would prevent them from attending on his benevolent ministrations. He therefore called his disciples to him—to make them acquainted with *his* feelings on the subject,—to direct their minds to it as worthy of their attention,—and to encourage them to imitate his tender and philanthropic spirit. These Apostles never thought of replying that, this was a question of political economy—that as religious men they would not enter-

tain it—and that it did not come fairly within the sphere of their office ; for this would have implied that their Lord was irreligious in putting to them the question “ How many loaves have ye ? ”

My Lord, had the author of the Christian religion traversed Lancashire and Renfrewshire in the present day, instead of Judea 1800 years ago, and seen a “ multitude having nothing to eat,” would his interposition have been thought a degradation of his high character ? or would the sentiments which he has expressed in this narrative be branded as irreligious, and unworthy of his holy mission ? No. Shall the servants, then, profess to have more religion than their Master had ? He had compassion on the multitudes having nothing to eat. He called a meeting of the disciples to enquire into this destitution. Accordingly, the apostles did meet, and they proposed the very question which has been discussed by servants of the same Master, whether at Manchester, Edinburgh, or elsewhere. And in doing so, have they dishonoured their office as presbyters, together with apostles and primitive pastors, who are required to *feed the flock of God*, and who, not for filthy lucre, but of a ready mind, are expected to manifest the same spirit, as ensamples to the flock, rather than as lords of God’s heritage ? “ *Whence can a man satisfy these men with bread ?* ” is still a question becoming ministers of religion.

To the objection that the disciples brought this question to their Lord, and not to the Roman Governor, I reply at once, GRANTED. All that I claim as warranted by this passage is this—that there was nothing irreligious, nothing unapostolic, nothing unworthy of their holy office, in coming, *as a body*, to enquire upon this subject, how this poor multitude was to be supplied with food. To this question they came in their official capacity—for it was as being his officers, and ministers, that Christ had bid them to enquire how many loaves they had.

We can imagine, my Lord, amid all this destitution, and under the summons of his Master, some disciple presenting himself to demur to such a question—to assert that it was not a religious question—that it belonged to the High Priest and Sanhedrim—that the discussion of it was only sinking their office amid the squabbles of the multitude. Can your Lordship think of any disciple capable of this—except one, and that, Judas the Traitor ? We can imagine another disciple cheerfully obeying his Lord’s summons, and rendering himself active and forward in pushing the enquiry, but frowned upon and blamed by the sanctimonious Iscariot ; but to such a disciple, the smile of his Master would be more than a sufficient compensation.

Did the disciples take the question to their Lord ? So have done the pastors in Manchester and Edinburgh, in London and throughout the whole country, who have exhibited the liveliest interest in the question,—they took it to the throne of their God, and then returned among their flocks to circulate their Lord’s question, “ How many loaves have ye ? ”

The other argument that I shall bring to establish my third position is Acts vi. 2. “ Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables, Look ye out therefore seven men, &c.”

I have already quoted the first verse of this chapter to prove that a Christian church may meet, as a religious body, to represent the grievances of the poor. I now introduce the second verse to prove, that the



ministers of Christ may meet to enquire how the poor are supplied. In the instance before us, the apostles met, in their ministerial and apostolical office, to deliberate on the best way of redressing the complaints of the poor; and all that I claim for this passage is, that, for Christian pastors to meet for consideration of the wants of the poor, is not irreligious, or unministerial. The apostles saw, that to meet the exigencies of this case, there was no need that they should give up their ministry. They were not to turn corn merchants to furnish the actual supply of food, or become mercantile clerks to take account of the distribution. No, my Lord, all that they were called to do, and all that they did, was, to deliberate on the wants of the poor, and to suggest the best measures for immediate relief. My Lord, did the pastors who met at Manchester, Edinburgh, Carnarvon, &c. attempt to do anything beside this? Did they give up their Bibles for Corn Law Reports? No, they kept to their subject, to their duty, and to their office—"care for the poor."

I need not prove to your Lordship that this movement at Jerusalem was, to all intents and purposes, a religious one: for the Church met as a congregation of faithful men, both members and ministers, to deliberate on the grievances of the poor—they appointed to attend to this affair the most eminently religious men in the Church, some of whom, if not all, were able preachers of the word of God; they designated them to their work by the most religious acts of prayer and imposition of hands; and the result of this attention of the Church to the relief of the poor was a great religious prosperity, so that the word of God increased, and the number of the disciples multiplied in Jerusalem greatly.

The reason why the Apostles would not leave the word of God to serve tables, was, not that attending to the supplies of the poor was irreligious and unministerial, but that, as their office was of a missionary character, and as they had no settled charge to require their constant residence, it was not right that they should give up their apostolical travels and ministrations for the mere sake of superintending the distributions amongst the poor of the churches which they had gathered. Had the men who had the management of the corn in Judea acted honestly towards the poor of all classes, the Christian Church and the Apostles would not have interfered at all in the matter; but when these men neglected their duty and oppressed the poor, the early Christians and the Apostles shewed that they could, without sinking their religious character, call these men to account, and appoint more honest men to watch over the interests of the poor. My Lord, the churches who sent their pastors to Manchester, Edinburgh, &c., and the pastors who assembled together at the Conferences held at those places, on the supplies of the poor, have acted precisely on these very principles.

Will it be objected that this case is not in point, because the Church and the Apostles at Jerusalem did not meet on laws for the sale of corn? Most certainly, my Lord, they did not meet to discuss Corn laws, and that for the best reason in the world, namely, that no such laws were then in existence. There was, however, a kind of "common law," understood among the managers of the distribution themselves, according to which all their measures were in favour of one class, the Palestinian widows. This law was at once annulled by the appointment of *Hellenistic* distributors. Had there been a law of the Sanhedrim on *this subject*, and bearing hard on the poor, I believe that the Apostles

would have remonstrated against it. This, I shall endeavour to shew to your Lordship in my next position.

**FOURTHLY.**—It is perfectly religious that Christian pastors should express their abhorrence, and proclaim their denunciation, of all laws and measures which rob and oppress the poor.

Such a course of conduct is warranted by the examples of both our Lord and his Apostles. Let us hear the language of our Lord. Luke xi. 45, "Woe unto you also, ye Lawyers, for ye lade men with burthens grievous to be borne, and ye yourselves touch not the burthens with one of your fingers." Your Lordship knows that these lawyers were not the attornies and solicitors of our country, but they were the authors of the laws—the men who imposed and "laded these burthens upon others." Such oppressive laws, whether they refer to religion,—to liberty,—to burdens on trade and labours of industry, or taxes on food, are to be denounced by all honest men; and against such laws "no man spake like this Max." The burthens laded on others by these lawyers were class laws, for they themselves did not touch them with one of their fingers, either to bear them or to remove them. In our Lord's loud condemnation of these grievous burthens, and in his sympathy with suffering and oppressed humanity, there is nothing unworthy of his exalted character—nothing inconsistent with his religion as the cause of "peace on earth and good-will towards men."

As a specimen of the manner in which the Apostles felt on all measures, whether legal or illegal, for oppressing the poor, I will cite James v., 1-6. "Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.—Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth," &c. &c.

The men represented here were the "rich men" who wished to concentrate all wealth in their own class, who thereby grasped all power into their own hands, and then abused both to oppress the labourer. It does not matter to the argument whether the hire was kept back by oppressive contracts for the lowest sum, by reducing wages to keep up their own station and expenses, by preventing the industrious from making other contracts where their labour would be better paid, or by refusing or abridging the payment when the work was done; whether by restricting the demand for labour and lessening their hire, by limiting the supply of food, so as to raise its price above their wages; by throwing obstructions in the way of distant commerce, which would otherwise bring supplies of food and so increase their hire; in every such case it would be a fraud, iniquitous, and oppressive, and therefore to be denounced. Now, James wrote these "words that burn," as an Apostle, as the Pastor of the Church, and yet no one thinks of charging him with irreligion. In like manner the christian pastor is within the precincts of his office when he preaches against oppression,—when writing a pastoral letter against it,—when addressing an audience on its enormities, and when warning oppressors of their sin against God. In denouncing, therefore, oppressive laws, as such, and in defending the claims of the labourer to justice, there is nothing irreligious or unholy.

**FIFTHLY.**—It is highly irreligious either to oppress the poor, or to allow oppression to continue, under the plea that we are too religious

and devout, or that our office is too sacred to allow us to interfere for the oppressed and the starving.

My Lord, there is no hypocrisy branded, by the New Testament, with greater infamy, than a canting profession of sympathy with the poor while our hands crouch on our means to relieve them. I shall again quote the authority of the Bible on Jerusalem: James ii., 14-16. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be warmed and filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit?" The religion of the Bible does not consist in creeds and articles—it is not something too ethereal to be applied to men's business and bosoms,—something too sentimental and platonic to be reduced to every-day life. No, my Lord, this is sanctimoniousness and not religion. True religion is practical, and mingles with men's wants and troubles—it attempts to produce and effect all the good which it desires. The sanctimoniousness which usurps the name of religion is "faith without works" dead, putrid, and offensive to God and man.

This official sanctimoniousness is condemned in the severest terms by the Author of Christianity. His sentiments are recorded for our instruction in Matt. xxiii. 14. "Woe unto you, Scribes and Pharisees, hypocrites; for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." My Lord, this is enough. If we oppress the poor or connive at their oppression, or remain silent till their oppressors shall relax their measures; and if we act thus on the pretence that we are too devotional, too spiritually-minded, and that our official pastor is too elevated, too dignified, and too holy, to attend to the devouring of widows' houses, and the withholding of bread from the mouths of the poor, our Lord ranks us with Scribes and Pharisees, and rebukes us as hypocrites, and that because we repeat His religion as being less applicable to all the wants of common life, than he intended it.

My Lord, I have done. I honour the motives of my brethren in agitating the question of Corn Laws, and approve of the measures which they have generally adopted. I am happy to inform your Lordship that the Congregational Board of Ministers in London resolved in the proper time to recommend all the churches under their care, to petition the Legislature against the Laws relating to Food; and, I trust, every church in the united Kingdom will, with one voice, demand their immediate repeal. As I have no wish to shrink from the opprobrium cast on the names of my brethren, and as in this letter I have made use of your Lordship's name, I take the liberty of including my own, by subscribing myself.

Your Lordship's humble Servant,

THOMAS W. JENKYN.

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# AGRICULTURE AND THE CORN LAW.

BY GEORGE HOPE,  
TENANT FARMER.

I have no intention to enter at any length into the question of Free Trade, except so far as it affects the tenant farmers and farm labourers of the kingdom. Free Trade has indeed been long recommended by those who have made political economy a study; and the last session of parliament, by the amended tariff and slightly modified corn bill, did homage to this principle; not so much by the extent of the alterations actually made, though they all pointed in one direction, as by the enunciation of the reasons and principles with which the head of a Conservative government advocated those changes. Arguments of a peculiar kind were used regarding the corn monopoly. High prices for grain were deprecated as an evil, but still it was urged that anything approaching to a free trade in corn would ruin the farmer, throw the land out of cultivation, starve the agricultural labourer, and finally ruin all classes. Now, what I wish to shew, as a farmer, is simply this, that however necessary a corn bill may be to enable landlords to obtain high money rents, it is not at all requisite for the existence and well-being of the tenant farmer, and still less for the agricultural labourer, but, on the contrary, that it is a positive evil to both.

I undertake to prove that it signifies but little to tenant farmers and agricultural labourers that the nominal price of their produce is, in comparison to steady markets and good customers, that the best, the only honest and true plan of fostering agriculture has yet to be tried, and that that method is, *cherishing the growth and securing the welfare of the largest possible number of consumers.* The landlords, who have hitherto governed this country, blinded by their own apparent

interest, mistaking immediate profit to themselves as the best means of promoting the general well-being, have never hesitated to prevent the consumers buying their food at the cheapest market. If this odious monopoly of the first necessary of life must still be kept up, let it be distinctly understood by the country at large that it is solely for the benefit of the landlords. "Let," I say, "the saddle be put upon the right horse," for the tenants and labourers neither have, nor can they have any permanent interest in a system which directly lowers profits and wages, a system which restricts the energies of the people to the supply merely of the home market, necessarily of a limited character; or compels them to leave the home of their fathers and their affections, to seek a livelihood in distant colonies, and endure all the rigours and hardships of a first settlement in a wilderness.

A short review of some of the principal enactments regarding grain may not be uninteresting. At one period of the history of Britain the only law relating to grain was the prohibition to export it. The "wisdom of our ancestors" at that time did not imagine that a country could possibly be ruined by an over abundance in the supply of either corn, beef, or mutton. This discovery was reserved for later days. In the reign of Edward IV. the first act was passed prohibiting the importation of foreign grain, but only when the price of wheat did not exceed 6s. 8d. per quarter. It was said to be for the benefit of the "poor farmers." (this cant phrase is not of yesterday,) as they might be ruined from the plentifulness of the supply. Then, as yet, I suppose "poor landlords" had no interest in high prices, and the "poor buyers" could always shift for

themselves. King William, in 1686, secured the firm alliance of the landed interest, by not only extending the acts prohibiting importation, but by granting bounties on grain exported. Millions sterling were thus expended, which both raised the prices at home and enabled foreigners to eat British food at least 20 per cent. lower than the resident native could do. The corn laws of 1773 and 1791 were improvements upon this barbarous policy, both allowing importation at nominal duties, the former when wheat reached 48s. per quarter and the latter at 50s. and 54s. per quarter. But the laws prohibiting importation were practically inoperative, principally from a deficiency in the machinery for ascertaining the averages until a short time previous to the year 1773. By the law of 1815, however, importation was wholly prohibited until wheat reached 80s. per quarter. This was done with the avowed purpose of bolstering up the price to something about that sum. Farmers were found, and brought from various parts of the kingdom, to state in evidence to Parliamentary Committees that unless they obtained 80s. or 90s. per quarter for wheat, the great bulk of the wheat-growing lands would be thrown out of cultivation, and the whole population might ultimately be starved, as the world could not supply us with a single month's provision. Fortunately, however, the result has since shown that high money rents were the only things incompatible with lower rates. The law of 1815 was the first that practically secured a monopoly of the home market to the British grower. It was then thought that, as we could not grow a sufficient quantity of food for our own population, the legislature had it in their power to fix the minimum price at which grain should be sold. We all know the bitter disappointment of those who entered into contracts and leases with that idea. A few years' experience made a solvent tenant almost a rarity. Notwithstanding these attempts to produce a continued artificial famine, a large importation of foreign grain taking place immediately previous to, and joined the good crop of 1822, reduced prices one half, or wheat to 40s. per quarter. Then, again, we had Parliamentary Committees, but they could not report where the evil lay, because it did not happen to occur to them that rent had anything to do with the distress of the farmer. But I need not remind of this period those "poor farmers" who were obliged to sell their crop to pay a rent which they had agreed to give by calculating the price of grain at double what

they could then obtain. Much persuasion surely cannot be required to satisfy them of both the danger and the folly of attempting to obtain famine prices in ordinary season. Neither shall I attempt to convince the wealthy, who could afford to store up their own crop, or buy that of their poorer neighbours, because I acknowledge at once that, for them, this system, "*of a hunger and a bare*" wrought admirably, whatever wretchedness it produced to other members of society. The law of 1828 was a new plan to prevent importation, by means of a sliding scale of duties; but as it has been confessed by all parties to have proved only beneficial to gambling speculators, it has been tinkered anew, and, as the bill of Sir Robert Peel, it has been again placed on the statute book during the last session of parliament. It is clear, however, that this supposed amendment was not meant to go to the root of the evil, (and indeed this was not even pretended by Sir Robert Peel,) but was intended to keep the price of wheat at 56s. per quarter, which has now been discovered to be a fair price, though we have seen that little more than twenty years ago farmers asserted that 80s., and some even 90s. per quarter was the lowest sum that wheat in this country could be raised for.

I have noticed only a few of the parliamentary enactments regarding grain, for there have been at least fifty during the last 200 years; but they all proceed upon the same short-sighted policy of endeavouring to extract the last penny from the buyers. Yet, notwithstanding all these laws, and the most complete monopoly of the home market that laws could give, how often have we heard of agricultural distress? distress which I know to have been no phantom of the imagination! *Parliament* has been besieged with petitions which should have been presented to the *landlords*. Committees have sat inquiring into the causes of the distress, but which only diverted the practical agriculturist from the right remedy which was at hand—the reduction of his rent. These artificial famine laws compel British farmers to occupy a singular position,—they are ruined, not by bad crops, but by the very richness of the blessings of a bountiful Providence. Such a startling fact at once begets suspicion in the mind that the position must be a false one. This may be converted into certainty by a perusal of the evidence given before the Agricultural Committee of 1836. There you will find that though for years no foreign grain had been in the market, yet that farmers paying money rents were distressed, while

those whose rents were regulated by the price of grain had no cause of complaint. Corn bills, by raising prices in ordinary years, raise rents; but in years of superabundance, or after a large importation of the accumulated stocks of the continent, with even a moderate crop, these rates cannot be maintained; then high rents cannot be paid; and thus a money rent, which is only fair to a landlord in ordinary seasons, is so very hazardous to a tenant with a moderate capital.

As a tenant farmer, in an exclusively arable district of Scotland, paying a rent depending upon the price of grain, and averaging for several years past upwards of £1500 a year, for a farm possessing no peculiar advantages from vicinity to a market town, or anything of the kind; and upon a lease, originally of twenty-one years, of which there are a considerable number yet to run, and during which period repayment is confidently expected of large sums already expended in thorough draining with tiles more than five hundred acres, and otherwise improving and enriching the farm; thus situated, I should rejoice were the corn laws to be abolished whenever parliament meets, as I am satisfied that, *with a rent properly adjusted*, the skill and capital of the British farmer require no privilege that is unjust to the other classes of society; and I am by no means singular in holding these views. Many, whose hearts are with us, are silent from *prudential* motives; yet we know the sentiments of the Roxburghshire tenants, as testified by the gentleman (himself a farmer) who seconded the nomination of the Hon. J. Elliot in the last contest for that county; and also from what took place in the Haddington district of burghs, where almost all the farmers in the neighbourhood of North Berwick, who had votes, polled for the Free Trade candidate; and six or seven of these farmers each pay from £1000 to £1500 a year of rent. But it is unnecessary to extend examples; all farmers must know that what is so injurious to the other members of the community cannot possibly be ultimately beneficial to them; that, in fact, the success of agriculture depends wholly upon the prosperity of our manufactures; that it is this prosperity which makes agricultural produce of more value in Britain than in any other country in the world. But unless we are contented with the great natural advantages we possess in our proximity to the market, we shall assuredly starve to death "the goose that lays the golden eggs." It is matter of history that the farmers and gardeners in the neighbour-

hood of London keenly opposed in parliament bills that were introduced for the purpose of repairing and extending the public roads, because they said it would deprive them of their "natural monopoly" of the market of the metropolis; they said they paid much higher rents, and labour was much more expensive than what it was in the country,—precisely the arguments now used against the admission of foreign corn; but, fortunately for themselves, they were not listened to.—London has grown and increased in size, and land and its productions have become of more value than ever. It is thus that the landlords themselves will be benefitted in the end; for may we not anticipate the same improvement and increase of population as has taken place in London for the kingdom at large, when the highways to it shall be cleared, not only of sliding scale bills, but of all turnpike charges for the exclusive benefit of any party whatever?

There is one reason often urged against the possibility of cultivating the soil and raising crops in this country without a monopoly of the home market, viz. *the expenses of cultivation*. I solicit the attention of my brother farmers to this question. It is admitted that the nominal price of labour is much lower on the continent than here, but when the quantity of work done is taken into account, this difference vanishes. In the principal wheat-growing countries, the labourer is at least four months in the year confined within doors by the intense frost which scales up his rivers, and the snow which covers the ground; the burning heat of summer equally incapacitates him from the heavy labours of the field; whilst here both men and horses are actively employed on the farm every day in the year. And with perhaps the exception of America, where money wages are much higher and grain lower than here, there is no country in the world where the labourers bring the same spirit, activity, and intelligence to their work as they do in Britain; so that a far less proportion of produce is consumed by the labourers and cattle together, in raising any given quantity of grain, than what is required on the continent. But without insisting on this, I hold that, in farming operations in this country, the actual expenditure, in money, irrespective of the price of produce, is not by any means so large as to render necessary the present prohibitive system. I confess that, personally, I am but little acquainted with the methods of cultivation pursued in many parts of England; but I know well how matters

are conducted in the best cultivated districts of Scotland, and I should imagine that what is found to answer well in this more northern region, would be found to be equally suitable on the richer soil, and with the more genial climate of England. In Scotland one man and a pair of horses are found amply sufficient to till properly sixty imperial acres, even under the six-course shift, or with one-sixth only in grass. The horses are, of course, kept entirely on the produce of the land, and it matters nothing to the farmer whether the food so consumed by them be either high or low in price. The ploughman himself never, in Scotland, receives his wages wholly in money, but he is oftener paid in full with the produce of the farm, having besides different quantities of grain, his cow kept, &c. But admitting that his wages are wholly money, and call them 10s. per week, which is the hire for day labourers, who lose time by wet weather and other casualties, this does not amount to 9s. per acre on the sixty acres so managed. And I know, from practical experience, that over a farm under ordinary management, all the other outgoings payable in money, taking wrights', smiths' and saddlers' accounts, cash paid for clover seeds, public burdens, labourers' and harvest wages, need not exceed in amount 15s. per imperial acre; so that this, added to the ploughman's wages, if these are to be paid in cash, amount to but twenty-five shillings the imperial acre, and which sum would be considerably reduced were there to be a permanent reduction in the price of food. You must consider also, that there are various modes of management, by some of which manual labour may be much more dispensed with than by the six-course shift, which, in Scotland, is reckoned the most expensive rotation. From anything, therefore, that appears, regarding the expenses of cultivation, it is not at all likely that any portion of land now cultivated will be thrown into pasture by any fall in the price of grain. That it may check the rendering waste land arable is conceded, but if it has been already improved, and at present yields sufficient to feed the men and horses employed upon it, and leaves a surplus as rent to the landlord, whatever the price of that surplus may be, it will still continue to do so. Nothing can prevent this except the labourer getting a greater share of the produce, which would be a most decisive proof of the national prosperity. But as beef and mutton always bear a relative proportion in their price to that of grain, so if, from the low price of the latter, land will not yield a rent, the proprietor can

hardly expect it from raising the former. In the vicinity of large towns, or in densely populated countries, pasture grass for dairy purposes, and for the convenience of stock, will always command high rents. At present, in the immediate neighbourhood of Edinburgh, £8 to £10 per acre is a common rent for pasture fields, for which, if they were a few miles distant from the town, half those sums would be thought extravagant.

Perhaps you may have seen statements, by agricultural writers, of the expenses of cultivation and the value of the produce of a farm, and the difference exhibited between high and moderate prices, showing results apparently disastrous enough. If, however, you examine these statements narrowly, you will observe that an obvious fallacy pervades the whole, even where the different expenses appear to be fairly given. This consists in every thing being converted into money, such as expenses of keeping horses, cows, &c., and the price of seed, corn, &c., whereas *these and the landlord's rent deducted in grain, as they ought to be*, and if the tenant had, as his share, one hundred or two hundred quarters of wheat, or other grain, according to circumstances, it would then be seen that there was little if any cause of complaint.

I fearlessly appeal to you, my brother farmers, throughout the kingdom, if there is not a mighty deal of humbug vented about the price necessary to remunerate the farmer, and about the expense of raising grain. You and I both know well that these depend almost, if not altogether, upon the *rent*. It is high money rents that make farmers sometimes think corn too cheap, and that is too often the cause of all their perplexing anxieties. When markets are high, farms are taken at such rents as if prices never could by any possibility fall lower, and then not seldom the tenant exists, as such, only by the generosity of his landlord, or bankruptcy and ruin follow. Free Trade would do away in part with that ruinous competition among farmers for land, by opening up other and more profitable investments for capital; while, by steadying the markets, which, by widening the range from whence the supplies are drawn, it would unquestionably do, it would enable us farmers to know something near what prices might be expected in ordinary seasons, and to frame our calculations accordingly. For it is those violent fluctuations that derange all our economy. No doubt if an individual occupies a farm on lease, at a money rent, it is his interest to obtain and keep up

the price of grain as high as possible; but the moment his lease expires, a corresponding advance to the rise in the price of grain takes place in his rent, and justly too. But where the *rent* is regulated by the price of grain, which is by far the simplest and the safest measure of value, it is a matter of comparative indifference to the farmer what the price may be. In truth, it is then sometimes his interest to have that price very moderate. I allude to those years, (of which we have had several lately,) when we are unable, from deficient crops, to sell as much grain as we pay in rent to the landlord; whatever number of quarters we may want is still to be paid for, so the lower in price that it is calculated at, the better for us. Certainly, if we could get a high price with a good crop, we should make more money, but even in this country high prices and abundant crops rarely go together. It is only when we have little to sell that *great* prices are obtained. It must be obvious then, that a corn bill that prevents the regular importation of grain into a country like Britain, must be a crying evil, even to farmers. A sliding scale of duties appears to be solely calculated to accumulate stores of grain, until, perhaps, immediately before the harvest, when the grain is almost wholly out of the hands of farmers; then only do prices reach that pitch to enable the importer to pay, or rather avoid paying, the duty, when the whole is thrown upon the market, just as we, the home growers, begin to dispose of our new crop. This has happened repeatedly; and what has taken place this season is a beautiful illustration of the working of such a measure. We had hardly got into security a most abundant crop of the finest quality, when the market was flooded by an accumulated stock of upwards of two millions of quarters of foreign wheat and about five hundred thousand cwt. of flour being suddenly thrown upon it.—Had this wheat and flour been brought to market during the summer, as it was landed, (without noticing the advantage it would have been to our furnishing population,) there cannot be a doubt but that now we should have been getting much higher prices for the crop we are disposing of. But it was kept in bond when we farmers had little or nothing to sell, and liberated just in time to forestall our market; so that in this instance the law, professedly framed for our advantage, has operated in a manner injurious to our interests. But a sliding scale will always have this effect, over and above attracting the attention of speculators exclusively to foreign corn, however low in price home

produce may be. Men will take shares in lotteries. Besides, for every shilling grain rises, there is the additional advantage of the *fall* in the duty, so that there is a profit two ways. If the prices rise and the duty falls to 12s. or 10s., it may still fall to 8s. or 6s., and then, if kept still longer out of the market, it may be got out of bond at the nominal duty. Of the 12,000,000 of quarters of foreign wheat which we have imported within the last five years, more than two-thirds of it have been entered for home consumption, either immediately before or during the time of harvest, so that the new crop and the foreign supply come to market together. But it is an invariable law of Providence that every attempt, whether through ignorance or design, to possess unjust advantages, recoils upon the heads of the offenders.

The uncertain nature of our demand for foreign grain causes the country to pay *higher* prices than would be the case with a regular trade; it also occasions heavy demands for specie, and compels the banks, for safety to themselves, to limit their circulation; it cramps trade and restricts the means of consumers; and in a short time it tells upon the agriculturist by a falling off in the demand in his market also. It is absurd to say that corn is the only article of trade that foreigners will not exchange unless for gold, especially when coupled with another common allegation, that they are so ready to sell it for such a small quantity indeed of the precious metals. Let the trade be regular, and grain will be grown for England; our manufactures will be readily taken in exchange, and our merchants will only require bills to enable them to square their accounts. But when we, as we now do, intercept the grain intended for others, according to all the laws of trade, *gold* can alone be taken in return for that grain.

Farmers without leases should have little cause to complain of free trade in grain, as they can have no difficulty in making new arrangements with their landlords, if such shall be found necessary. Those paying *grain rents*, we have shown, do not require any alteration. Their remain however those tenants with leases paying *money rents*, who may be entitled, to relief so far by act of parliament, as that their money rents should be converted into grain at the average prices of the last five or six years, and be regulated for the future accordingly. Supposing that the said average price for wheat should be found to be .£3 per quarter (less or more,) then for every .£3 of rent now paid, the price of one quarter of wheat



should be paid hereafter. Justice demands that this be done, and nothing more.

I may here allude to what is well understood, as a fact, that, in many parts of England, *leases* are rarely granted by the landlords to their tenantry. Now this I would consider "to be a heavy blow, and sore discouragement to agriculture." Landlords who refuse leases can have but an equivocal title to be ranked among "the farmers' friends." A lease, for a period of not less than nineteen or twenty one years, is an absolute requisite to obtain correct or even economical management, or anything like the largest possible produce at the least possible expense.—What tenant would for a moment think of expending on a farm £6 or £8 per acre, for draining, or of annually buying foreign manure, to cover, perhaps, the fourth of his farm, or even to erect a steam thrashing machine, which so economizes labour, while his rent was liable to be raised upon him the next year, or he himself be turned to the rightabout? Assuredly Scotsmen would hardly think any land worth occupying without a lease, unless at such a rent as would be little more than an acknowledgement of the landlord's superiority. It is these leases giving a temporary property in the soil, a property that is heritable, though not alienable, which has been the main spring in raising Scottish husbandry to the position it now holds.

There is one argument in favour of Free Trade, which will reach both the judgment and the feelings of every farmer who is a parent. What is to become of our sons and daughters, if the manufactures and commerce of the country cease to offer an opening for them?—Farmers' sons cannot be all farmers, nor can their daughters all find settlements amongst their own class. We cannot, like the privileged orders, quarter our younger sons upon the State, or find them employment in the army, church, or colonies. They must push their fortunes in trade. A farmer with six children may probably keep a son and a daughter at home; but the other four will, in all probability, depend for their prospects in life upon the prosperity of trade and manufactures. In such a case, the family are more interested in trade than farming, in the proportion of two to one. With every parent, possessing natural affections, to whose heart his offspring's welfare is dearer than his own, this view of the question will have great weight. Let it be remembered, at the same time, that if there is no opening for the younger mem-

bers of the agricultural body in the towns, they will be forced back upon the soil, either to be supported out of the labour of others, or to bid against their neighbours for farms, and to raise rents and diminish profits. In fact, nothing can be more clear than that the trade of farming cannot long survive the ruin of manufactures and commerce.

I sometimes wonder that my brother farmers have never asked themselves this question—"Have we, as a class of capitalists, been more prosperous than other classes of traders?" Take for instance the grocers, the linen drapers, or innkeepers, of your neighbouring market towns. Take the average of those engaged in any of those trades with a capital of say £2,000; then take the average of farmers similarly circumstanced, and I ask you, which party, at the end of a dozen years, upon an average, has realized the most money? I know your answer will be in favour of the grocers, drapers, and innkeepers. How is this to be reconciled with the notion we have been taught to entertain by the landowners, that the farmers are especially protected? There have been no laws passed under the pretence of giving protection to drapers, grocers, or innkeepers; there are not a large number of landlords owning the grocers' shops in parliament professing to watch over *their* interest; and yet the retail grocers are more prosperous as a body than you. Surely this is enough to awaken your suspicions of the delusiveness (to use no harsher term) of all those promises which political landlords make to you at the hustings, or at agricultural dinners. But let me further ask, did you ever know the entire body of grocers or any other trade, to be up in arms at the same time all over England complaining of distress? You may have known bankruptcies and losses to fall upon particular individuals, but did you ever know the whole body of any particular trade throughout the kingdom calling exclusively to Parliament at the same time to relieve them? No, such a thing never happened, and never can occur. Yet, we have known the farmers of England, in a body, five times complaining of *unparalleled* distress, since the passing of the famous law for their protection in 1815, and appealing to parliament for the relief of their sufferings, and this generally happened when trade and manufactures were comparatively prosperous! Will not such facts as these induce you to doubt whether the law which interferes with your trade, with no better result than these, had not better be totally and immediately repealed?

Upon this subject of protection, let me remind you that you have always secured to you the *natural* protection of the cost of bringing the corn from distant countries. Upon an average, I believe the freight and other charges, upon corn imported from the Baltic or America, amount to ten shillings a quarter. Now this, I say, is a *natural* protection, which nobody can deprive you of. Supposing you grow four quarters of wheat an acre, this protection of ten shillings a quarter is equal to two pounds an acre.

Let me offer an opinion as to the *mode* of repealing the Corn Law. It is apparent to every observing man that a tax upon bread will not be permanently borne in any shape. Neither fixed duties, nor sliding scales will much longer be tolerated. Public opinion has decreed the overthrow of the entire system of mis-called protection, and the question now is one of *time* only. I have a strong conviction that nothing can be so unfavourable to your interests as the lingering death of the Corn Law. Whatever modifications take place short of total repeal, the burden will be thrown, if possible, under all sorts of pretences, upon the farmers. The experience of the late changes in the Tariff and the Corn Law has shown this pretty plainly. The landowners have laboured to convince you, at your recent agricultural gatherings, that the alterations in the late session have had little effect upon prices. They still try to assure you that *the law* will afford you ample protection. But, even if the law did protect you, (which it never did and never will,) what guarantee have you that the political landowners will not come to an agreement again in London next session, as they did in the last, with Sir Robert Peel, and consent to another alteration? Depend upon it, there is no chance of your coming, to a satisfactory adjustment of rents and leases, *so long as you allow the intervention of politics in your bargains with the landowners*. Politics may be a winning game to those who have their own arrangements to make with the minister of the day, but I pity the case of the farmer who reckons any Corn Law for the value of a furthing, in making a bargain for his farm with his landlord. So long as the owners of your farms can point to a *law*, as a reason for obtaining a certain price for their produce you will in no case be able to make a safe agreement for the use of their land. Get rid of all such interference with your dealings at once. Let the Corn Laws be totally and immediately repealed, and then every tenant throughout the kingdom will at once be brought on fair terms to

a settlement with his landlord. Public opinion and the necessities of the case will then force an equitable adjustment of rents and leases; and the dealings between landlord and tenant will thenceforth settle down into mere matters of business, with which politics will no longer interfere.

I now address myself to you—the farm labourers, for it is unblushingly declared that it is on your account, too, that we enjoy a Corn Bill. If you have attended to the preceding remarks, you will have observed what I think I have satisfactorily established, that, though the Bread Tax was abolished to-morrow, we should still possess the fertile soil of Britain, and that ploughing, sowing, and harrowing would go on much as usual. It has been said that, with low-priced food, a reduction in wages would immediately follow, but we see high-priced grain in Ireland, and wages from 8d. to 1s. a day, while the same quantity of labour, in America, with low-priced food, would earn a dollar, or 4s. 2d.; so that it must be an undoubted proposition that the wages of labour, like everything else, depend upon the supply and the demand. The only real connection between wages and the price of food is, simply, that the labourer's wages must be sufficient at least to keep soul and body together, while all past history proves that abundant seasons, or a plentiful supply of food, tend to raise both the real and nominal wages of labour. When the means of living is cheap, many labourers are tempted to leave their masters and become independent workmen. A large number of farm servants throughout the kingdom lodge and board with their masters, their board and lodging being usually esteemed equivalent to about half their wages; so that when food is cheap, many farmers prefer (correctly for their own interest) taking on more hands, to sending the subsistence fund to market. This demand occasionally raises the money wages paid to the labourers. When provisions are easily obtained, labourers can afford to be occasionally idle; at least, they are not so readily obliged to agree to the terms offered by masters as in dear years, which so increase the difficulty of obtaining subsistence, that workmen are glad to close with the first offer of employment. But it is not so long since 1836. You may remember the demand for labour, the rate of wages, and the price of grain at that time, and compare it with what you experienced last year. It has been found that in every country, wages are high in proportion as the people are increasing

in wealth; that however wealthy a nation may be, if that wealth be stationary, wages are very moderate, but when a nation retrogrades, the working classes die off from absolute starvation. Now, free and unrestricted commerce is the only means that can give Britain a chance to continue to progress; without it we must even go back. When it is recollected that millions in this country exist by manufacturing goods for foreign markets, which our own policy is constantly losing us, this will be at once conceded. Unless this policy is speedily changed, and we accept as payment for our manufactures, American flour, Dantzic wheat, Baltic timber, and Brazilian sugar, an immense proportion of our population must inevitably be starved off through famine, which God forbid! or, what is almost equally to be deprecated, compete with you, the agricultural labourers, in your already over-stocked market. If there is one class more interested than another in this great question, it is you. With the impetus which every one admits Free Trade in food would give to our manufacturing body, I ask, is it too much to expect, that at least a portion of your number would be drawn off to that class, and thus leave a better remuneration to those who should remain? An additional demand for manufactures would raise the price of goods, and increase the profits of capital; workmen would be better paid, so that they and their families might enlarge their consumption of agricultural produce, to the benefit of all classes.

An intelligent farmer and shrewd writer,\* at the close of the last century, objected to Free Trade in corn on this ground amongst others, that it would raise the wages of agricultural labourers, while the farmer by the admission of foreign corn, would be prevented remunerating himself by enhancing the price of his produce. Can there, then, be two

ways of thinking, as to which side of the question your interest lies? Assuredly not.

After what has been stated, I call upon every elector especially, to dispassionately consider this question of questions, as well as the signs of the times. I am no alarmist. I have no dread of dependance on foreigners even for food. The large importations we at present annually make show that we have come to that already, as well as for other things almost equally necessary. Neither am I afraid of war, knowing, as I do, that Free Trade is our best guarantee for peace; and that "were subjects wise, war is a game kings would not play at." But I do look with anxiety on the great and extended unions of the working classes, with the Chartist lecturer in every village, pointing to the palace of the wealthy and the wretched hovels of the workmen. I am afraid of our institutions when he can say, "*you tell us we are unfit to govern ourselves, and you show your fitness to rule by rubbing us with your bread tax.*" Property, whether in land or accumulated capital, has unquestionably its rights; but is labour, the sole property of the masses, to be less sacredly regarded? Preventing tradesmen and mechanics from disposing of their labour in the best market, by refusing to allow them to take in exchange for it food, the staff of life, is certainly class legislation of the most odious description. With the world for our market, and wise and beneficial laws adjusting fairly to the shoulders of all the heavy weight of our grinding taxation, I have no fear, but a confident anticipation, that a long career of onward progress and prosperity still awaits our beloved land; that our population, increasing even now almost a thousand souls a day, may become so numerous and wealthy that even the cancelling of our untold debt may be readily accomplished. Suicidal madness alone prevents commerce in what is most essential of all, *food* for the millions of her people.

GEORGE HOPE,

Fenton Barns, by Haddington, N. B., 26th October, 1842.

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ISSUED BY THE NATIONAL ANTI-CORN-LAW LEAGUE, NEWALL'S BUILDINGS, MANCHESTER.

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James Smith, Printer, Little Underbank, Stockport.

\* Mackie's Supplement to Dirom on the Corn Laws. Edinburgh: William Creech. 1796.

# AGRICULTURE AND THE CORN - LAW.

## PRIZE ESSAY.

SHOWING THE INJURIOUS EFFECTS OF THE CORN LAW UPON  
TENANT-FARMERS AND FARM-LABOURERS.

BY W. R. GREG.

THE effect of our restrictive corn-laws in hampering the commerce, depressing the manufactures, and famishing the people, of England, has been long known, and amply discussed. But that these laws are equally injurious to those classes for whose especial benefit they profess to be enacted — viz. farmers and farm-labourers — has not been so clearly made out, and is not so generally believed. The fact that any system of legislation should have the effect of diminishing the subsistence, and fettering the trade, of a great nation, ought, no doubt, to be sufficient to procure its immediate alteration. But unhappily it is not so; and in this country, as long as any numerous and powerful body of men believe, however erroneously, that their own interests are bound up in the continuance of unjust and partial enactments, so long will those enactments be maintained; or, if abolished, will be abolished only at the cost or the peril of a severe civil struggle.

The following pages, therefore, will be devoted to an examination of the real operation of our corn-laws on the welfare of farm-tenants and farm-labourers; — and if it shall appear, upon a dispassionate inquiry, that these classes have been, and are, *not gainers, but sufferers*, by these laws, we may hope that they will speedily join their commercial and manu-

facturing fellow-citizens in demanding their total abrogation. And first, as to their effect upon FARM-TENANTS.

I. At the very outset of the inquiry, it cannot fail to strike us as remarkable, *that the very classes, professedly to promote whose interests the principles of equal justice and commercial freedom have been trampled under foot, are, generally speaking,* — in the majority of cases, and in the majority of years, — *about the most depressed and unprosperous in the community.* If the system of legislative protection which has been so uniformly and unscrupulously followed were a sound one, the farmers ought to be the most thriving and fortunate of men; since for centuries back, but particularly for the last seven and twenty years, their prosperity has been professedly the especial care of Parliament; the agricultural interest has been the one to which all others have been at all times unsparingly sacrificed; and, if their measures have not answered, — if their end has not been obtained, it can only have been either because their object was not attainable, or because their measures were unwisely adapted to their end.

Now, what is the actual state of the case? None can answer this question so

well as the farmers themselves. Since 1815 they have had almost every thing in their favour. Their customers, the consumers of agricultural produce, have multiplied with enormous rapidity; — the wealth of these customers, and their consequent power of purchase, have increased with the extension of trade in a still more rapid ratio; — the manufacturing and engineering enterprise of the country has absorbed immense numbers of labourers, who must otherwise have remained a heavy burden on the land; — of late the remodelling of the poor-laws has relieved them from a pressing and severe embarrassment; — and taxes which bore exclusively upon the agricultural interest have been repealed to the extent of a million yearly.\* Yet what has been the result? Is it not notorious, that, during this period, farmers have been in a state of frequent and deplorable depression? During this period, have there not been *three* several corn-laws passed for their relief and encouragement alone? And, during this period, have there not been *five* parliamentary committees† sitting, to prove the existence, and inquire into the causes, of agricultural distress?

It is clear, then, that the object of our legislators has not been attained; — not, we believe, because it is unattainable, but because the measures pursued have been unfitted to their aim. We are convinced (and, if we were not, the history of our corn-legislation would go far to produce the conviction), that, in public as in private matters, selfishness, if too gross, generally defeats its own purposes; that unjust laws are always unwise ones; that the prosperity of any branch of industry can have no firmer basis, no more precarious tenure, than protective enactments; that the elevation of one class of the community cannot be permanently procured by the depression of the rest; and that an end which

can only be obtained by oppression and injustice carries its own condemnation on its face.

The corn-laws, then, so far from having ensured success to the farmer, have not even secured him from frequent and severe distress. Thus far, all men will agree with us. Let us now inquire whether this distress may not be, in a great measure, traced to the operation of these very laws.

II. The case may be thus briefly stated. The existing corn-laws profess to secure a certain price to the farmer for his wheat. On this price the landlords — the authors of these enactments — calculate and fix their rents; and on this price the farmers make *their* calculations, and contract to pay those rents. *But it turns out that the corn-laws do not ensure this price.* The rents have been adjusted on a fallacious supposition: the two contracting parties, therefore, cannot both be satisfied, and the weakest goes to the wall. The landlord exacts his rent, and the farmer is ruined. We appeal to the farmers themselves, whether this is not the true process in five cases out of six, in which they have been unfortunate.

The avowed object of all the corn-laws that have ever been passed has been to fix and secure a price which would remunerate the grower; and the agriculturists generally, having a most religious conviction of the omnipotence of Parliament, have naturally concluded that the avowed object of any law would be effected by that law. The avowed purpose of the law of 1815 was to fix the price of wheat at 80s. a quarter. The language of the landed legislature was uniform upon this point. They declared that no lower price could be endured by the farmers; they told the farmers that such a price should be secured to them by law; and they arranged their rents accordingly. What has been the con-

\* The following Table is taken from parliamentary returns, and the details may be found in the Companion to the Newspaper for 1836, p. 232 :—

| Years in which the reduction was made. | Agricultural Taxes repealed or reduced in that year. | Years since elapsed. | Total Saving to Farmers by the reduction up to 1842. |
|----------------------------------------|------------------------------------------------------|----------------------|------------------------------------------------------|
| 1816                                   | £ 231,695                                            | 26                   | £ 7,324,070                                          |
| 1819                                   | 3,863                                                | 23                   | 88,964                                               |
| 1822                                   | 470,108                                              | 20                   | 9,402,160                                            |
| 1823                                   | 52,792                                               | 19                   | 1,003,048                                            |
| 1824                                   | 6,876                                                | 18                   | 123,768                                              |
| 1825                                   | 49,659                                               | 17                   | 844,203                                              |
| 1832                                   | 8,710                                                | 10                   | 87,100                                               |
| 1833                                   | 10,110                                               | 9                    | 90,900                                               |
| 1834                                   | 102,000                                              | 8                    | 816,000                                              |
| Total                                  | £985,818                                             |                      | £19,780,303                                          |

† In 1816, 1821, 1822, 1833, 1836.

sequence! *In only two years\* since that period has the annual average reached that price; and those two were years of scarcity.* The farmers, who had contracted to pay rents, *which only a uniform price of 80s. would enable them to pay,* were, of course, impoverished or ruined.

In 1822 the average had fallen to 43s. 3d. and the deluded farmers were clamorous in their complaints. It was then declared, that the price of 70s. a quarter must be ensured, in order to induce the farmer to keep a sufficient breadth of land under the plough; and a new corn-law was passed to procure the desired result. Again the farmers were deceived, and lulled into fancied security. Again rents were readjusted on the new assumption of a permanent average of 70s. *Yet in only one year\* since that period,* and that one a year of scarcity, *has the price reached this point.* The rents, however, had to be paid. The landlord whistled, and the farmer paid the piper.

For some years subsequent to 1822, every one was dissatisfied. The consumers of corn thought they paid too much, and the growers of corn thought they received too little. Again in 1828, a deliberate attempt was made to secure prices at once high and steady; — such prices as would enable landlords to exact extreme rents, and farmers to pay them. *Sixty-four shillings* was now declared to be the remunerating price; and rents were calculated and settled on this basis. *Yet in only seven years out of the subsequent thirteen has this average been reached;*† and of those seven, five have been years of deficient harvests. And at least four years out of the thirteen have been years of severe agricultural distress.

In the spring of the present year a new law was passed, in the hope of fixing 56s. as the minimum price of wheat. Yet before the harvest had been fully reaped, and before any wheat could be thrashed out, and brought to market, — viz. by September 10, — *the average weekly return had fallen to 51s. 6d.;* and by November 5th, it had dropped to 48s. 7d. Each successive corn-law has in fact been a new and cruel deception to the unhappy farmer; yet to each has he looked with renewed confidence for his salvation:

Cassandra's fate reversed is theirs;  
She, true, no faith could gain;  
They every passing hour deceive,  
Yet are believed again.

Our advice to him is to trust no more to

such delusive protectors, — to lean no more upon such broken reeds; but, after the experience he has had, to feel convinced that whatever prospects may in future be held out to him from the same quarter will be as faithless as the past have been:

But do not thou  
The tale believe;  
They're sisters all,  
And all deceive.

The first evil, then, which the corn-laws have inflicted upon the farmer, has been this: — *they have induced him to contract to pay rents which — except in years of scarcity — the price of wheat will not enable him to pay.*

III. The purpose of our restrictive corn-laws is to secure high prices in this country by protecting the home grower against the competition of foreign produce. And by dint of looking always at the *intention*, and never at the *operation*, of legislative measures, a great number of our farmers have come to believe, that low prices are the effect of foreign competition, and that high prices are the consequence of that competition being shut out. Now, how stands the fact? Why, that it is impossible to point to a single year of low prices, in which there was any perceptible import of foreign produce; or to a single year of great foreign importation, which was not also a year of high prices. The years 1834, 1835, and 1836, were years of low prices, and of great distress and discontent among farmers, the average of wheat being under 45s. a quarter; yet the import of foreign wheat was only 122,175 qrs. The years 1838, 1839, and 1840, were years of high prices, and comparatively of farming prosperity, the average of wheat being 67s. 2d., yet in those years we imported the enormous quantity of 7,858,500 qrs. Of this we say nothing more at present than that it undoubtedly establishes the fact, *that low prices of wheat in England are not, and have never been, the effect of foreign competition.* For five months at the close of 1835, and the commencement of 1836, the price of wheat ranged under 36s. a quarter; at which price no foreign wheat could have been imported from any country in the world, even had the corn-trade been perfectly free, instead of being burdened as it was with a duty of 50s. a quarter. And in 1839, in spite of an importation of 2,681,400 qrs., prices never ranged so low as 66s. and averaged above 70s. The fact beyond all question is this,

\* 1817, 1818. † 1839. ‡ 1829-30-31-32-33-34-40-41.

— and it should be immovably rooted in the understanding of every farmer, — *that low prices are owing to abundant harvests, and not to the admission of foreign corn; and that high prices are owing to defective harvests, and not to the exclusion of foreign corn*; — since in the former case it is never admitted, and in the latter case it is never excluded.

There is one case, and one case only, in which this rule will not altogether hold good. There is one case, and one case only, in which harvests of extreme plenty will not bring prices of extreme depression; and that is, where the prosperity of trade, and the thriving condition of the whole community, enable the poor to live better and to eat more, and the rich to add to the number of their servants and their horses; and thus to increase the consumption till it keeps pace with the increased production. There is one case, and one case only, in which scanty harvests will not ensure to the farmers prices extravagantly high; — and that is, where the distress of trade and the impoverishment of all classes have produced a diminution in the demand for food equivalent to the diminution in its supply. Had the country been flourishing, and the people been in easy circumstances during the last two years, good wheat would have reached 100s. instead of 80s. Low prices may be produced by two causes; either by excess of production, or by diminished power of purchase on the part of the consumer. High prices may be produced by two causes; either by a deficient supply, or by a brisk and vigorous demand; and it is evident that they will be most profitable to the farmer when produced by the latter cause. Under the present system, high prices are only produced by deficient crops; so that when the farmer obtains the highest price, *then he has least to sell*. If he is ever to profit equally by good harvests and by bad ones, it can only be by the community, who constitute his customers, being in a condition to buy largely in the former case, and to pay dearly in the latter. If large crops and high prices are ever to go together, it can only be when manufactures are profitable, when industry is well remunerated, when all the

people are well off. — In the production of this general prosperity, then, the farmer is as deeply and directly interested, as the merchant, the tradesman, or the labourer. Yet to this general prosperity the corn-laws are notoriously the greatest obstacle. By the concurring evidence of the ablest men in every department; of practical merchants, of theoretical economists, of celebrated statesmen; the corn-laws restrict our commerce, depress our trade, deprive our people of employment, and derange our friendly relations with foreign powers.

The second great mischief, then, which the corn-laws inflict upon the farmer, is that they spoil his market, by impoverishing his customers.

IV. We presume, that no doubt can exist in the mind of any one, that the *steadier* prices can be made, the better for the producer, as well as for the consumer.\* A trade in which the fluctuations are excessive, partakes of the nature of gambling; and a gambling trade is in the long run always a losing one, and generally a ruinous one. The uncertainty which pervades prices prevents any thing like safe estimates, or accurate calculations. The farmer, being wholly unable to foresee whether he shall obtain 40s. or 80s. for his wheat, knows neither what rent he can afford to pay, nor in what style he can afford to live. If the price of corn were fixed, he would know pretty exactly what he had to expect, would be able to lay out his expenses beforehand, and to calculate beforehand on a certain, though it might be a moderate, amount of profit. This degree of uniformity, we know, is not attainable; but, the nearer we can approach to it, the more desirable will become the condition of the farmer. Now nothing can be more certain than that our corn-laws have increased fluctuations of price — *except that they were intended to prevent them*. One of the chief pleas for the perpetual legislative peddling on this subject has been, the necessity of preventing excessive variations in the price of so important an article as food. The far-famed sliding-scale is the result of this alleged necessity; the offspring of previous vari-

\* "Fluctuations of price, whether they arise from alteration in the value of money, or from changes in the corn-laws, cannot fail to produce evils in every branch of rural economy, which, independently of these disturbing causes, must ever remain exposed to grievous vicissitudes from the uncertainty of seasons. These artificial fluctuations, however, only aggravate the natural evil: they render the income of the landlord precarious, the fixed rent of the farmer a hazardous speculation, and the wages of the labourer an uncertain remuneration. . . . Steadiness of price, which is conducive to settled habits, and forms the basis of all fixed engagements, is the primary object next ought to be ascertained." — Report of Committee of House of Commons, 1833.



s; "the fruitful parent of a thousand." It was a patent invention to procure uniformity of price. Yet the annexed \* will show how completely this, as all previous enactments, has failed in effecting even an approximation to its end. And Mr. Tooke, Sir Robert Peel's private authority, declares (and, we doubt with perfect correctness) that, under the sliding-scale, prices *must* fluctuate at from 36s. to 73s. a quarter, or more 100 per cent.†

Now, then, we have three remarkable things. *First*, we have a parliamentary enactment, that steadiness of price is the primary object; which must never be lost sight of, and which is perfectly essential to the welfare of the landlord, the farmer, the labourer. *Secondly*, we have a law for the purpose of procuring this steadiness, which nevertheless has not produced the most excessive fluctuations. *Thirdly*, we have it shown on the authority, that this very law does, *must*, aggravate these very fluctuations. ‡ Surely a law passed with a definite object, and producing the exact opposite to that object, needs no further condemnation.

Moreover, it is perfectly evident that the steadiness of price is at least as important

to the consumer as to the grower of corn. The grower, if he be a man of capital, may to a certain extent set a high-priced year against a low-priced year, and so make a decent average. But the poor bread-eater cannot do this. He cannot lay in a stock of flour at 36s. and keep it by him to consume when the price is 73s. He eats what he wants in the low-priced year; and when the high-priced year comes, he lives upon something else, or eats one half the quantity. Had the price been stationary at 50s. he would have been to the farmer a regular customer for a regular quantity. But, as it is, he is a customer at 36s. and he ceases to be a customer at 73s. This, therefore, brings us to the important principle, — *that the country could afford to pay the farmer a better average price, if prices were steady than if they are fluctuating.* What we complain of is, not so much that wheat should average 50s. a quarter as that it should ever reach 80s.

The third great mischief, then, which the corn-law inflicts upon the farmer is this: — by aggravating fluctuations, it upsets all his calculations; and *prevents the country from paying him as high an average, as with steady prices it would be able to afford.*||

| Year in which the Corn Law was passed. | Lowest Price of Wheat under this Law. | Highest Price under this Law. | Fluctuation under this Law. Per Cent. |
|----------------------------------------|---------------------------------------|-------------------------------|---------------------------------------|
| 1670                                   | s. d.<br>35 6                         | s. d.<br>64 0                 | 80                                    |
| 1689                                   | 23 0                                  | 81 0                          | 252                                   |
| 1773                                   | 35 7                                  | 59 0                          | 67                                    |
| 1791                                   | 41 0                                  | 156 0                         | 280                                   |
| 1804                                   | 49 6                                  | 155 0                         | 213                                   |
| 1815                                   | 38 1                                  | 112 7                         | 196                                   |
| 1822                                   | 40 0                                  | 69 0                          | 73                                    |
| 1828                                   | 36 0                                  | 79 0                          | 119                                   |

† Tooke on Prices, III. pp. 35, 38.

Under a fixed duty or free trade, corn would come in just as it was wanted; the supply would meet the demand, and be proportionate to it, both in time and in amount. Under the sliding-scale the price is rapidly and inordinately raised by the artificial withholding of the supply, till the lowest duty is attained, when it is as rapidly depressed by the sudden liberation of the whole quantity in bond.

We apprehend that the farmers are very much deceived as to the actual average prices of wheat. The apparent average from 1829-41, as taken from the weekly returns, was 58s. 9d. a quarter; but, as by far the greatest quantities are always sold in the low-priced years, and generally in the lowest-priced weeks of those years, the real average paid to the farmers will be much lower; probably about 53s. On examining the quantity of wheat sold in the 150 towns from which returns were made to the corn inspectors, we find that in the three dear years, 1829-30-31, when the average price was 65s. 7d. the quantity sold reached only 8,515,000 qrs., while in the three cheap years, 1834-5-6, when the price had fallen to 46s. 2d., the quantity sold reached 11,246,000 qrs. In 1839-40-41, when the price had again risen to 67s. 1d. the quantity sold, notwithstanding the increase of population, had fallen off to 10,938,000 qrs. In 1838, at 64s. 7d., 4,064,000 qrs. were sold. In 1839, the price had risen to 70s. 8d., and only 3,174,000 qrs. were sold. The same peculiarity appears if we compare different parts of the same year. In the two highest-priced months, viz. July and August, at the price of 49s. 9d., only 510,513 qrs. were sold. But in November and December, when prices had receded to 35s. 5d., 704,100 qrs. were sold.

Tooke has a similar remark (Prices, III. p. 40). Between 1831 and 1832, the apparent average was 56s. — the real average obtained by the farmer, he estimates at 50s.



V. From what has been already said, it appears pretty clear that restrictive corn-laws are decidedly injurious to the farmer. It remains to be seen, that, of all possible modifications of such laws, that which is known as the *sliding-scale* is the most fraught with mischief and delusion. It is, indeed, the very quintessence of evil. It is ruinous alike to the merchant, to the manufacturer, to the consumer; to the foreign producer, to the English farmer. If our legislators had sat down in all diligence and good faith to contrive a law which should be productive of a minimum of benefit to any class, and a maximum of injury to all, they could not possibly have devised one more exquisitely adapted to its end. Such are the singular errors into which even able men will ever be liable to fall, when they endeavour to counteract the operation of natural causes; when they commit themselves to an impotent struggle with the laws which govern the moral and material world.

Had the sliding-scale been the exact converse of what it is;—had it been made to slide in the opposite direction, the duty falling with the fall in price, and advancing with its advance;—had the duty been nominal at 40s. and prohibitory at 73s.; then, though in many respects more burdensome to the community, it would have afforded to the farmer a less delusive protection than the present law; as he would in that case have reaped the full benefit of high-priced years. In one case he would have been secured against foreign competition by low prices; in the other case, by the high duty. *His protection would*

*have been proportioned to his danger.*—"What," says Dr. Johnson, "is a patron? Is he not one who will see a man struggling in the waves, without stretching out a hand to his assistance, but who, as soon as he has reached the shore in safety, *encumbers him with help*?" Just such a patron has the sliding-scale proved to the deceived and miserable farmer. When wheat is at 40s. a quarter, and no foreign corn can in consequence possibly come in, it mocks him with a needless protection of 50 per cent. But when prices are rising, and prospects brightening around him, and he—unhappy dupe! is solacing his tantalized and thirsty soul with a golden vision of 73s. a quarter for his coming crop, the protection is suddenly withdrawn, and the deluge of foreign competition is let in upon him. Yet this is the law which farmers, in their darkness, have been strenuously struggling to save.

The sliding-scale has yet a further operation which presses with peculiar severity upon the English agriculturist. *It depresses prices just when his stock of corn is largest, and when he is most anxious to realise;—and raises them when he has none to sell.*"\* This is not an accidental operation: it is inherent in the nature of a sliding-scale. In five years out of six, prices are highest just before the harvest, because then the stock of wheat in the country is the lowest; and they fall immediately after the harvest, from the opposite reason. We give in a note a table illustrative of this fact from 1829 to 1841,† showing that the average price has invariably fallen about harvest-time nearly

\* "The sudden admission of so large a quantity of foreign wheat in September 1838 [1,513,113 qrs. in one week] had the effect, notwithstanding the ascertained deficiency of our own growth, of depressing markets: so that the average price, which on the 24th of August had been 77s., declined within the four following weeks to 61s. 10d.; so that whereas the previous rise to 77s. was for the benefit only of the wealthier farmers who had been able to hold their stocks of the crop of 1837 to the last, the subsequent fall was to the detriment of the numerous class of small farmers, who, by being by that time got their crops in every where south of the Humber, were threshing out, and, as usual, bringing the earliest supplies to market."—*TOOKER*, 111. p. 30.

| Year. | Average<br>Price of | Average<br>Price of |
|-------|---------------------|---------------------|
|       | July & August.      | Sept. and Oct.      |
|       | <i>s. d.</i>        | <i>s. d.</i>        |
| 1829  | 64 3½               | 59 0                |
| 1830  | 69 8                | 60 7½               |
| 1831  | 62 5                | 59 8                |
| 1832  | 60 10               | 53 4                |
| 1833  | 53 3                | 51 5                |
| 1834  | 46 10               | 41 3                |
| 1835  | 40 8                | 36 5                |
| 1836  | 48 0                | 46 5                |
| 1837  | 56 4                | 53 1                |
| 1838  | 71 0                | 65 2                |
| 1839  | 70 3                | 68 11               |
| 1840  | 71 2                | 64 5                |
| 1841  | 69 5                | 65 5                |

eight per cent., or from 60s. 4d. to 55s. 9d. a quarter. In the present year, this result has been still more remarkably brought out. The harvest was unusually early, and the stocks of farmers more than usually exhausted. On July 9th the weekly average was 65s. 8d.; on September 10th, when the harvest was generally got in, and when farmers in the south were ready to bring their wheat to market, it had dropped to 51s. 6d.—a fall of nearly 22 per cent.!

Now that this fall is to be attributed chiefly, though not altogether, to the operation of the sliding scale, is evident from the fact that it is equally observable in defective as in abundant years. But for the sliding-scale, a rise in price would naturally be the immediate consequence of a deficient harvest. But the duty being always lowest when the price is highest, and prices having, as we have just seen, generally reached their maximum in August or September, the whole of the foreign corn in bond is certain to be liberated at that time, and is thrown upon the market so as to depress the price, just as the farmer (who, being rarely a man of capital, cannot wait till the reaction of the following summer, but must realise at once) is preparing to thresh out his wheat. The annexed table\* will show, that, in every year of considerable foreign importation since the enactment of the sliding-scale (except 1831 and 1839) the chief portion has been poured into the market immediately before the harvest, and the lowest point of duty has almost always been reached in August or September.

The experience of the last fourteen years, then, and more especially of the present year, must, we think, have convinced the farmer, that the inevitable operation of

the sliding-scale is to expose him to the overwhelming competition of a sudden influx of foreign corn, just at the period when he has most to sell, when he is most anxious to sell, and when consequently such competition will be most severely felt. Is this the effect which he looked for from it? Is it an effect which he is desirous to perpetuate? Does it not convince him, that the sliding-scale, to which he trusted for protection, has been, in truth, his greatest enemy?

But it has a still further, and still more hostile operation on the poor farmer. It exposes him to the depressing competition of a larger quantity of foreign corn than is actually wanted, or would otherwise come in. When it becomes evident that our harvests are likely to be deficient, orders are sent abroad for large quantities of wheat, which continue to come in long after the deficiency is supplied, and when prices are receding to a moderate level. Under ordinary circumstances, this extra quantity would not be called for till it was actually wanted. But as, under the sliding-scale, the duty is rapidly rising, and will soon become prohibitory, the importer is obliged to enter it at once, and bring it upon a market where it is not required, and which, consequently, it must tend unduly to depress.

Moreover, this happy invention, the sliding-scale, not only exposes the farmer to the risk of more foreign wheat coming in than is required, but of much coming in when none at all is required. The corn merchant is obliged to act beforehand in an estimate of probabilities. If he conceives that the harvests are likely to be deficient, he does not wait, as under a free trade he would be able to do, till the deficiency is ascertained,—but he sends out

| Year. | Quarters of wheat and wheat flour entered for home consumption in July, Aug. & Sept. | Quarters of wheat and wheat flour entered in the other nine months. |
|-------|--------------------------------------------------------------------------------------|---------------------------------------------------------------------|
| 1829  | 681,000                                                                              | 761,000                                                             |
| 1830  | 1,435,700                                                                            | 294,000                                                             |
| 1831  | 59,700                                                                               | 1,447,000                                                           |
| 1832  | 278,300                                                                              | 98,400                                                              |
| 1833  | 42,000                                                                               | 42,000                                                              |
| 1834  | 23,000                                                                               | 41,900                                                              |
| 1835  | 10,000                                                                               | 18,500                                                              |
| 1836  | 12,200                                                                               | 17,900                                                              |
| 1837  | 196,900                                                                              | 46,100                                                              |
| 1838  | 1,568,500                                                                            | 409,500                                                             |
| 1839  | 840,800                                                                              | 1,870,900                                                           |
| 1840  | 1,587,600                                                                            | 813,500                                                             |
| 1841  | 2,343,200                                                                            | 304,000                                                             |
| 1842† | 2,580,000                                                                            | 320,000                                                             |
| Total | 13,628,900                                                                           | 6,485,300                                                           |

† Up to September 5.

his orders for foreign corn to come in at the period when the duty is usually the lowest, and the price the highest, viz. just before the harvest. But it sometimes chances, that he is mistaken in his anticipations,—that the crop turns out a fair average, and that importations are not needed. But his orders are executed, and the foreign corn comes pouring in. He dares not wait for the chance of the duty rising to a point which shall make his speculation overwhelmingly ruinous: he must liberate his corn on the best terms he can, and bring it to market as early as he can, whether wanted or not, before the full effect of the harvest in depressing prices has had time to operate.

This, then, is the *fourth* count of the farmer's indictment against the corn-laws:—that *they introduce foreign corn at the worst possible moment*;—that *they introduce more than is wanted*;—and that *they introduce it when not wanted at all*.

VI. Thus far we have considered the effect of the corn-laws on the interests of the farmer, considered merely in his capacity of a producer;\* and as a producer, we have shown them to be in every way injurious to him. Either they raise the average price of corn, or they do not. If they do not, it is clear that neither he nor his landlord has any interest in maintaining them. If they do, we have seen that his landlord reaps the benefit, because he calculates his rent accordingly. *But the farmer is a consumer as well as a producer,—an eater of corn as well as a grower of it; and, in this capacity, low*

*prices, and not high prices, are desirable for him.* Nay, more; he is a consumer to a greater extent than any other individual in the community; for to his own consumption must be added the far larger quantity required for seed-corn, and for feeding his cattle. High prices, therefore, not only add materially to his household expenses; they increase his cost of production, and thereby diminish the profits of his occupation. This point is too clear to need any further elucidation. As consumers, we repeat, farmers are more interested in low prices than any other class of men in the country.

But farmers are consumers in another point of view. They have to feed the poor. In the agricultural districts they are the chief rate-payers. Now, the corn-laws augment the poor-rates by a double operation. They increase the number of paupers, by depressing trade and manufactures;—and they add to the cost of their maintenance, by raising the price of corn. The latter effect may be judged of from the annexed table,† from which it appears, that, in five agricultural counties alone, the difference of pauper expenditure between a cheap year, and a dear one, was £78,131 under the old system, and £71,913 under the amended law. The former effect, though equally certain, it is not so easy to show by tabular statements; but it is notorious that the manufacturing districts, when prosperous, draft off and provide employment for many thousands of labourers from the agricultural counties, who would otherwise have to be supported by the rates of their native parishes;‡—

\* It should be borne in mind, that the farmer is a producer of other articles besides corn: he is a producer of meat, of milk, of cheese, of butter; and in proportion as the price of corn rises, must the people's consumption of the other articles be reduced.—But our limits prevent us from dwelling upon this point at present.

† SUMS EXPENDED FOR THE RELIEF OF THE POOR.

| COUNTIES.              | Under the Old Poor Law. |           | Under the New Poor Law. |          |
|------------------------|-------------------------|-----------|-------------------------|----------|
|                        | 1829                    | 1833      | 1837                    | 1839     |
|                        | £                       | £         | £                       | £        |
| Bucks . . . .          | 135,239                 | 124,200   | 61,634                  | 72,367   |
| Bedford . . . .        | 84,513                  | 77,819    | 37,447                  | 39,890   |
| Essex . . . . .        | 282,132                 | 239,946   | 149,356                 | 165,340  |
| Devon . . . . .        | 222,381                 | 210,825   | 169,449                 | 194,361  |
| Dorset . . . . .       | 90,949                  | 84,293    | 63,531                  | 81,373   |
| Total . . . . .        | £815,214                | £737,083  | £481,417                | £553,330 |
| Average Price of Wheat | 66s. 3d.                | 52s. 11d. | 55s. 10d.               | 70s. 8d. |

‡ “ We do not know the exact amount of migration from rural to industrial districts, but we know that it must have been immense: for while the *natural* increase of the population (i. e. the excess of births above deaths) during the last ten years, has been much the greatest in the

that, if these labourers had remained, or were now to be returned upon their native parishes, the consequent augmentation of the rates would bring ruin upon every farmer in the country ;—that this re-emigration will assuredly take place, if the present depression of trade and manufactures should unhappily continue ;—and that continue it assuredly will, unless those restrictive corn-laws, which press so heavily both upon our foreign commerce and our home demand, shall be speedily removed. *The repeal of the corn-laws is therefore necessary to save the farmer himself from ultimate and entire ruin.*

Let us now consider the effect of the corn-laws upon the FARM LABOURER. The effect may be stated in two words :—*They raise the price of the commodity he has to buy, and lower the price of the commodity he has to sell.* They enhance the cost of provisions, and depress the wages of labour.

I. Like all consumers, the agricultural labourer has a paramount interest in cheap food. It is calculated, that in ordinary years one-half his whole expenditure is laid out in bread. In years of scarcity, however, he must expend much more than this, and yet obtain much less. When the price of corn is low, he has therefore, a far greater command of the comforts and necessities of life than when it is high. This requires no elaborate demonstration. The labourer knows it to be the case. A very slight consideration will show that it must be so. Uniform experience has shown that it is so.

Some persons, however, have ventured

to assert, that this operation is counteracted by an alteration in the rate of wages ;—that the wages of the labourer rise and fall according to the price of corn, and in proportion to the price of corn ;—and that his command of the necessities of life in consequence always remains the same. The falsehood of this statement is obvious from the following consideration : Years of high price are always years of scanty crops, and are so merely *because* they are years of scanty crops. To affirm, therefore, that when corn is dear, the labourer is enabled to purchase as much bread as when corn is cheap, *is to affirm that he can obtain a larger proportion of a scanty crop than he can of an abundant one ;*—which is manifestly both an untruth and an absurdity. In years of scarcity, it is obvious that *some classes* must consume much less bread than they do in years of plenty ; because there is much less to be consumed. *What are these classes ?* Are they the rich, or are they the poor ? Are they the higher and middle classes, or are they the labouring classes ? We know that the former rarely alter at all, and never alter materially, their rate of consumption ;—we know, therefore, that the consumption of the latter must fall off in a more than proportionate degree. When the rich are compelled to retrench, they retrench in luxuries, not in food. When the pressure of scarcity compels the poor man to retrench, he has no luxuries to lay down, and his retrenchment therefore falls almost immediately upon his daily bread.

It is no doubt the case in many parts of England, perhaps in all, that the wages of

format, the *actual* increase has been much the greatest in the latter. A careful examination of the table given below, coupled with the annual increase of the population, will leave little room for doubt, that since 1830, the manufacturing districts have found employment and subsistence for at least 400,000 additional persons.

| AGRICULTURAL COUNTIES. |                                                         |                               |                               | MANUFACTURING COUNTIES. |                                                      |                               |                               |
|------------------------|---------------------------------------------------------|-------------------------------|-------------------------------|-------------------------|------------------------------------------------------|-------------------------------|-------------------------------|
|                        | Increase per cent. in the Population from 1831 to 1841. | Births to Population in 1830. | Deaths to Population in 1840. |                         | Increase per cent. of Population, from 1831 to 1841. | Births to Population in 1841. | Deaths to Population in 1840. |
| Hereford -             | 2.9                                                     | 37                            | 63                            | Lancaster -             | 25                                                   | 38                            | 32                            |
| Cumberland -           | 4.8                                                     | 36                            | 51                            | Durham -                | 27                                                   | 35                            | 43                            |
| Norfolk -              | 5.7                                                     | 33                            | 51                            | Warwick -               | 19                                                   | 36                            | 45                            |
| Oxford -               | 6.1                                                     | 32                            | 50                            | Stafford -              | 24                                                   | 32                            | 51                            |
| Suffolk -              | 6.3                                                     | 37                            | 52                            | York, W. R. -           | 18                                                   | 38                            | 43                            |
| Buckingham -           | 6.4                                                     | 36                            | 52                            | Chester -               | 19                                                   | 43                            | 42                            |
| Average -              | 5.4                                                     | 35                            | 52                            | Average -               | 22                                                   | 37                            | 43                            |

N.B. The year 1830 is the last for which we have any calculation of the births." — "Not Over-production," &c., by W. R. GREG, p. 16.

the farm labourer do vary to a certain extent in years of diversity; that is to say, that, when the price of provisions is so high as to make it impossible for the labourer to maintain his family on his ordinary wages, those wages are advanced, though in an inadequate degree; otherwise he would be obliged to seek assistance from the parish;—and the farmer knows, that, whether he pays the advance in the form of wages or of poor-rates, is a matter of comparatively little moment. In like manner, when the price of provisions is unusually low, wages are commonly reduced, because the general redundancy of labour in the agricultural districts enables the farmer, in the great majority of instances, to procure hands at the lowest rate of earnings that will afford a bare subsistence. But is there a single agricultural labourer in the country who will affirm that his wages go so far when wheat is at 60s. as when it stands at 40s.† We believe not.

In 1835 and 1836, the prices of all kinds of farming produce were unusually low; and, in the spring of the latter year, a committee of the House of Commons was, of course, appointed to inquire into the causes of the existing agricultural distress. Great numbers of witnesses from all parts of the country were examined, the chief portion of whom were farmers. Of thirty-eight of these, who were particularly questioned as to the comparative condition of the labourer at that time, in order to ascertain whether or not he had benefited, as he ought to have done, by the low price of food, only eight spoke doubtfully, or

negatively;—the remaining thirty declared with one consent, that, although wages were unquestionably low, the labourers were in general fully employed, and *had never within their memory been in so comfortable a condition or able to procure so large a supply of the decencies and necessities of life.*\* A similar committee, which had sat in 1833, at which period also prices were moderate, and produce was abundant, reported to the same effect in the following words:—

“Amidst the numerous difficulties to which agriculture in this country is exposed, and amidst the distress which unhappily exists, it is a consolation to find that the general condition of the agricultural labourer in full employment is *better now than at any former period; his money wages giving him a greater command over the necessities and conveniences of life.*”

In 1836, when the committee made their report, wheat was under 40s. a quarter. Within three years of this period, the price had reached 73s., or nearly double. Was the labourer as comfortably off in 1839† as he had been in 1836‡ Could he procure any thing like the same amount of wholesome and nutritious food! Could he expend as much in clothing! Had his wages advanced in any thing like a corresponding proportion! *If they had, why was the home trade so bad! Why were the poor-rates so much heavier in the latter year! Why had the consumption of exciseable articles so greatly fallen off!*|| And why had the duties on malt, tea, and

\* First, Second, and Third Reports of the Committee of 1836, especially p. 363.

† “The state of prices of provisions, and of the rate of wages in the last two years (1838, 1839) strikingly confirms the deductions from previous experience of the little tendency which exists in wages to follow a fall or rise in the prices of provisions, except at long intervals, and then only in a degree far short of such fall or rise.....In a few instances the wages of agricultural labourers have been raised, but in a very trifling proportion to the rise of necessities; and in cases where an advance has been granted, it has rather been from motives of fear or humanity on the part of the employer, than as a legitimate consequence of an improved demand relatively to the supply of labour.”—TOOKE on Prices, III. p. 52.

‡ In spite of increased economy brought about by the progressive introduction of the amended law, the total amount expended for the relief of the poor had risen from £3,800,000 in 1836, to £4,310,000 in 1839. And the increase had taken place in every county in England, except Lincoln, Shropshire, and Southampton.

|| The excise duties collected in 1836 were £16,587,992; and in 1839 they had fallen off to £15,438,000, instead of having risen to £17,088,000, which they would have done had they kept pace with the population.

sugar, been so singularly diminished ?\* *If they had not*, what becomes of the assertion that the high price of wheat is no injury to the farm labourer !

II. But the wages of the labourer are not only *not raised* in proportion to the price of corn ; — it admits of certain demonstration, that in the long run they are actually lowered by the operation of the corn-laws. That these laws have the effect of curtailing *both the foreign and the home demand*, for the products of manufacturing industry, we shall take for granted, because it has been so repeatedly proved, and is now so generally acknowledged, that all reasoning upon the subject here would be superfluous. In proportion as they have this effect, they limit the extension of manufactures, and the employment of the people therein. They limit the demand for labour, and consequently lessen its remuneration.

The number of individuals occupied in the cultivation of the soil has not increased, and will not increase, with the extension of that cultivation. On the contrary, it has diminished, and we have no doubt will continue to diminish, unless some such change should take place in our system of agriculture as shall approach to garden cultivation. In the ten years ending with 1830, we know that tillage had been much extended, and that large additional quantities of land had been brought under the plough. The number of enclosure bills passed during that period was 205 ; yet, during that period, the number of families engaged in agriculture had *decreased* from 967,500 to 961,000 ; while 470,000 families had been added to our total population. The returns of the last ten years, from 1831 to 1841, have not yet been published ; but we will venture to predict, that, when published, they will show a similar result. From this we draw two conclusions, which admit of no denial : — *first*, that the economy of labour by the

introduction of improved modes of culture more than counterbalances the demand for labour by fresh land being brought under the plough ; — and consequently, *in the second place*, that it is not to any advance in agriculture that our increasing population must look for employment and support.

But the population of Great Britain multiplies at the rate of 200,000 annually, of whom three-fourths, or 150,000, must be estimated to belong to the working classes, who must either starve, or live upon charity, or subsist by the labour of their hands. Employment must be found for 150,000 additional pair of hands every year. As long as trade and commerce prosper, they will find this employment in manufacturing pursuits, and the subsidiary crafts ; — when trade and commerce are depressed and blighted, they will be thrown back upon the land, either to live in idleness upon its fruits, or by *competition to depress the wages of the farming labourer*. Hitherto the course of events has happily followed the former alternative ; but the time for the latter is fast approaching, nay has actually commenced ; and, unless the corn-laws are speedily removed, it can no longer be arrested. Now, we have seen that no additional hands are required for the cultivation of the soil ; — in fact, their numbers are already redundant. What, then, must be the effect of the annual influx of 150,000 additional labourers into a market already overstocked ? What but *ruinously to depress the wages of labour*, — *the price of the only commodity the poor man has to sell* ? The conclusion is as certain as any in arithmetic, that *such a check to the advance of manufactures as the corn-laws are fast bringing about, will infallibly reduce the earnings of the agricultural labourer to the very lowest point at which even the most uncomfortable life can be sustained*, — far below even their present pitiful amount.

| DUTIES<br>ON | 1836        | 1830        | Would have been in<br>1839, had it kept pace<br>with the Population. | Diminution, two<br>millions and a half. |
|--------------|-------------|-------------|----------------------------------------------------------------------|-----------------------------------------|
| Malt - -     | £ 5,776,004 | £ 4,853,992 |                                                                      |                                         |
| Ten - -      | £ 4,255,949 | £ 3,232,571 |                                                                      |                                         |
| Sugar - -    | £ 4,348,609 | £ 4,324,565 |                                                                      |                                         |
| Total - -    | £14,380,562 | £12,301,169 |                                                                      |                                         |

As to what the corn-law *has* effected, some controversy may arise. As to what it *has not* effected, there can be no controversy whatever; since it must be evident to the dullest understanding, that what has not been effected at all cannot have been effected by the corn-law. The corn-laws, then, have *not* made farmers prosperous,—have *not* made prices steady,—have *not* raised nor maintained the wages of the labourer. Yet these were the *avowed* objects for which they were

enacted. The object they *have* effected was one which was *not* avowed, viz. to raise the rents of the landlords:—and this they have effected at the expense of undermining that national prosperity by the continuance of which alone can high rents be permanently secured. With the blind unthrift which is the usual companion and corrective of rapacity, they have killed the goose which laid their golden eggs.

Caton, Lancaster,  
30th Oct. 1832.

W. R. GREG.

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*Issued by the National Anti-Corn-Law League, Newall's Buildings,  
Manchester.*

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| " Forks ...     | 18 6 "    | 1 1 0 "        | 1 10 0 "    | Salt Dirts ... | 6 0 "    | 12 0 gilt      | 18 0 gilt. |
| Dessert Spoons  | 12 6 "    | 16 6 "         | 1 5 0 "     | Sugar Tonge    | 1 3 each | 1 9 each       | 3 0 each   |
| " Forks         | 12 6 "    | 16 6 "         | 1 5 0 "     |                |          |                |            |

Three Paper Mache Tea Trays, full sizes, ornamented for 35s.—Patent Candle Lamps 9s. 6d.—Solar Lamps to burn common Oil 22s. 6d.—Bronze Fenders 9s. 6d. Steel Fire Irons 4s. 6d. per set.—Ivory Handle Table Knives, rimmed Shoulders 11s. per doz. Desserts 9s. per doz. Carvers 4s. 6d. per pair.

**CAUTION:**—WATSON'S NEW ALBATA PLATE, can only be had Genuine at the Warehouses of the Inventor 41, & 42, BARBICAN, corner of Princes Street, and at 16, NORTON FOLGATE, Bishopsgate, Wholesale and Retail Jeweller, Silver-Smith, Cutler, and General Furnishing Hardwareman, Established 1795.



## SAVE YOUR INCOME TAX BY DOUDNEY & SON'S NEW TARIFF, 49, LOMBARD STREET. ESTABLISHED 1784.

DRESS COATS, 38s. 42s. and 47s. 6d. Superior workmanship. FROCK COATS, silk facings, 10s. 45s. and 50s. ALL THE NEW PATTERNS for Trowsers, 12s. 6d. 17s. 6d. and 21s. SPLENDID PATTERNS SUMMER Trowsers, 10s. 6d. per pair, or 3 for 30s. NEW PATTERNS, for Summer Waistcoats, 7s. each, or 3 for 20s. Morning Coats, and Dressing Gowns, Fishing, and SHOOTING COATS, 10s. 6d. 12s. and 21s. An immense assortment of READY-MADE York Wrappers, Tagilons, Coddingtons, and Chesterfields, 12s. 18s. and 21s. WATERPROOF Coats, 21s. DOUDNEY'S celebrated Spanish Army Cloth Coat, nine-and-half yards round, 30s. Opera ditto 25s. SUIT OF LIVERIES, complete, 62s. Scarlet Hunting Coat 62s. Ladies' Riding Habits, 62s. and 84s. BEST AND CHEAPEST HOUSE FOR BOYS' CLOTHING. COUNTRY GENTLEMEN preferring their Clothes Fashionably made, at a FIRST-RATE LONDON HOUSE, by post-paid Application, they will receive, free, a Prospectus, explanatory of their celebrated CONTRACT SYSTEM, Statement of Prices and Directions for Measurement. Or, if Three or Four Gentlemen unite, one of the Travellers will be despatched to wait on them.

**DOUDNEY & SON, 49, LOMBARD ST. ESTAB. 1784.**

**BATH BREAKFAST BACON,** 6d. per lb. by the Side or Half-side. **FITCH** and **SON** feel much pleasure in reducing the price of this esteemed Bacon to 6d. per lb. Those Families who have not made themselves acquainted with its peculiarly fine, and, indeed, medicinal properties, (for it has been recommended by the most eminent physicians,) are invited to make an immediate trial of them. Sold by

**FITCH AND SON,**

66, BISHOPSGATE-WITHIN.

HAMS, 6½d. per lb.

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**HATS.**—Extra light, short nap, oval-shaped, ventilating **BEAVER HATS,** and **FRENCH VELVET NAPPED HATS,** manufactured by **DANDO, SONS,** and Co., 42 and 43, CHEAPSIDE, LONDON.

\* \* \* Ministers supplied at Wholesale Prices.

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## To those who would Preserve their Sight.

**H. MACRAE, MANUFACTURING OPTICIAN**, having succeeded to the Business of the late Mr. SILBERRAD, begs to inform the above, that he continues to remedy the most defective vision, by the same unerring method that obtained for his predecessor an extensive patronage. Many persons, having irretrievably injured their sight through not knowing when they required glasses, it may be requisite to address the following few just causes:—They will find their Eyes water at a little exertion by candle-light; they feel hot, look red, and black spots often appear falling before them; the letters of a book seem confusedly running one into the other; it is a matter of difficulty to thread a needle, nib a pen, and the book is obliged to be held behind the candle, and at an inconvenient distance.

When the eye sensibly flattens, all delay is dangerous, and the longer those who feel the want of assistance defer the use of Spectacles, the more they will increase the failure of the Eye. Many who procrastinate the use of them, are at last obliged to take Glasses of an extreme magnifying power, instead of those of a younger sight, thus preferring a real evil to avoid one that is imaginary.

H. M. submits that the House having been established nearly 150 Years, and the most eminent Oculists sending their Patients to him for assistance, in addition to his invariable personal attendance, will be the best passport to public attention. Persons living in the country can be suited by sending one of their old glasses, or a piece, if broken. Invalids can be waited upon at their own residence, if not very distant.

### REAL BRAZILIAN CRYSTALS,

ACCURATELY ADAPTED TO EVERY DEFECT OF SIGHT.

A great variety of

### EYE GLASSES AND HAND SPECTACLES,

*Elegantly mounted in Gold, Silver, Pearl, Shell, &c.*

Wholesale and Retail Factory, 34, ALDGATE-STREET, (directly facing the Pump.)

**Established 1670.**

11

### PIANOFORTE WAREHOUSE.

ONE HUNDRED PIANOFORTES FOR GENERAL INSPECTION.



PICCOLO PIANOFORTE.

**G**EORGE PEACHEY, MANUFACTURER, 73, BISHOPSGATE-STREET-WITHIN, OPPOSITE THE MARINE SOCIETY.—**PICCOLO PIANOFORTES**.—G. P. respectfully solicits the attention of his Friends and the Public in general to those elegant and much-admired Instruments. They are particularly adapted for singing, from the peculiarity of their size, also possessing great power and sweetness of tone, equal to instruments of much larger construction. With an extensive Assortment of improved Cabinet, Cottage, and Square PIANOFORTES, warranted, and at the lowest possible Prices; also a Collection of Secondhand, by various Makers. Instruments taken in exchange.

N.B. Superior Instruments lent on hire. \*<sup>2</sup>\* Packing Cases lent free of expense. 12

### FOR INFANTS' FOOD.

**H**ILL'S prepared BISCUIT POWDER is universally acknowledged to be the only article of Infants' Food which materially benefits the constitution and improves the appearance of children; it is now extensively used by Mothers and Nurses, and has received the approbation and patronage of the most eminent medical men, being deprived of those pernicious qualities that produce acidity in the stomach, that prolific source of pain and disorder so prevalent with Infants.

Sold in 1lb. packages, and small tin canisters, by HILL and Co., Purveyors to the Queen, 60, 61, and 62, Bishopsgate-street, London; and by most respectable Druggists and Grocers throughout the Kingdom. It is necessary that purchasers should observe each package bears the Royal Arms, and the Signature of the manufacturer,

WILLIAM HILL. 53

## REDUCTION IN PLATE GLASS.

IN consequence of the great competition occasioned by the increased demand for **PLATE GLASS**, **THOMAS FOX** is now offering the above Article, of the best quality, at unprecedented Prices. His Stock of Chimney, Pier, and Console Glasses, &c., being one of the largest in London, and, in point of Elegance and Variety of Design, not to be surpassed, every facility in the choice of Style is to be met with, particularly in Carved Frames, which have such a decided superiority over the Composition now so generally in use, both in regard to appearance and durability, the latter being so liable to crack and tarnish the Gilding in the course of a few months. In the manufacture of the above, the greatest attention is paid to unite Elegance of Design with Economy and Soundness of Workmanship, every Article being of the best description.

**STAINED and ORNAMENTAL WINDOW GLASS** at prices calculated to bring them into very general use. Several Windows fitted up, displaying richness of colouring not to be surpassed in coats of arms, crests, landscapes, figures, embossed work, &c.

**SECOND-HAND CHIMNEY GLASSES** of the best quality, at a very considerable reduction. 93, Bishopsgate-street-within, London.

## FOR CHILDREN CUTTING TEETH STEEDMAN'S SOOTHING POWDERS.

*Neath, Glamorganshire, Nov. 18, 1841.*

Dear Sir,—You most assuredly deserve the thanks of society for presenting it with such an invaluable medicine as your Soothing Powders. Its effects in removing those very alarming symptoms from my dear child, which seemed to threaten a speedy dissolution, I must confess has been like magic, for which I and my dear wife in particular, return our grateful acknowledgments. I have every reason to believe that, under the Divine blessing, the life of my child has been preserved through the good effects of your Powders. You are at liberty to make what use you please of the observations here made, and hope it will prove a benefit to yourself, and a blessing to thousands of little sufferers.

Believe me, yours very respectfully, **HENRY TOUT.**

Please to send me a Packet of your Soothing Powders by return of post.

To Mr. Steedman, Walworth, Surrey.

Prepared and Sold by **J. STEEDMAN**, Walworth, Surrey;

Sold also by all Chemists and Medicine Vendors in the Kingdom. 1s. 1½d per Packet.

N.B. Be particular to observe that the words, "**JOHN STEEDMAN, CHEMIST, WALWORTH, SURREY,**" are engraved on the Government Stamp around each Packet, without which none are genuine.

\* Any Lady not residing near a town, and wishing to try the medicine, may, by enclosing fifteen postage stamps to the Proprietor, receive a packet by return of post, free of expense.

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### BRETT'S IMPROVED COGNAC BRANDY.

**THIS** exquisite SPIRIT may be procured, in any quantity, from a Pint to a Puncheon, direct from the Proprietors, at 18s. per Imperial Gallon; in Sealed Bottles, 2s. and 3s. 6d. each; or, a Half-dozen Hamper for a Sovereign. Our Stomachic Liqueur **GINGER BRANDY**, on similar terms.

**HENRY BRETT and Co.,**

Old Farnival's Inn, Holborn Bars.

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June.

B

## ADVERTISEMENTS.

### JUNE, 1848.

The very large and increasing Sale of the "EVANGELICAL MAGAZINE,"—circulated to the extent of above FIFTY-THREE THOUSAND Copies in every part of the United Kingdom and in the British Colonies,—renders the cover a very important medium for all Advertisements relating to Public and Charitable Institutions, General Business, Books, Schools, Sales of Property, Apprentices, Servants, or Situations wanted.

N.B. It is particularly requested that Advertisements be sent to the Publisher, 27, Paternoster-row, and not to the Editor, or Printer.

#### THE TERMS ARE AS FOLLOW:—

|                                           | £ | s. | d. |
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| Five Lines and under .....                | 0 | 8  | 0  |
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N.B. No Advertisements can be inserted until paid for, (if from the country, postage included,) either by a remittance, which may be made through the post-master in any post town; or by an order for payment in London.

One Shilling extra will be charged after the 18th of the Month, and the insertion of Advertisements after the 23rd cannot be secured.

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## EDUCATION.



**TO BAD WRITERS.**—GREIG'S METHOD of INSTRUCTION is still continued to be given with uninterrupted success, and is so simple and effective as to correct, in Six Lessons, the most confirmed habits, and to form a free and elegant style, equally adapted to the man of business and the gentleman of fashion. His system for ladies is generally admired. Specimens to be seen at 75, St. Paul's Churchyard. Books explanatory of the whole system, price 5s., to be had as above, or of Simpkin and Co.

N.B. Entrance through Inglis's Biscuit Shop. 1

**AT LAUREL COTTAGE ESTABLISHMENT,** Park Road, Old Kent Road, YOUNG LADIES enjoy the comforts of home, with the advantages of a religious education, on moderate terms. References are kindly permitted to the Rev. H. Richard, 8, Surrey-square; J. Bernard, Esq., 24, Old Bailey; and Mr. E. Chartier, 11, Critchill-place, New North-road, Hoxton. 9

**EDUCATION.**—At the healthful village of Parkstone, between Bournemouth and Poole, Dorset, J. B. PORTEOUS, of the University of Edinburgh, receives a limited number of BOARDERS, who, under his own entire superintendence, are instructed in the branches of a sound classical and commercial education, with supreme attention to religious training. References are kindly permitted—in Scotland, to Dr. Carson, Rector of the High School, Edinburgh, and to J. Black, Esq., Wigtown; and in England, to Mr. Durant, Independent Minister, Poole; to M. K. Welsh, Esq., Poole; and to J. Welsh, Esq., Surgeon, Christchurch, Hants. Terms: Thirty Guineas per annum. Circulars to be obtained on application to J. B. P., or to any of the above gentlemen in England. 10

## EDUCATION.

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**TO** PARENTS wishing to procure for their Children the advantages of Parisian Education under English care and influence, Miss RANDALL again proposes her INSTITUTION for YOUNG LADIES, in the most agreeable and healthy part of the Environs of Paris, and under the Patronage of the following Clergy:—M. le Pasteur Monod; Revds M. Wilks, W. Toase, and W. Baird, Paris; MM. les Pasteurs Cailliette, Arras; Marzials, Lille; Boucher, Brussels; and in England, with that of Rev. W. Chave, Church Colonial Society, 5, Exeter Hall; Rev. J. Johnson, Farnham, Surrey; Rev. E. T. Prust, Northampton; and Dr. Shoveller, 50, Finsbury-square, London. Terms, 40*l.* per annum. Address, (pre-paid,) to Miss R., rue Basse, 33, Passy, Paris. A Person connected with the Establishment will take the charge of Pupils from England, in the course of the Summer. A PARLOUR BOARDER can be received. 15

**MISS** YOUNG wishes to devote her leisure time to giving instruction on the PIANO, and flatters herself, by attention to her pupils, to merit the kind patronage of her friends and neighbours. Terms: Per Quarter, at home, One Guinea; from home, Two Guineas. Young Ladies attended during the Vacations.—15, Upper Charles-street, Northampton-square. 18

**A** LADY, of an active obliging disposition, wishing to make herself generally useful, requires an Engagement in a plain family, either in Town or Country, as RESIDENT GOVERNESS, to instruct Pupils not above fourteen years of age, in a solid English education, with Music, Singing, and French. Respectable references. Terms: Twenty Guineas per annum, washing included. Letters (free) to A.B., Mr. Stockley, 11, Clarence-place, Camberwell, London. 26

**TO** PARENTS.—The Principal of a Dissenting Institution of high respectability, in one of the most delightful watering places in the north of Devon, is in immediate want of an ARTICLED PUPIL, who will be received on very moderate terms. He will enjoy unusual advantages, both religious and intellectual; as well as extraordinary facilities for acquiring an efficient system of school discipline and mental training. There are now vacancies for two Boarders, at Forty-two Guineas per annum. Gentlemen wishing to prepare for either of the Universities, may also be accommodated. Testimonials of the utmost respectability will be supplied, by Ministers and other gentlemen. Address (post-paid) to H. W., T. Hensley's, Esq., Ilfracombe, Devon. 27

**EDUCATION.**—SHERBRO' HOUSE SCHOOL, STAMFORD HILL, Middlesex, conducted by W. W. BUTLER, M.A., of Lincoln College, Oxford, assisted by efficient Masters. The course of Instruction includes the Classics and Mathematics, with every other useful and ornamental branch of Education. Terms:—Pupils under ten years of age, 30 Guineas; above ten, 40 Guineas per annum. Music, Drawing, Dancing, &c. on the usual terms. The greatest care will be taken of the health, morals, religious principles, and demeanour of the Pupils. Prospectuses, with view of House, may be obtained of Messrs. Relfe and Fletcher, 17, Cornhill, and of Messrs. Matthews, 46, Berwick-street, Soho. 30

**A** LADY, who contemplates leaving a Situation in a family, which she has occupied for the last eight years, wishes a RE-ENGAGEMENT. In addition to an English education, she will give instruction in French, Music, and Drawing. The most satisfactory references will be given as to qualifications. Address M.A., 81, Bishopsgate-street-within. 34

**TO** LADIES AND FAMILIES LEAVING TOWN.—A YOUNG LADY, engaged in a highly respectable Preparatory School, is desirous of ACCOMPANYING a FAMILY OUT OF TOWN, during the Midsummer Vacation. She would prefer to assist a Lady in the care and instruction of her children (or as Companion to a Young Lady.) A small remuneration will be sufficient. Direct (if by letter, pre-paid) to S. G., at Mr. Glennie's, Baker, Kingsland. 35

**WANTED**, at Midsummer next, in a Dissenting Family in a Midland county, a decidedly pious YOUNG MAN of respectable connexions, experienced in Tuition, who will be considered as one of the family, to INSTRUCT SIX LITTLE BOYS,—age 5 to 13. A moderate salary will be given. Address P.M., Mr. Lapworth's, Bookseller, Stratford-on-Avon. 38

**A** YOUNG LADY, aged Twenty-two, is desirous of engaging as GOVERNESS in the family of a Dissenter. She is competent to instruct in the usual branches of an English education, with French, Drawing, and Needlework. Proficiency would be given to a family in which the mother superintends her children's education; and, as the Advertiser is chiefly desirous to secure the benefit of connexion with a pious family, no salary would be required for the first year. Most respectable references can be given. Address A.B.C., Post-office, Fakenham, Norfolk. 36

**G**OTHIC COTTAGE, SOUTHPORT.—MRS. and the MISSES SCHOFIELD take this opportunity gratefully to acknowledge the kind confidence which has hitherto been placed in them by their numerous Friends. They now beg to inform them, and the Public generally, that they purpose REMOVING to TURVILLE HOUSE, lately occupied by the Misses Seddon, where, after the Midsummer recess, they will RE-OPEN their ESTABLISHMENT with enlarged and improved accommodation. The School duties will terminate on Saturday, June the 17th; and recommence on Tuesday, July the 25th. 37

**D**ORKING.—The MISSES COBDEN and MITCHELL receive YOUNG LADIES to BOARD and EDUCATE in the usual branches of an English education, including instruction in the use of the Globes. Terms: Twenty Guineas per annum. Accomplishments on the usual terms. References are kindly permitted to the Rev. R. Connebee, Dorking; Rev. Caleb Morris, London; Rev. W. Reeve, Oswestry; and Rev. J. C. Harrison, Tottenham. 40

**A**T Miss SANDFORD'S ESTABLISHMENT, Walmer, where a limited number of YOUNG LADIES are BOARDED and EDUCATED, a vacancy occurs for Two or Three PUPILS; also for an ARTICLED PUPIL, who would have an opportunity of perfecting herself in Music, French, &c. References given and required. Also, in the same Establishment, a TEACHER is WANTED, who is a proficient in Music, and fully competent to give instruction in the use of the globes, and who understands the general routine of School Business. Letters, stating particulars of age, salary, &c., to be sent (post-paid) to Miss Sandford's Establishment, Walmer, Kent. 41

**T**HE PRINCIPALS of a respectable SCHOOL are desirous of engaging a YOUNG LADY as ARTICLED PUPIL, for the term of two or three years. It is proposed that she receive instruction in the various useful branches of Education, with the French and Italian Languages, Music, Drawing, &c. She would enjoy the domestic comforts of a pious family. Terms 20 Guineas per annum. Particulars obtained by applying, personally, at No. 6, Willow-terrace, Canonbury, Islington; or by letter, addressed W. G., Abel's Music Warehouse, Northampton. 42

**A**T OXFORD-HOUSE ACADEMY, FOREST PLACE, LETCHWORTH, ESSEX, conducted by Mr. C. HEIDEN, YOUNG GENTLEMEN enjoy all the comforts of a home, with the advantage of a superior education. References of the highest respectability can be given; and a Prospectus sent in answer to letters (post-paid).—WANTED, an ARTICLED PUPIL; also the sons of a Grocer and Butcher on reciprocal terms. 43

**A** LADY, from London, who is about to relinquish her present Situation, desires a Re-engagement as GOVERNESS, in a pious and genteel family. She is experienced in tuition, and competent to instruct in the usual branches of English Education, with French, Music, and Drawing. Reference kindly permitted to the Rev. Dr. Morison, London; and to W. R. Callender, Esq. Address, (pre-paid,) to Q. R., care of W. R. Callender, Esq., Rusholme Park, Manchester. 55

**L**ADIES' ESTABLISHMENT, MANOR-HOUSE, ST. PETER'S, IPSWICH.—The LADY who has for many years conducted this select Establishment, has now a vacancy for One or Two PUPILS. An ARTICLED PUPIL can also be received upon advantageous terms. The course of instruction includes the usual branches of a liberal Education, based upon Christian principles. Domestic comfort is combined with unremitting attention to religious and intellectual Improvement. References are kindly permitted to the Rev. W. Notcutt and the Rev. J. Sprigg, M.A., Ipswich; Rev. A. Crank, Yarmouth; Rev. S. Laidler, Harleston; W. Hunter, Esq., 10, Finsbury-circus, London; Mr. J. Blomfield, Braintree; and to the Parents of the present and late Pupils. 57

## EDUCATION.

8

**W**ANTED, in a School, after Midsummer, a LADY fully qualified to teach Music and Drawing, and share in the general superintendence. A member of a Christian church would be preferred. Apply by letter (pre-paid) to E.M., Mr. Dewar's, Stationer, Mile-end-road; or personally, any day before one o'clock, to the 10th instant. 50

**T**HAME, OXON.—Miss HARRISON and SISTER, (Daughters of the late Rev. J. Harrison, of Wooburn,) respectfully announce to their Friends, that they receive a limited number of PUPILS, on moderate terms; and as they have for some years been accustomed to tuition, and have passed a twelvemonth at Paris, they trust they shall succeed in their aim to communicate a solid and religious Education. References are permitted to the Rev. E. Henderson, D.D., Park-terrace, Highbury; Rev. W. H. Wiffin, Thame; Rev. J. C. Harrison, Tottenham; and Mr. J. East, 11, Abchurch-lane, London. 64

**W**ANTED, by a LADY, respectably connected, aged 25 years, who is experienced in tuition, and fully competent to impart a sound English Education, with French and Music, (without the assistance of Masters,) an Engagement as GOVERNESS in a family, or to Superintend those departments in a SCHOOL. To obtain a comfortable Situation is the primary object. Address, P. E., No. 7, Park-place, Liverpool-road, Islington. 65

**T**HE Misses JEFFERSON receive a limited number of YOUNG GENTLEMEN to BOARD and EDUCATE. Their Establishment is liberally conducted, and on the plan of a family, every attention being paid to the domestic comfort, and moral habits of the children. Prospectuses will be sent on application to them, at No. 2, Rectory-place, Shacklewell; or to the Rev. J. Jefferson, Stoke Newington. References will be given to the Parents and Guardians of those intrusted to their care. Vacation COMMENCES on Friday, June 16, and CLOSES on Monday, July 17. 66

**A** YOUNG LADY, who has had some experience in tuition, wishes to obtain a Situation, either as GOVERNESS in a Family, or TEACHER in a genteel School. She professes to give instruction in English, French, Music, Flower Painting, Pencil Drawing, Writing, and Arithmetic. Address, (pre-paid,) M. N., Mrs. D. E. Ford's, Lympington, Hants. 68

**L**ADIES' BOARDING-SCHOOL, LYMPINGTON, HANTS.—Mrs. D. E. FORD'S Summer Vacation will CLOSE on Tuesday, July 18, when there will be a few Vacancies. For terms, &c., address Rev. D. E. Ford, Lympington. 69

**G**LOBE HOUSE, WHITE HART-LANE, TOTTENHAM.—Mr. J. MURRY respectfully informs Parents and Guardians, that YOUNG GENTLEMEN are liberally BOARDED and INSTRUCTED in Latin, French, Arithmetic, History, Geography, &c., for 30 Guineas per annum; under Ten years of age, 25 Guineas. References are kindly permitted to the Rev. G. R. Hewlings, Tottenham; Rev. C. Gilbert, Islington; Rev. J. C. Harrison, Tottenham; R. Jeffs, Esq., Surgeon, 1, Finsbury-square; T. Perry, Esq., Islington; and Robert Fulloon, Esq., Solicitor, 17, Great Carter-lane, Doctors' Commons. 70

**A** LADY, experienced in tuition, is desirous of a Situation as GOVERNESS in a Family, or HEAD-TEACHER in a School. She is competent to instruct in the French Language, (having been educated in France,) and also in Music, Drawing, and the usual branches of an English Education. Address, E. H. Binns and Goodwin, Booksellers, Cheap-street, Bath. 75

**W**ELLINGTON-SQUARE, (24,) HASTINGS.—To PARENTS DESIROUS OF PLACING THEIR CHILDREN AT THE SEA-SIDE.—The Misses SMITH, grand-daughters of the late Rev. John Townsend, Founder of the Deaf and Dumb Asylum, beg to inform their Friends and the Public, that they have a few VACANCIES, which they are desirous of filling. References permitted to the Parents of the Children now under their care. Their House being airy and commodious, and close to the Sea, they can offer, with every domestic comfort, most excellent accommodations to Ladies requiring an agreeable home. One of the Principals may be seen during the Vacation at No. 2, Bexley-place, Greenwich. References, Sir William Heygate, Bart.; Rev. George Townsend, Prebendary of Durham; Rev. George Rose, Paradise-row, Rotherhithe; Rev. William Davis, Hastings; Rev. George Warner, Richmond; and Dr. Copeland, Balstrode-street, 88

**A** YOUNG LADY, accustomed to tuition, wishes for a Situation as **TEACHER**, either in a School or Family. She is competent to teach Drawing, French, &c., with the usual branches of Education. Respectable reference will be given. Address, K. A., Post-office, Sawbridgeworth, Herts. 81

**A** PIOUS FAMILY, residing in a most healthy Neighbourhood, 10 miles north of Town, in which a superior Governess is kept, is desirous of meeting with a respectable YOUNG LADY, about 7 or 8, or TWO SISTERS, or a Young BROTHER and SISTER, to be EDUCATED with their own Two little Girls. Particulars may be known by application to Mr. Sanders, 104, Great Russell-street, Bloomsbury. 84

**A** LADY, of amiable disposition, who has had considerable experience in tuition, is desirous of Re-engaging herself as GOVERNESS in a Family. She instructs in the various branches of a polite and useful Education, with the accomplishments, French, Music, Singing, Drawing, and Painting. The remuneration expected moderate, comfort being the primary object. The highest testimonials can be given. Address, by letter, B. B., No. 16, Panton-square, Haymarket, London. 92

**C**ONGREGATIONAL SCHOOL, LEWISHAM.—WANTED, after the Midsummer Recess, an ASSISTANT, competent to aid the Masters in the Classical and General Instruction of the Pupils. To board and lodge in the house. Salary, 30*l.* per annum. Testimonials of ability and piety required. Applications to be addressed to the Secretary, Rev. G. Rose, 20, Paradise-row, Rotherhithe. 96

**N**EWPORT, ISLE OF WIGHT.—In the CLASSICAL and COMMERCIAL ACADEMY, conducted by the Rev. JAMES SPENCE, A.M., there will be Vacancies for Two BOARDERS after the Midsummer Holidays, which terminate on the 17th of July. Terms, 25 Guineas per annum. Reference is kindly permitted to the Rev. Ralph Wardlaw, D.D., Glasgow; Rev. John Morison, D.D., Chelsea; Rev. John Harris, D.D., Cheshunt College; and the Rev. Thomas Guyer, Ryde. 103

**W**ANTED, by a LADY, aged 22, of some experience in tuition, a Situation in a pious Family, where the Children are young. She is competent to instruct in the English and French Languages, Drawing in its various styles, including Flower-painting and French Crayons; also the rudiments of Music. She would not object to travel on the Continent, as Companion and Amanuensis to a Lady. Address, (pre-paid,) F. G. H., Post-office, Bristol. 104

**W**ANTED, in a LADIES' SEMINARY, a Resident GOVERNESS, fully competent to undertake the French, and assist in the Musical department. She must either be a native of France, or have resided some time on the Continent. Address, Mrs. Davies, East-hill, Colchester. 109

**T**OWNLEY-HOUSE, RAMSGATE.—Mr. and Mrs. HOFLESH respectfully announce, that the duties of their ESTABLISHMENT will be SUSPENDED on the 15th Instant, on which day Mr. Hoflesh purposes accompanying the Young Ladies to London, returning to Ramsgate on the 17th. They beg likewise to state, that they will be happy, during the Vacation, which will TERMINATE July 27th, to accommodate LADIES with BOARD and LODGING, and to take the entire CHARGE of YOUNG LADIES, whose Friends wish them to spend that period by the Sea-side. Terms, with an engraved View of the House, will be forwarded, on application. 111

**A** LADY, much accustomed to tuition, upwards of 35, wishes for a SITUATION in a PREPARATORY SCHOOL. She will give instruction in English and French, Geography, Writing, and Arithmetic. Will have no objection to take charge of the Children's Wardrobe, as far as time will permit. Please to direct for M. S., Mr. Gabriel's, opposite the George the Fourth, Brixton, Surrey. 116

**A** LADY, accustomed to tuition, wishes to ENGAGE with a Family, after the Midsummer Recess, to give INSTRUCTION in the English, French, and Italian Languages, and in the elements of the Latin Language. She will desire to make the course of English Reading subservient to improvement in some of the simpler and more important branches of Science; and will be chiefly anxious to form the habits of her Pupils to order and happiness, on principles of moral and religious obligation. A Select School will not be objected to, though a Family is preferred. Communications should be addressed to the Rev. T. R. Barker, Spring-hill College, Birmingham. 122



## EDUCATION.

7

**A RESPECTABLE YOUNG PERSON**, who has for some years been accustomed to the care of a family, is desirous of meeting with a similar **ENGAGEMENT**, or to **ATTEND** to the **DOMESTIC CONCERNS** and **WARDROBES** in a **YOUNG GENTLEMAN'S** or **LADIES' ESTABLISHMENT**. If in the former, she would bring a little Boy with her, provided the terms do not exceed 30*l.* per annum. Also the Principal of a Ladies' Seminary in the Country, who has a Son to place at School, would like to meet with a **YOUNG LADY** in **EXCHANGE**. Her Establishment offers a sound English Education, with the usual Accomplishments. Address, (post-paid,) to Y. M., 129, St. John-street, West Smithfield, London. 119

**GIBSON-SQUARE**, (52.) **ISLINGTON**.—Mrs. **JENNINGS** receives a limited number of **YOUNG LADIES**, who are treated as members of the family, and whose moral as well as intellectual improvement is in every way promoted. Terms, from 25 to 30 Guineas per annum. Reference can be given to the Parents of the Pupils. 123

**A LADY** is desirous of an Engagement as Resident **GOVERNESS**, either in Town or Country. She is competent to teach Music, Singing, Drawing, and French, with the general routine of an English Education. Address to A. M., Mr. Stephens, Stationer, Old Kent-road. 125

**COUNTRY HOME FOR CHILDREN**.—A small Dissenting Family wish to undertake the **CARE** of One or Two **CHILDREN**, who will receive the advantage of a preparatory Education. Parents desirous of placing their little ones in a most salubrious situation, either for the Summer Season, or continuance, will find this a desirable opportunity, as they will experience truly maternal treatment, and the terms will be very moderate. Address, Mrs. West, White Cottages, opposite five-mile stone, Highgate. 126

**WANTED**, after the Midsummer Vacation, by a **YOUNG LADY** (who has been for some years up to the present time engaged in Scholastic duties,) 26 years of age, and respectably connected, a **SITUATION** in a respectable Ladies' School, being competent to instruct the Pupils in Music and Drawing, and the Juniors in French, together with the usual routine of an English Education, including Writing and Arithmetic. Address, pre-paid, F. H., 16, Castle-street, Holborn. 129

**SAINT JOHN'S WOOD**, **REGENT'S PARK**, **LONDON**.—Miss **JONES** invites the attention of Parents and Guardians to her system of **EDUCATION**, which will be found valuable in its adaptation to the health and happiness of her Pupils, as also to the formation of their character for domestic and intellectual enjoyment. Miss Jones wishes to extend the advantages of her system, to which abundant testimony from Parents and Pupils may be obtained, and proposes terms from sixty to a hundred Guineas per annum. The terms will include every domestic comfort, with the study of Music, Drawing, and such branches of knowledge as are essential to a solid and superior education, under Masters of the first order of talent.—*Northwick Terrace*. 130

**THE ISLE OF WIGHT**, &c.—Mild, salubrious Sea-air is required for a **YOUTH** about 14. His Friends are anxious to place him with a genteel, serious Family about Midsummer, for two or three months, or to accompany a Family from London, would be preferred. To Parents having a son or two about his age, and who might be desirous of a little companionship beyond themselves, it is presumed an arrangement might be made mutually advantageous. References exchanged. Address Z., 69, Goswell-road, London. 134

**EDUCATION**.—In a respectable Establishment in the immediate vicinity of Hyde Park, whose members attend the ministry of Dr. Leifchild, there will be a few **VACANCIES** at the close of the Midsummer Recess, (July 31st.) The health, moral, intellectual, and religious improvement of the Pupils, are objects of unremitting solicitude. An **ARTICLED PUPIL** required. References and Terms will be forwarded on application to Misses Barnett and George, 5, Southwick-street, Hyde Park. 141

**A YOUNG LADY**, accustomed to Tuition, wishes to **RE-ENGAGE** herself as a **TEACHER** in a Dissenting Family, or School. With English, she is competent to instruct in Music, French, Drawing, and Flower Painting. Respectable references can be given, and will be required. Address to C. A., Post-office, Biggleswade, Beds. 146



## SERVANTS AND APPRENTICES.

**A** LADY, accustomed to Tuition, desires to RE-ENGAGE herself as **GOVERNESS** in a pious Family or School. She undertakes an entire English education, with Music and French. Unexceptionable recommendations will be given; in addition to that of the lady whose family she has instructed for the last five years. Apply to A. B. Post-office, Sidmouth, Devon. 161

**TO** SCHOOL ASSISTANTS.—WANTED, after the Vacation, a GENTLEMAN to conduct the Junior Classical Department in a School near town, and to assist in Arithmetic and Writing. Address (post-paid) E. H., 31, Beauvoir-street, Fleet-street, London. 161

**A** YOUNG LADY, about 20 years of age, who has been occupied in a school for the last two years, wishes for an ENGAGEMENT in a pious family, to superintend the education of YOUNG CHILDREN; or would be happy to assist a Mother in her domestic duties, to which she is fully competent. Satisfactory references will be given. Address (post-paid) to Y. Z., 115, Tyssen-place, Kingsland-road, London. 163

## SERVANTS AND APPRENTICES.

**TO** GROCERS AND CHEESEMONGERS.—WANTED, by a YOUNG MAN of respectable connexions, a Situation as ASSISTANT in the above line. Respectable references can be given. Address (pre-paid) G. H., 27, Gower-place, Easton-square. 25

**TO** PRINTERS AND OTHERS.—WANTED, a Situation for a YOUNG MAN who well understands the PRINTING, and has some knowledge of the BINDING Business. Unexceptionable references as to character, &c., can be given. Address A. B., care of T. Francis, Printer, Stationer, &c., Crambrook, Kent. 32

**W**ANTS a Situation as LADY'S MAID; or to wait on, and travel with, an Invalid Lady; a YOUNG PERSON who has filled a similar situation the last nine years with a lady recently deceased, from whose family the most satisfactory references can be obtained. Direct X. Y. Z., Mrs. Horner's, Baker, High-street, Camden Town. 39

**TO** MILLINERS AND DRESS MAKERS.—A YOUNG PERSON, who has a thorough knowledge of both branches, wishes to engage herself in a SHOW ROOM, or in any FANCY BUSINESS, in a respectable concern. Town preferred. Every necessary reference can be given. Direct Y. Z., enclosed to F. L., at Mr. West's, Draper, Waltham Cross, Herts. 44

**TO** DRESS MAKERS, &c.—WANTED, by a PERSON of steady and retired habits, a Situation as SUPERINTENDENT, or ASSISTANT, in the above Business, where late hours are avoided. Satisfactory reference can be given. Address W. C. L., Post-office, Maldon, Essex. 47

**W**ANTED, a Situation as COMPANION to an INVALID or ELDERLY LADY. The Advertiser is thirty-four years of age, and has been thus engaged till the decease of the Lady, to whose daughters she would refer for testimonials. She would undertake the superintendence of a family who had been bereaved of a mother's care; or any situation where trust and confidence are required. Being a member of Dr. Leifchild's church, she would desire a residence in a family of similar religious sentiments. Address to A. A., Mr. Murray's, Bookseller, Hackney. 51

**W**ANTED, by a respectable PERSON, a Situation as HOUSEKEEPER. The Advertiser would not object to superintend the domestic affairs of a Single Gentleman or House of Business, or take any situation where a trustworthy person is required. A good character can be obtained from her last place. Address (post-paid) to M. L., Mr. Littlejohn, 77, King William-street, City. No Office-keeper need apply. 60

## SERVANTS AND APPRENTICES.

9

**TO CHEMISTS' ASSISTANTS.**—WANTED, a Christian YOUNG MAN in the above capacity, who unites an obliging disposition with general competency. Address A. B., Post-office, Bristol. 56

**A**N educated and intelligent LADY, a member of a Congregational church, wishes to form an Engagement as COMPANION with a Lady requiring domestic society, and confidential assistance. Devoting a portion of time to instruction, to which she has been accustomed, would not be objected to by the party advertising. Application may be made to the Rev. W. Forster, Highgate, Middlesex. 61

**TO GROCERS, TEA DEALERS, &c.**—A YOUNG MAN, of highly respectable connexions, wishes for a SITUATION in the above lines, where he can have a more thorough knowledge of country business. Is willing to exert himself for the interest of his employer. Unexceptionable references will be given. Address, C. E., Greenwich, Kent. 71

**TO IRONMONGERS.**—A YOUNG MAN, of several years' experience in the above business, being about to leave his present situation, is desirous of immediately ENGAGING with another as SHOPMAN, or ASSISTANT. Respectable reference, if required, can be given. Apply per letter (post-paid) to T. E. L., Post-office, Salisbury.—N.B. A comfortable home will render the situation preferable. 73

**TO GROCERS AND TEA DEALERS.**—A YOUNG MAN, twenty-eight years of age, is desirous of obtaining a permanent Situation as SHOPMAN. He is thoroughly conversant with general country trade, and would use every exertion to forward the interests of his employer. The highest testimonials (of long standing) as to character and ability can be given. Address L.M., at Mr. Brown's, 164, Kingsland-road, Middlesex. 74

**WANTED**, by a respectable YOUNG PERSON, a Situation as LADY'S MAID, or to take the CHARGE of TWO or THREE YOUNG LADIES, and assist in the house. The Advertiser thoroughly understands Dressmaking and Plain Needlework, and is of decidedly religious principles. Address C. S., Lovejoy's Library, Reading. 77

**WANTED**, in a Dissenter's Family, a clever respectable YOUTH, as an APPRENTICE to a BOOKSELLER, STATIONER, and MUSICSELLER, in a large provincial county town; in connexion with which is an extensive Subscription Library, containing four thousand volumes. As the advantages are peculiar, a liberal premium will be expected. Letters addressed (pre-paid) A. S., 19, Albion-street, Hyde Park, London. 78

**TO PARENTS AND GUARDIANS.**—WANTED, an active and intelligent YOUTH, as an APPRENTICE to a GROCER and TEA DEALER, where he will have an excellent opportunity of becoming perfectly acquainted with the business, and a moderate premium only be required. Address T. C., Worcester. 79

**TO GROCERS AND TEA DEALERS.**—The Advertiser having been upwards of three years in a highly respectable house in London, is desirous of obtaining a good SITUATION in the country, where he may have full employment, either in the WAREHOUSE or at the COUNTER. Address (post-paid) to M. E., at Messrs. Sexton and Warren, Tea Dealers, 5, High-street, Newington Butts. 80

**TO PARENTS AND GUARDIANS.**—WANTED, an APPRENTICE to the BOOK-SELLING, PRINTING, and STATIONERY Business, in connexion with the largest Public Library out of London. As the advantages are peculiar, a liberal Premium is required. Apply to Mr. Cowing, Barnet, Herts. 82

**LAW.**—A Solicitor, in established and extensive practice, has a VACANCY in his Office for an ARTICLED CLERK. A Premium required. Apply to W. S. Vardy, 18, Finsbury-place, Finsbury-square. 83

**TO PARENTS AND GUARDIANS.**—WANTED, a YOUTH about 14 years of age, as an APPRENTICE to the PLUMBING, GLAZING, and ORNAMENTAL PAINTING Businesses. A Premium required. Apply to Messrs. C. and J. Wilford, Newport Pagnell, Bucks. 87

June.

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**A** YOUNG PERSON, respectably connected, is desirous of obtaining a SITUATION in a SHOP, being accustomed to business, and lately the Drapery. Can have a satisfactory reference from her last employer; and other respectable references can be given. A pious family would be preferred. Apply by letter (pre-paid) to M. E. H., 28, London-road, Southwark. 89

**TO** PARENTS AND GUARDIANS.—WANTED, in the family of a Dissenter, who is free of the City, a steady active YOUTH as an APPRENTICE to a GROCER, CHEESEMONGER, and TALLOW-CHANDLER, near London, where he will be treated as one of the family. A premium expected. Apply to T. Voysey, Grocer, &c., Tarnham-green, Middlesex. 90

**A** LADY wishes to recommend an ORPHAN GIRL, under peculiar circumstances, having been brought up by relatives, who from very afflictive dispensations are no longer able to support her. She is devoted to children, can work well at her needle, and is altogether a useful girl. The chief object is to place her in a pious family, where she will be treated with kindness, and religious principles be imparted. Direct, post-paid, to M. C., 3, Winckworth-place, City-road. 93

**TO** DRAPERS AND SILK-MERCERS.—A pious YOUNG MAN, who has had considerable experience both in Town and Country, wishes to ENGAGE himself to a person of evangelical principles, and where late hours are avoided. Unexceptionable references can be given. Direct T. N. G., 26, Judd-street, Brunswick-square, London. 95

**A** LADY, who is about to leave a Family as GOVERNESS, wishes to form a similar ENGAGEMENT; she will teach French, Music, Drawing, Dancing, and Singing, unassisted by Masters; with the essentials for a useful and well-grounded Education, including Botany and Chronology. The advertiser is a member of an Independent Church, and will offer very satisfactory references. Address, C. Y. Z., Post-office, Abridge, Essex. 97

**W**ANTED, a respectable active and obliging YOUTH, as an APPRENTICE to a CHEMIST and DRUGGIST. He will be treated in every respect as one of the family, and be required to conform to its regulations. A moderate Premium will be required. Address (post-paid) V. P., Post-office, Braintree, Essex. 98

**W**ANTED, a SINGLE MAN as COACHMAN, to board in the house. He must be well experienced with Driving, and willing to make himself generally useful. Also, a HOUSEMAID and COOK, not exceeding 30 years of age. Persons of decided piety only need apply. Address, by letter only, post-paid, H. Dodson, Patentee of the Unfermented Bread, &c., 98, Blackman-street, Southwark. 100

**TO** IRONMONGERS.—A respectable YOUNG MAN, who has just completed his Apprenticeship, is desirous, for the purpose of acquiring further knowledge, of ENGAGING himself as an ASSISTANT to an extensive Wholesale or Retail Concern. Satisfactory references can be given as to respectability and character. Apply to Messrs. Nicholls and Sons, Drapers, Bridgwater. 106

**TO** LINEN DRAPERS' ASSISTANTS.—WANTED, a YOUNG MAN of unexceptionable references, who would comply with the regulations of a Dissenting family. Address, stating terms, &c., to Mr. G. Portway, Bury St. Edmunds. 107

**TO** DRAPERS.—WANTED, an experienced YOUNG MAN, who has a thorough knowledge of the business in all its branches, and is a good Salesman, to take the lead in a genteel family trade at the West-end. Preference given to those of decided Christian principles. Address (post-paid) E. Z., Messrs. Ellis and Co., St. Paul's Churchyard. 108

**A** SITUATION WANTED, as HOUSEKEEPER, by a respectable and confidential FEMALE, of active and domestic habits, between 30 and 40 years of age, who has lived in that capacity to a widower with young family, or any other comfortable situation; is a good Needlewoman; can assist in a Shop, if required. Reference given to the person she has left. Please to address to E.B., 27, Charles-street, City-road. 112

## SERVANTS AND APPRENTICES.

11

**A**N APPRENTICE is WANTED for five years in an established and highly respectable GENERAL DRAPERY and GROCERY Concern. He must be from 14 to 16 years of age, active, intelligent, and healthy. The kindest and most liberal treatment will be afforded. First-rate references will be given. A small premium required. Apply (by paid letter) to Mr. W. Shepherd, Portland, Dorset. 110

**W**ANTED, in a DRAPERY and HABERDASHERY Business, a steady active FEMALE, between the ages of 25 and 30 years. None need apply that have not been accustomed to a general trade. Address, Messrs. J. S. and J. Perrin, Temple Cloud, near Bristol. 113

**W**ANTED, in the Retail PROVISION TRADE, a respectable YOUNG MAN, of unexceptionable character. None but Dissenters need apply. Address by letter (post-paid) to Y. B., Post-office, Newbury. 114

**W**ANTED, a respectable YOUTH, as APPRENTICE, for five or seven years, to the LINEN DRAPERY, HOSIERY, &c. A small premium required, unless he has been accustomed to the trade. Address (pre-paid) to Simpson and Engley, Linen Drapers, &c., 4, Grosvenor-place, Commercial-road East. 117

**T**O IRONMONGERS.—A YOUNG MAN, of respectable connexions, is in want of a Situation as SHOPMAN. The most satisfactory references can be given, he having lived nearly eight years in his last place. Apply to J. B., Post-office, Alcester, Warwickshire. 121

**T**O DRAPERS' ASSISTANTS.—WANTED, in a Dissenter's Family, a steady, active YOUNG MAN, who well understands his Business. A Member of an Independent Church will be preferred. Apply (pre-paid) to F. and C. Harrison, Drapers, Laton, Beds. 128

**A**PPRENTICE.—WANTED, a steady, active YOUTH, as APPRENTICE to the Wholesale and Retail HABERDASHERY and HOSIERY Business. His morals will be strictly guarded, and he would possess the privileges of a quiet Dissenting family. A premium expected. Address (pre-paid,) to Thomas Browne, 29 and 30, Union-street, Bishopsgate, London. 131

**H**OUSEKEEPER.—WANTED, by a highly respectable Widow, a Situation as HOUSEKEEPER to a Single Gentleman, Widower, or respectable Tradesman. Would have no objection to wait on an Invalid Lady, or to travel. The Advertiser, from long experience, is well acquainted with every domestic arrangement, and would be found a valuable acquisition to any one requiring a trustworthy person. She can be highly recommended. All letters addressed (pre-paid) to D. H., care of Mr. Denyer, Woollen-draper, &c., 74, King William-street, City. 133

**W**ANTED, a Situation, by a YOUNG PERSON, respectably connected, and well accustomed to the Retail STATIONERY, in that, or any other light Business, to SUPERINTEND the WARDROBE in a SCHOOL, or TAKE CHARGE of, and INSTRUCT One or Two YOUNG CHILDREN. Address, A. H., at Mr. Batten's Library, Clapham Common, Surrey. 135

**T**O GROCERS AND CHEESEMONGERS.—A YOUNG MAN, who has had considerable experience in both Businesses, and whose character will bear the strictest scrutiny, is desirous of meeting with a Situation as SHOPMAN, &c. and would be found willing to make himself in any way useful for the interest of his Employer. Address, G. S., No. 18, Mansfield-street, Kingsland-road. 136

**W**ANTED, by a respectable young PERSON, 27 years of age, in whom implicit confidence may be placed, a Situation as COMPANION to an ELDERLY or INVALID LADY. References given and required. Address M. M., 50, Green-street, Grosvenor-square. 142

**T**O IRONMONGERS.—WANTED, a Situation for a YOUTH, between 14 and 15 years of age, as an APPRENTICE, in a Dissenter's family in the above line, where the business is carried on in all its branches. For further particulars, address Mr. G. C. Lewis, Lowndes-terrace, Knightsbridge. 144

**MEDICAL PUPIL.**—WANTED, by a SURGEON, in extensive Practice in a populous Neighbourhood, a YOUNG MAN, as an APPRENTICE. For particulars, &c., apply to Mr. Owen, 44, Great Cornhill-street, Brunswick-square. 140

**WANTED**, a respectable YOUTH, as an APPRENTICE to a TAILOR, where every comfort and advantage will be experienced, and morals strictly attended to. Apply, — Rushbrook, Tailor, Ely, Cambridgeshire. 143

**TO PARENTS AND GUARDIANS.**—One or two YOUNG LADIES, who require change of air, and whose friends may not be able to accompany them, can be RECEIVED into a MINISTER'S FAMILY, on the southern coast, under maternal care. The most respectable references given and required. For cards of address, apply to Mr. Snow, 35, Paternoster-row, London. 145

**TO ASSISTANT LINEN DRAPERS.**—WANTED, for a FAMILY LINEN HOUSE in London, a respectable YOUNG MAN as JUNIOR ASSISTANT. Letters may be addressed to A. B. C. and Co., at Messrs. White and Sons, Hatters, 68, Cheap-side. 147

**A HOUSEKEEPER** in a small family, or with an aged couple requiring the services of a middle-aged person of pious habits, having held the same situation in a large establishment in the City some years. References of the highest respectability. Address A. B., 141, Aldersgate-street, City. 148

**A LADY'S MAID.**—A respectable YOUNG PERSON is desirous of obtaining a SITUATION. She is perfectly competent in Dress-making, Millinery, and Hair Dressing, and all the duties of a Lady's Maid. Can have an unexceptionable character from the lady she has lived with. No objection to town or country. No objection to travel. Direct to X. Y. Z., 29, Tufton-street, Mill Bank. 150

**TO PARENTS AND GUARDIANS.**—A CHEMIST and DRUGGIST (Member of the Pharmaceutical Society), in an old-established and respectable business, situated in the suburbs of London, has a VACANCY for a well-educated YOUTH as an APPRENTICE. He would be treated as one of the family, and have every opportunity afforded him for acquiring a thorough knowledge of the business, both practical and theoretical. For particulars, apply by letter (pre-paid) to J. G., to the care of Messrs. Gall and Son, Chemists, 27, Judd-place, New-road, St. Pancras. 157

**WANTED**, immediately, in a Dissenting family, a YOUNG PERSON, as IMPROVER in the STRAW and MILLINERY Businesses. For particulars, apply (post-paid) to Mrs. Willoughby, 20, New-road, Gravesend. 162

## GENERAL BUSINESS.

### PATRONIZED BY THE COURT AND NOBILITY.

**A PREPARATION** FOR CHANGING GREY or RED HAIR to a beautiful BLACK, BROWN, or LIGHT BROWN, which far surpasses any now in use; can be used without the tedious and unpleasant process of brushing it out; permanent in its effects, and free from the disagreeableness of rubbing off on the hands, caps, &c. Of the efficiency and superiority of this article abundant testimonials may be seen at the Proprietress's. Sold, with every direction for use, at 10s. 6d. and 7s. 6d. per bottle. The dye applied by Mrs. Harden, and the effect seen on her own hair, at her residence, 66, Newman-street, Oxford-street; or at ladies' own residences, if preferred. 4

**CONSUMPTION CURED.**—The announcement of a cure for Consumption may, by many, be considered calculated to excite delusive hopes, more especially when it is affirmed that the existence of tubercles, or even ulcers in the lungs, does not necessarily prevent recovery, by this new method of treatment. The extraordinary nature of this truly providential discovery can be best appreciated by those who, after labouring under confirmed Phthisis, have been restored by it to perfect health. Persons at a distance afflicted with this malady may likewise be cured, on transmitting particulars of their cases to Dr. J. STUART, 45, St. James's-place, St. James's-street. At home from Ten till Four. 29

## GENERAL BUSINESS.

18

**COALS, 26s.—BEST AND LARGEST FOR CASH.—CUTHBERTSON and HARMS** are delivering Hetton's, Stewart's, Lambton's, or Hartlepool Best Walls End Coals at 26s. per ton, after deducting discount. Newcastle Walls End, from 21s. to 24s.; Hartley's, 21s.; Tanfield Moor, 23s.; Anthracite, 29s.; Small Coal, 12s.; Furnace Coke, 22s.; and Best Gas Coke, 16s. per chaldron. Address, Imperial Wharf, Battle Bridge Basin, King's-cross. 7

**HYDROPATHIC ESTABLISHMENT, GROSVENOR HOUSE, TUNBRIDGE WELLS.** Mr. H. C. TIMPSON, Surgeon, has opened the above, for the Care of Invalids by the Hydropathic Treatment. The advantages of this establishment are superior; accommodation excellent. Terms very moderate, varying from Three Guineas per week. No extras; no entrance fee. Prospectuses may be had of Messrs. Hatchard, Piccadilly; Messrs. Darton and Harvey, Gracechurch-street, London; or on pre-paid application at Grosvenor House, Tunbridge Wells. 11

**SOLD by R. SAUNDERS, No. 56, LEADENHALL STREET, opposite Cree Church, CLERICAL BLACK CLOTHS, KERSEYMERS, &c.,** of fast dyes, warranted to retain their blackness in any climate, and to wear free from a brown, green, or whitish hue, thus effecting a saving of 25 per cent. N.B. An unerring test for detecting false colours will be supplied to customers, gratuitously. 16

**TO BE SOLD.—A Good Family HOUSE,** situated in that healthy retired waterin place, Porthead, Somerset, consisting of a Drawing-room, Dining-room, Breakfast Parlour, Four best Bedrooms, Dressing-room, Three Servants' ditto, Two spacious Kitchens, Larder, Beer, Wine, and Coal Cellars, and well supplied with Water. A well-stocked Garden, with Lawns and Shrubbery of about two acres, Coach-house, and Stable. The House is most delightfully situated, commanding an extensive prospect, and about 10 miles from Bristol. There is an Independent Chapel contiguous to the premises. Part of the purchase-money may remain on mortgage, and immediate possession given. Apply to Messrs. A. and J. Livetts, Solicitors, Bristol. 31



**G. W. JONES, LEGHORN, CHIP, and STRAW HAT MANUFACTURER, 107, OXFORD-STREET,** exactly opposite Argyll-street. G. W. J., from the great patronage he has received during the last few years, has been induced to make more extensive preparations for the ensuing spring season than usual, particularly the more leading articles, as Leghorns, Paris and Italian Chips, and Fancy Straws of every design. It is G. W. J.'s chief aim to obtain the greatest novelties, and as he has made arrangements for weekly importations from Paris, together with that of manufacturing out of town, ladies may feel confident on having the earliest fashion combined with beauty of colour, for which he has been so long particularized. Wed-

ding orders promptly attended to. Dunstables, and every other kind of straw, in great variety. Bonnets of every kind cleaned, altered, &c. N.B. 107, Oxford-street, exactly opposite Argyll-street. 33

**TO BE DISPOSED OF, at Midsummer next, a respectable LADIES' DAY-SCHOOL,** in the Borough of Southwark, established 1826. The principal relinquishes on account of ill health. It is requested that no lady will apply, whose sentiments are not decidedly evangelical. Address (pre-paid) to S., 10, Union-court, Broad-street, City. 46

**READING.—To be LET, for Two Months, a Genteel FURNISHED HOUSE,** situated in one of the most delightful entrances to the town, consisting of Two Parlours, Five Bed-rooms, and a Small Garden, with every convenience for a family. The most unexceptionable references given and expected. Apply to X. Y. Z., 24, King-street, Reading. Terms, 3 Guineas per Week. 48

**A WIDOW LADY** of decided piety, with one or two Children, or **TWO YOUNG LADIES,** may be accommodated with **BOARD and LODGING,** in a Genteel Farm House, pleasantly and healthfully situated within 20 miles of London. To Young Ladies the situation offers opportunities of improvement, if desired, and the use of a pianoforte. Respectable references can be given, and will be required. Address (post paid) to A. C., Post-office, Bishop Stortford, Herts. 74

**G**ENTEELY FURNISHED APARTMENTS, consisting of a handsome Sitting-room, and One or Two Sleeping-rooms, to LET, in a most healthy and respectable situation, about twenty minutes' walk from the City. For particulars apply personally or by note to J. S., No. 4, Goulden-terrace, Islington. 67

**T**O be LET FURNISHED, a substantial FAMILY RESIDENCE, with Gardens, Coach-house, and Stable, together with a Chapel on the Premises, for the last fifty years used for the benefit of the poor of the village, by the late proprietor. The above would be let on moderate terms to a Christian Minister or Gentleman, who would be desirous, in his latter years, to be usefully employed. Distant only 5 miles from Bath, to which place there is a conveyance twice a day. Apply to Mr. Hooper, Auctioneer, Bladud-buildings, Bath. 88

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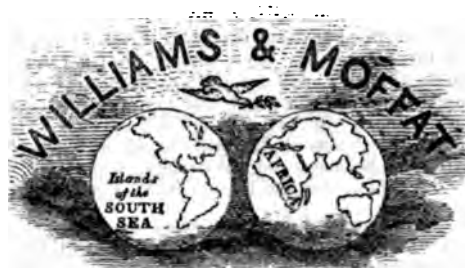
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